SYNOPSIS PROPHETICA;

OR,

THE SECOND PART

OF

THE ENQUIRY INTO

The Myſtery of Iniquity:

CONTAINING

A Compendious Proſpect into thoſe PROPHECIES of the Holy Scripture, wherein *The Reign of Antichriſt*, or *The notorious Lapſe or Degeneracy of the Church* in all thoſe Points compriſed in *The Idea of Antichriſtianiſm*, is prefigured or foretold.

Theognis.

Ἀνθρωποι τὰ μέτεια νομίζομεν, εἰδότες ἐδέν·
Θεοὶ δ' ἃ κ τ' ὀφέτερον πάντα τελοῦσι νόον.

DANIEL 4.

This matter is by the decree of the Watchers, and the demand by the word of the Holy ones.

LONDON,
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MDCLXIV.

The PREFACE to the Reader.

READER,

I Am not ignorant under what manifold Prejudice this Performance I present thee with may lie; it being a Treatise wholy spent upon the Interpretation of Prophecies, and chiefly of Daniel and the Apocalyps. For it is over-true that some men look upon such Attempts as very vain and frivolous, having concluded with themselves aforehand that all Prophecies are inextricable Ænigms and Riddles, utterly uncapable of any certain Solution. Others, whose Exception were more material if it were true, have a conceit, that the searching into Prophecies, especially those of the Apocalyps and of Daniel, tends to nothing else but Faction and Confusion, to the trouble and dissettlement of the affairs of Christendome, and to the hazard of the subversion of States and Kingdoms, and the ruine and destruction of the Church of Christ. And haply there may be others, who, though they neither deem the obscurity of these Prophecies invincible, nor the search into them dangerous, nay rather of good use and great consequence, yet are so well satisfied already concerning these things by those worthily-magnified Elucubrations of Mr Joseph Mede, that they may in all likelihood judge any new Essays herein needless and superfluous. With these three grand Prejudices I phansy my self incumbred in regard of the Nature of the Subject I write of: besides what particular Exceptions men may be prone to make against any parts of the Performance it self. But I do not despair of more then fully quitting my self of them all.

The main Prejudices against this present Discourse.

2. For as touching the first, I think there is no man that has the fear of God before his eyes but he would be ashamed to stand to any such Assertion, it verging so near upon Prophaneness and Impiety, nay upon open Blasphemie against the Spirit of God, as if he dictated such things to the holy Prophets as are not sense, nor ever to be understood by any reader of them. Can there be any thing more Scoptical against Divine Inspiration then this, or more undermining the very foundations of Christian Religion? But we need not labour very solicitously in confuting an Errour so universally condemned by all parties that are any thing serious in their Religion. For the obscurest Books of Prophecy, I mean those of the Apocalyps and Daniel, are commented

That the Divine Prophecies are not invincibly obscure, and that it smells of Blasphemie and Prophaneness to pronounce them so.

upon by Papists, Protestants and Neuters, whereby they have all to their hands that the Visions are intelligible. But whatsoever O curity there may be in them, I think my present pains ought to be more acceptable, in that I have contributed so much to a clear and c tain way of interpreting them, laying down such assured Grounds a Rudiments, as if a man carefully observe, and find History applica within the compass of these Laws, he can no more fail of the ri meaning of a Prophecy, then he will of the rendring the true sense o Latine or Greek Author, keeping to the Rules of Grammar and known Interpretations of Dictionaries.

Which Laws I having kept to my self so strictly and carefully dare appeal to all the world, if I have not demonstratively made out sense of such Visions as I have undertaken to expound. And for own part I must freely profess, that I found it no such hard thing to und stand those Prophecies I have interpreted; and am certainly persuad that neither any such greatness of Parts nor Exuberancy of Learning Integrity of heart and Unprejudicedness of mind, is requisite to the derstanding of these things. For if that Spirit of life be once revi in a man, he will, by virtue of his Regeneration or new Birth, onely see with his eyes, but feel with his hands the truth of these M

Dan. 12.10. steries. None of the wicked shall understand, but the w shall understand; namely, as many as apply themselves to the sea of such things, who will also in the mean time be so prudent as to prejudge what they never had yet opportunity carefully to amine.

That the greater danger there is from false & unskilful Interpretations of them, the greater value there ought to be upon their labour that search out such as are exact and true.

3. Now touching the second Surmise, That the search i these Prophecies of Daniel and the Apocalyps tends to nothi but tumult and sedition in Christendom; it is very rashly unskilfully spoken. I do not deny but that, as it is said of Philosop that a more superficial smattering therein may hazard a mans plu into Atheism before he be aware; so a slighter inspection into t Prophecies may incline some to a Fanatical unsettledness and a dream a Fifth Monarchy sutable to the carnal Conceitedness of their o temerarious phancy: But as a more full draught of Philosoph knowledge will again wash away that Atheistical foulness out of Soul; so I doubt not but a more through search into the meaning these Divine Predictions will make a man of a more sober mind, root out of his spirit all those vain pretences to Innovation and Schi

And therefore the pains that I have ſpent in a more full and through ſcrutiny into the meaning of theſe Prophetick Viſions may, I hope, at leaſt deſerve mens Pardon, if not challenge their Approbation as their due Reward; ſith what tends ſo much to peace and ſoberneſs can not unrightfully ſeem to challenge the reward of a due Approbation from men.

I ſay then, if by a more careleſs ſearch there has been framed ſuch meanings of thoſe Prophecies as bear any danger or inconvenience with them, there was the greater neceſſity that ſome or other upon a more diligent peruſal ſhould dive into the true and genuine ſenſe of them; that that Divine truth which was revealed for the good of the Church, might not by any miſtake tend to her detriment and ruine. As certainly ſuch a conceit of the manner of introducing a Fifth Monarchy *as ſome have imagined and entertain'd, might cauſe much trouble and miſchief in the affairs of Chriſtendome. The Foundation of which Errour with the evil Sequels thereof the Seventh Conſectary of my Joint-Expoſition does quite take away; to ſay nothing of other Paſſages. We know likewiſe by wofull experience what wild Applications Enthuſiaſts make of the* Ten-horned Beaſt *and the* Whore of Babylon, *phanſying in their mad miſtaken zeal every legitimate Magiſtrate that* Beaſt, *and every well-ordered Church that* Whore; *as that famous Romantick Knight in his inflamed courage and diſtempered phancy encountred the next Wind-mill he met for a Giant, and innocent Flocks of ſheep for ſo many Armies of men.* Book 2. Ch. 5. Sect. 5.

An Inſtance of ſuch an Interpretation in the Viſion of the Reſurrection of the two Witneſſes, with the uſe thereof againſt the *Quakers & Familiſts.*

4. *But he that will but take notice of what I have ſo plainly proved, That the middle Synchronalls muſt needs ceaſe together, as alſo that our Reformation in* England *was an eminent* Speciminal *Completion of the Reſurrection of the Witneſſes, he cannot fail of being rid of this phrenſy for ever, and of finding himſelf ſufficiently fortified againſt all thoſe extravagant Sects that bear themſelves ſo ſtiff in theſe times, and more particularly againſt the high flown conceitedneſs of* Quakers *and* Familiſts, *who can ſo eaſily part with all our Religion that referres to the* Perſonal Offices of Chriſt *under the pretence of* knowing no man after the Fleſh. *For if the Proteſtant Reformation, as in other parts ſo here in England eſpecially, be the* Reſurrection of the Witneſſes, *as moſt certainly it is; it is as certain and aſſured that* Familiſm *and* Quakeriſm *are mere Enthuſiaſtick Freaks, in that they reject or deſpiſe all thoſe things that are ſo fully, declaredly,*

declaredly and universally attested by this cloud of Witnesses, or rather by these Witnesses ascending up into Heaven in a cloud. The Completion of which Prophecy I conceive fell out most fully and orderly in our English *Reformation, where the Ecclesiastick Witness mounted the highest among the Reformed Churches into this Prophetick Heaven. Which may serve for a just Reproof also to those of the* Presbyterian *Party that either have or do envy him that Residence.*

And again for the Quakers *and* Familists, *that are such Gigantick self-sufficient Religionists, and scorn and contemn that part of the Testimony of these Witnesses, which is* Remission of sins in the Bloud of Christ, *and* the being justified and acquitted by the merits of his Passion; *how silly and ignorantly proud they are in this point, appears in that the Witnesses deliverance from the bondage of that Roman* Pharaoh *is plainly attributed to their passage through this* Red Sea. *And we know that the first Protestant Reformers began with the point of* Justification *in this very sense: wherein the Mystical* Ægyptians *were overthrown horse and man. Which I doubt not but that* Epinikion, Revel. 15. *alludes to, as* * *I have proved more particularly in its proper place.*

*See Book 1. Ch. 4. Sect. 5. Book 2. Ch. 11. Sect. 2.

And for the settling this Church and Nation in peace, as also for the establishment of other Protestant States and Kingdoms.

5. *Wherefore it is apparent of what great force this ought to be to reconcile the minds of all the Sectaries to the Church; the Confession of her Faith, as also her Institutes, being the same with those of these* Witnesses *who were by special Providence called up to Heaven, and by the fulfilling of that Divine Prediction approved for the Witnesses of God and of the Truth: And likewise of what great usefulness it is for the peace and settlement of all Protestant States and Kingdoms, they being so well assured from hence, that it were to strive against the stream, nay to fight against God and the determinations of Providence, to superinduce upon a People such Antichristian Opinions or Practices as have been witnessed against by these approved Witnesses of God. For* there is neither wisedom nor understanding nor counsel against the Lord.

Pro. 21.30.

For in such cases as this, God, who can seize the hearts of men at his own pleasure and illuminate their eyes, may so enlighten the people as to make them see more then their professed Prophets, whose sight may be blinded because the reward of unrighteousness is found in their hand, that is to say, because carnal Interest has laid wast their judg-

ment.

ment. For then the case would be much like that of Balaam's *riding the Asse, whom he cudgels on this side and on that side, to keep him in the path that leads most directly to his own self-ended design: But the Beast being more affraid of the drawn sword of the Angel then of the furious blows of the Prophet, runs him out of the way, and crushes his leg against the wall. For no humane force can drive any mortal Creature against the power and terrour of God.*

Wherefore it is of great consequence for them in Authority not to be ignorant of the meaning of Prophecies, that they may be sure not to fall into this θεομαχια, *nor to stear their Affairs against the Current of Divine Providence: Which Ignorance our Saviour seems to exprobrate to the Jews,* Ye Hypocrites, ye can discern the face of the Sky and of the Earth, but how is it that ye do not discern this time? *So far is the finding of the true sense of the Prophecies from causing tumults and disquietnesses in States or Kingdoms; whenas on the contrary the right understanding of them tends so much every way to their firm settlement and peace.* Luke 12.

That the laudablenes of Mr. *Mede*'s performance in interpreting Prophecies is no bar to the usefulnes of this present Treatise.

6. *And now touching the third Allegation, wherein I find little propension in my self to be over-loquacious, yet I shall not altogether neglect it, but briefly answer, First, That if I had only made a Collection of the most sound and unexceptionable Interpretations of such Prophecies as concerned my* Idea of Antichristianism, *this had been no impertinent performance, but necessary for the proving what I had avowed, namely,* That my *Idea* was a Description of such an Antichristianism *or* Antichrist as is prefigured or foretold in the Holy Scriptures. *Which bare Collection of Interpretations would notwithstanding have had their peculiar usefulness distinct from that of Mr.* Mede, *whose enterprise was to interpret the whole Apocalyps in order. But in this Collection the Reader would be put to the trouble of perusing only such Prophecies as are for the making good the present point we are upon, and which is of so vast concernment. Which usefull Compendiousness is a thing very considerable with those that abound not with over-much leisure, and yet would gladly be satisfied in so weighty a Controversy.*

Again, I have produced and explain'd several Prophecies that Mr. Mede *never meddled with. Besides that I have made use of none of his Expositions which I have not either rectified or corroborated or*

some

ſome way or other improved, as he has done, with very good ſucceſs in ſeveral Interpretations of others. To ſay nothing of our full and pe petual Confutation of Hugo Grotius *in all his Expoſitions where he would undermine and elude the orthodox Proteſtant ſenſe of the Pr phecies we make uſe of in this Treatiſe.*

And laſtly, Though I am very loath to have any difference with excellent an Interpreter as Mr. Mede, *yet I muſt ingenuouſly confe that I cannot but diſſent from him in ſeveral things which I deem n a little material.*

The Author's diſſent from Mr. *Mede* in his Expoſition of *the Beaſt that was, and is not.*

7. *As firſt, for example, in his Expoſition of the* Beaſt that wa and is not. *For of this Beaſt he ſaith it might be ſaid in S.* John *time,* Et jam olim eam fuiſſe, necdum tamen natam eſſ *With this ſhort account would Mr.* Mede *turn off that Deſcription him. But I muſt confeſs it ſeems to me impoſſible that thoſe wor ſhould be uſed with any truth, if reſtrained or tied to the time when t Viſion was exhibited, as if it ſpoke of his exiſting or not exiſting the and not only of the order of ſucceſſion of Exiſtence and Non-exiſtenc For the Beaſt that was to be again under the laſt Head, was in actu being in S.* John's *time. Wherefore how harſh muſt it be to ſay it while it is in being, that* it was? *But how plain a contradiction ſay it is not, while it is, or that it is not yet born, when it has continu ſo many ages, and does and is to continue uninterruptedly ſo many after Apply this to any particular perſon ſtill alive and in health and to li many years, will it not grate againſt common ſenſe to ſay of him,* was, and is not, *while he is alive and in being? Beſides th* necdum tamen natam eſſe *does not at all ſpecifie his ſucceſſi under the eighth King more then the ſeventh; that being left out this Interpretation which is the moſt plainly and moſt materially ſig fied in the Prophecy, namely, That the Beaſt was to ceaſe to be for time: Which Intervall of Non-exiſtence immediately was to precede t ſucceſſion of the Beaſt under the laſt Head.*

As alſo of the ſeventh King.

8. *The overſight whereof ſeems to me to put Mr.* Mede *to t plunge alſo in his Expoſition of the eight Kings; where he gloſſes up* Unus eſt, & alius nondum venit, *after this manner:* Un Regum ſeu Dynaſtarum ordo, putà Cæſarum, adh ſupereſt; ſed is quoque ſub Cæſaribus Chriſtianis ità mu turus, ut quaſi alius, ſed brevis admodum ævi, dynaſtes deretur; reverâ tamen non alius. *Where* quaſi alius *a*

reve

reverâ tamen non alius *I must ingenuously confess seem to me to fall short off, or rather to be quite contrary to, the scope of the Text; this Seventh King being called ὁ ἄλλος on purpose to indicate his extreme difference from all that went before him, that he did* toto genere differre, *as being purely Christian, and that the Eighth and six first have a greater cognation one with another then he with any of them: which is according to truth. Nor can the shortness of his Reign (for was not that of the* Decemviri *and* Dictatours *far shorter?) nor his being still* Cæsar *make him not an express and distinct King from the rest. For upon this account* the Beast that was, and is not, *will want a proper and distinct Head, at least till the* Pope *perk't up into the* Cæsareate; *which will be for some hundreds of years. For the Head of the Empire till* Hildebrand's *time, or at least* Pope Constantine *and the two succeeding* Gregories, *were the* Cæsars.

9. *And lastly, Therefore the said oversight put Mr.* Mede *to the puzzle how to make but seven Kings of eight, and upon committing this Paralogism, There are but seven Heads of the Beast, therefore there must be but seven Kings. Whereas if he had considered, according to the plain Indication of the Prophecy, that there was a time when the Beast was for a while to cease to be, (which was the Intervall when pure Christianity was the Religion of the Empire) and that the seven Heads of the Beast were Heads of Blasphemie or Idolatry; he might have easily discerned, not onely that there might be eight Kings, though but seven Heads of the Beast, but also that it was necessary it should be so. For when the Beast was not in being, his Head was gone also. But the Empire never yet ceased to be, no not in the Intervall of the Beast's not being, nor could it be then without a Sovereignty. Wherefore there is a necessity that there should be eight Kings, though but seven Heads of the Beast. For the Beast in his Non-existence could neither want nor have an Head.*

The unaccountableness of there being but seven Heads, though eight Kings, in Mr. *Mede*'s way.

10. *This is true, as I have fully, and it may be over-fully, demonstrated in the ensuing Discourse. But if it had not been also* mainly usefull *as well as* true, *I should not have made it my business so carefully and copiously to have evinced it. Nor take I any pleasure in having different opinions from others, much less in divulging them, were it not for a common good: as this certainly is, it tending so naturally to the peace and safety of all the Secular Powers of the Empire, and to the vindicating of this holy Book of Visions it self from that contempt*

The great serviceableness of the Authour's Interpretation of *the Perdition of the Beast* and of *the burning of the Whore*, for the peace and security of Christendom.

contempt or hatred that ſome bear to it, as ſeeming a Countenancer
Exciter of Fanatical perſons to tumultuate againſt their lawfull Sov
reigns; whenas on the contrary, (as I have elſewhere intimated
there is not any Book more faithfull and more friendly to the Prerog
tive of Secular Princes then this Volume of Prophecies; the Predict
on of the Perdition of this fourth Beaſt being rather a mercifu
Promiſe then a Commination: Which is this, That as it ceaſed to
for a time, ſo after a certain Period of time it ſhould ceaſe to be f
ever. Now the temporary ceaſing of the Beaſt to be, was onely th
Empire's entertaining and maintaining the pure and Apoſtolick Chr
ſtianity as yet uncontaminate with any Pagan-like Idolatries. Where
fore the ceaſing of it to be for ever, is nothing elſe but the being cleanſe
for ever from all Idolatry and Antichriſtianiſm. Which can be no
news to the Emperour and Secular Kings or Princes of the Empire
they being quit of Idolatry (which makes the Empire a Beaſt) a
of the impoſturous Tyranny and Uſurpations of the Pope of Rom
over them at once.

But for that Hierarchical Power of the Pope and his Clergie, (a
truly it will analogically touch ſuch a Presbytery as hath not learn
the leſſon of due Subjection to the Secular Sovereignty in things i
different) that Papal Hierarchy, I ſay, which (as *King Jam
of ever-bleſſed memory has ſmartly and juſtly taxed them) ſub la
vata ſimulatione curæ ſpiritualis animarum, regna exhauri
orbémque Chriſtianum cæde & ſanguine miſcet, to th
Power I muſt confeſs the Viſions of the Apocalyps are ſomewhat mo
ſevere, as it is moſt fit they ſhould be. For this Power (except
much therein as agrees with the Primitive Ages of the Church) con
priſing in it nothing but a maſſe of Frauds and Impoſtures, of Supe
ſtitions and Idolatries and bloudy and Antichriſtian Cruelties; t
Viſions of the Apocalyps were not the Viſions of God if they predict
not ill to ſo ungodly and Diabolical a Polity. And yet, if I mig
profeſs freely my opinion, were but that heap of wicked ſtuff caſt o
and aboliſhed, and all her falſe Merchandizes every-where interdicted,
they are here in England, ſuch a purification as this would undoubted
fulfill the prediction of the burning of the Whore of Babylo
with fire, according to the primary ſenſe or ſcope of theſe Viſions, a
the Church and whatſoever is comely and uſefull be ſaved from a
farther or ſeverer Caſtigations; provided they did not Antichriſtiani

* Præfat. Monitor. ad Cæſar. &c.

in what is left, and place all their Religion merely in an outward, though unexceptionable, Form, neglecting the indispensable Laws of the Life of God and of honest and laudable Morality. So little reason have any to be affraid of the right sense of the Apocalyps *in those Visions, unless they have a favour for the Kingdom of sin and dominion of the Devil in the World.*

His difference from Mr. *Mede's* way in expounding *the three days and an half* of the death of the Witnesses, and in the placing of the *Vials*, &c. *Apoc.* 11. 12.

11. *Again, I must confess also that I cannot but dissent from Mr.* Mede *in his expounding* the three days and an half *wherein the Witnesses lay slain,* three years and an half, *and not* three times and an half; *which is a mistake of no small consequence. As also in his placing of six of the* Vials *within the sixth Trumpet, whenas I have shewn reason, I think, sufficient, why they should be all ranged within the seventh. Upon which supposition the pouring out of the first will follow the ascension of the Witnesses into Heaven in a cloud, with a very close and natural coherence, and such as is intimated in the very Text. For it is said that* they ascended up into Heaven in a cloud, and their Enemies beheld them: *and you may be sure with a very envious eye, and with much wrath and bitter exulceration of spirit; accordingly as it is said, Ver.* 18. And the Nations were angry. *This is presently upon the blast of the seventh Trumpet. And the first Vial answerably thereto is said to be* ἕλκος κακὸν καὶ πονηρόν, *Apoc.* 16. 2. an evil and wicked Ulcer *or* Sore. *Which does very significantly indigitate that rancour and exulceration of spirit that fell on them that had the Mark of the Beast, upon their seeing the exaltation of the Witnesses, and hearing the Triumphal Song of those mystical* Israelites *that had escaped the Tyranny of the Roman* Pharaoh, *by betaking themselves to the safeguard of the* Red Sea, *in such a sense as I have above intimated.*

These are considerable Examples of differences betwixt Mr. Mede's *Interpretations and mine. From which several others must necessarily flow, as depending thereon; beside others that depend not on these, which were to little purpose to note particularly. But they all put together will not amount to any such summe as will at all impair that rich stock of honour and esteem which will be for ever due to so excellent a Writer; whose Modesty, Judgment and usefull Industry will, I doubt not, be admired and applauded to all posteritis. For there is no reason at all that those* σφάλματα *which I mention here should derogate any thing from either that singular ability Mr.* Mede *had of interpreting Prophecies, or from*

the credit of other performances of his in this kind where he had
maturely considered things, and therefore according to the accurac
his Judgment had perfected his Interpretations beyond all just excep
But these that I differ from him in, he does ingenuously confess to be
certain Specimina *which he had communicated to his private friends*
did look upon them himself as throughly concocted and completed.

The reason of the Prolixness of his *Alphabet of Prophetick Iconisms.*

12. *These are the main prejudices that seemed to encumber our*
sign; which, I think, I have clearly removed. As for particular
ceptions, *they are of less moment: such as might be made against*
Prolixity and Inadequateness of my Alphabet of Iconisms; *my*
futation of Grotius *onely, and that with some sharpness in some pla*
and, lastly, my uncharitable Liberty in applying those Prophecies of
Apocalyps *and other Scriptures, which by the ancient Fathers*
more modern Writers, even of the Romanists *themselves, are una*
stood of the famous Antichrist, *unto the Papacy and Church of* Ro
To which I shall briefly answer and in order.

To the first, That that Alphabet of Prophetick Iconisms
neither prolix nor inadequate to the whole design I had in mine eye wh
I compiled it, though it be much too long for the use of the present Treat
But we are to remember that I had occasion to write of other Visions
my Mystery of Godliness, *which are pretermitted here as not appe*
taining to our present Scope. But the use of this Alphabet *is extendi*
also to that former Writing, as likewise to a future design in my last pa
of the Mystery of Iniquity, *where I shall have occasion to range ve*
far into the Prophecies of the Apocalyps, *besides other Divine Predi*
ons, even upon this very account, more fully and accurately to exami
whether those Comminations that threaten destruction to the Four
Beast *and the* Whore (*or by whatsoever other Figures those Powers a*
indigitated) *do primarily signify any bloudy or boisterous destructio*
(*such as the keen Fifth-Monarchy-men or any other Enthusiasts are ove*
forward to imagine;) *or whether the Mystery of God may not rather*
accomplished in such an orderly Reformation as was made by the Sov
reign Power of England *in King* Edward *and Queen* Elizabeth
time. Which can be no affrightfull news to any that have any Knowledg
of God or Love of the Truth. For assuredly that was an eminent Ex
ample of Christ's Re-visiting the World in the behalf of the faithfull, an
of his coming again to Judgement, in thus judging the Whore and rescuin
this part of his Kingdom here in this Island out of the hands of that Ma

o

of Sin; though few have taken due notice hereof, or had a right notion of this so marvellous Event.

13. *And therefore it is a wonder to me that there are so many that talk so loud of the Spirit of* Elias, *and pretend to be in that Dispensation, and yet know neither his Spirit nor their own, nor what times they are in, nor doe that office which is proper for* Elias *to doe, which is to testify that the Lord is come; and as the holy* Baptist *pointed at Christ at his First coming, and said,* Behold the Lamb of God, *so to indigitate his Second coming, saying,* Behold the Lion of the Tribe of Juda, *even that mighty Angel,* whose face is as the Sun, with a Rainbow over his head, crying with a loud voice as when a Lion roareth, *and discharging his seven thunders upon the Earth. The* Series *of which undoubtedly commenced upon the Protestant Reformation: For then began the* Judgment to sit, and the dominion of the little Horn to be taken away, to consume and to destroy it to the end. *What Monsters of Enthusiasts therefore are they that kick against the sentence and authority of those holy Benchers or Heavenly Witnesses of God, (whom he raised up to judge the Deceiver and to settle Truth upon Earth) dividing themselves from that Church that is the real and genuine Spouse of Christ, so approved by these very Witnesses which God raised from the dead? What a goodly* Specimen *do those high-flown Boasters give of their* Elias-*like Spirit, who though they imitate something of the* Wind, Earthquake *and* Fire, *that appeared before that great Prophet, yet are utterly unacquainted with that* still and small voice *in which alone the Lord was heard to speak? This Rending and Tearing, this Faction and Siding is the fruit of the Flesh, and not of the Spirit: Nor was* Elias *zealous about any thing but the indispensable Laws of God. Nor is his office to divide, but to cement and make up the Breaches of the Church of Christ, to reconcile the People to their Governours and their Governours to the People, according as it is written,* * Behold, I will send you Elijah the Prophet, and he shall turn the heart of the Fathers to the children, and the heart of the children to their Fathers; lest I come and smite the Earth with a curse.

A Description of the right Spirit or Dispensation of *Elias*, for the better discovering all false Pretenders thereto.

Apoc. 10. 3.

Dan. 7. 26.

Mal. 4. 5.

Wherefore whatsoever Dispensation drives not on an healing and uniting design in the true Church of Christ, is not the Spirit of that expected Elias, *which some dream of, but a second game of* Antichrist, *contrived, abetted and promoted by his cunning*

Incendiaries, *upon whom that* ἔλκος κακὸν καὶ πονηρὸν *doth stick and will be raging at leaſt till the* Fifth Vial. *But this is more the I meant to ſpeak in this place.*

That he has not confuted *Grotius* onely in this Treatiſe: with an Apologie for doing of it ſometimes ſomething ſharply.

14. *Now concerning* Grotius *and my confuting him onely, and ſom times ſomething ſmartly: As for the former, it is not wholy true; f I have alſo confuted* Ribera, *the beſt of the* Roman *Expoſitours up the Seventeenth of the* Revelation; *nor have I declined any Inte preter that I could find to ſpeak any thing conſiderable which is not a ready confuted in my confutation of theſe.*

And for my Smartneſs againſt Grotius, *I believe I ſhall appear ſo none but ſuch as make an Idol of him, which they will doe moſt that lea underſtand or have read leaſt of his Expoſitions of* Daniel *and the* Apo calyps *touching the Controverſy in hand. For I dare pronounce to all t World, that there was never any thing more weak and groundleſs, as have made it abundantly clear in the enſuing Diſcourſe. And I think it not at all unſeemly to reſiſt him with ſome kind of Zeal, who had grow up to that boldneſs in his contrived Interpretations, as to trample und feet the* Sacred Titles of Chriſt *under which he is peculiarly proph*

See Grotius *his Annot. in* Dan. 2. 34, 45. *and chap.* 7. 13.

ſied of in the Divine Oracles, and that in thoſe very Prophecies then ſelves, and to caſt them as unholy to a Pagan Nation, the Peop of Rome; *merely to cover the ſhame of that Body of men, who are hideouſly lapſed and apoſtatized from the Truth; and being faſt to one par and looſe to another, to drive the ſincere Proteſtant into a net under a c lourable ſhow of Reconciliation, and to expoſe again the innocent Lam of Chriſt's flock to the mercileſs teeth of that devouring Wolf of* Rom

And yet as ſmartly as I have dealt with him, I have onely expreſſed admiration that a Perſon otherwiſe ſo Learned ſhould fall into ſuch u parallel'd Weakneſſes and Extravagancies in interpreting theſe Proph cies of Scripture, nor have given the leaſt intimation that gifts had blind the eyes of the wiſe, or that he had followed the way of Balaam *the ſon* Boſor *who loved the wages of unrighteouſneſs; but that he had be tempted in that way, and how far he accepts the condition one may ſome ſort obſerve in the Epiſtle of* Du-vair *to him and his anſwer ther unto; and what other tranſactions there might be, God and his ow Conſcience beſt know. But in the* interim *it cannot be unknown any that will ſearch into the truth, but that ſome very great Biaſs m have been clapp'd upon ſo good a Judgment as* Grotius *his, to make h capable of running ſo extremely much out of the way.*

15.

15. *I have elſewhere imputed it to the exceſs of Candour and Humanity in him, and the love of Peace and Unity; and I ſpoke as I thought, and am loath to unthink it again, and may ſooner tire my ſelf and my Reader, then ſatisfy either, by ſearching into the hidden principles of another mans actions, and therefore I ſhall diſmiſs that for ever.*

The vindication of himſelf from the imputation of Uncharitableneſs, for applying certain Viſions uſually underſtood of Antichriſt to the Church of *Rome.*

It will be more to the purpoſe to vindicate my ſelf from the imputation of the want of Charity, then to accuſe him of the exceſs thereof or of any other Paſſion. For it is alledged in the laſt place, that I have taken to my ſelf a very uncharitable kind of liberty, to apply thoſe Prophecies to ſo great a ſhare of Chriſtendom as the Roman *Church, that have been by ancient Interpreters, and are by the Romaniſts themſelves, underſtood of Antichriſt. To which I freely and ingenuouſly anſwer, and as in the preſence of him before whom all mens hearts lie open, that I take no more pleaſure in the finding of thoſe* Antichriſtian *Tokens upon the Church of* Rome, *then I ſhould in diſcovering ſo many Plague-ſpots upon my deareſt Friends or Relations; ſo that I am not conſcious to my ſelf of the leaſt touch of Uncharitableneſs in this matter.*

But if the Laws of Charity be ſo ſtrictly to be obſerved, (as certainly they are) let us take that method which is approved by the voice of all men, and has paſſed into a Proverb, of Charitie's beginning at home, *and be as tender of the Proteſtant Churches in ſuch things as they maintain with truth, as the Papiſts are of their own party, even in their obtruded Falſities and Deceits. It may therefore more rightfully be imputed to my fidelity to the true Church of Chriſt then Uncharitableneſs to the Church of* Rome, *that I again bring into play, with all due advantages, this common Aſſertion of the Proteſtants touching* the Great Antichriſt. *Which appearing to me ſo ſolid and unexceptionable a truth, I ſhould be conſcious to my ſelf of the higheſt degree of Uncharitableneſs to the precious memory of the firſt Reformers, thoſe Witneſſes whom Divine Providence ſo miraculouſly raiſed from the dead, if I did not what in me lies for the maintaining their Credit in ſo grand a Point; wherein they cannot ſeem to fail, but with infinite diſhonour to themſelves and an irreparable prejudice to the Proteſtant Cauſe. For as there is no Doctrine wherein the Romaniſts and we differ more true, ſo there is none any thing near ſo potent for the bearing off all their aſſaults againſt us, as this of their Church being that City of* Babylon *which the People of God are expreſsly commanded to come out of, leſt*

Apoc. 18. 4. leſt they partake of her ſins and of her plagues. *Which t*
wiſe Prince, King James *of ever-glorious memory, knew full w*
and accordingly kept entire thoſe Primitive Sentiments of the Proteſt
Reformation, or rather adorned them and improved them by his R
al Pen; as alſo did thoſe ſingularly-Devout and Learned Prelates, Biſ
Andrews *and Biſhop* Jewell, *and ſeveral other Pious and Lear*
Biſhops of our Church. Nor will I omit how explicit our Chu
herſelf is touching this point in her Homily of the Peril of Idolat
as alſo in that againſt Rebellion. *Which illuſtrious witneſſes t*
concerning a Truth it were both uncivil and unjuſt to either ſuſpect
accuſe of Uncharitableneſs.

And for my own part I cannot but farther adde, (having ſuch
apprehenſion of things as I have, and ſo great encouragement from th
Heroical Examples in whoſe footſteps I inſiſt for the main in my P
phetick Interpretations) that I ſhould think my ſelf not onely Unfai
full *to the true Church of Chriſt and to the Intereſt of his Kingdo*
which Charity will never betray, but Uncharitable *alſo even to*
Church of Rome *herſelf, if I ſhould not uſe this liberty of prop*
ſying againſt her which I have, or rather of interpreting Prophecies
her juſt Reproof and Amendment.

Stultorum incurata pudor malus ulcera celat.

That ſaying is true as well of him that conceals the ſore of
friend, when the diſcloſing thereof tends to the healing of it, as of h
that conceals his own ſore. And her own profeſſed Nurſlings eith
cannot or dare not uſe theſe Scripture-Reproofs to her, they being eith
blinded with her Luſtre, or terrifi'd by her Cruelty. Whence it muſt
ſome good Samaritan *Stranger that muſt work her cure.*

But if it be Uncharitableneſs *to ſpeak ſome few hard words*
gainſt her, though never ſo true, what Barbarity *would it be to exp*
her to the greateſt hardſhips of Fortune that humane Affairs are
noxious to? as, ſuppoſe, to betray her to the ſucceſsfull Rage and Ra
of the overflowing Turk? *would that be ſuch a piece of indear*
Kindneſs and Charity? And yet ſurely thoſe doe ſo to her that ſow p
lows under her Elbow, that ſooth her up, and call her my Siſter and
Mother, and ſay there are no conſiderable miſcarriages in her; whe
as ſhe ſtands guilty of all thoſe ſins that are reckoned up, Revel. 9. 2
21. Πεφονευμενοις δαιμονιων & ειδωλων, φαρμακειας, πορνειας
κλεμματων, multifarious Idolatries, bloudy Perſecutions, Co
juri

juring or Enchanting, defiled Cœlibate, and pious Frauds or wicked Policies, with Impenitency added to them all. For these sins have the Locusts and Euphratean Horsemen, the Turks and Saracens, laid wast the Eastern Church; and yet it is Uncharitable to admonish the Latine Church thereof, which is much more guilty of these high miscarriages; yea and that in such a time as the Mahometan Forces have fallen so grievously upon the disspirited Empire, and have made all fly before them. To give a stop to whose fury for the future, I am confident nothing can be more effectual then the Reformation of the Roman Church according to the Word of God and the first Primitive Ages, or, to speak more compendiously, according to the platform of our excellent English Reformers. For this would put a new life and spirit into Christendom, and make her grow young and strong again, and able to repulse the Turkish forces for ever with Victory. And truely the whole summe of what may seem either so affrightfull or distastfull in my old, Orthodox Protestant way of interpreting the ensuing Prophecies to either the Church of Rome her self or any of her hidden friends or well-willers, is but to reduce the whole Western Church to that unexceptionable Purity and Beauty that our Royal and Reverend Reformers, through the special assistence of God, did reduce this of ours.

But if this be of such excellent purpose, must it not be to very great purpose to make the Church of Rome sensible that she wants this Reformation? And is there any thing that can convince her more of that want then that her enormous miscarriages are so plainly depainted (as most certainly they are) in those Visions we have explained in this Treatise; nay are very stingingly and satyrically set out by the Spirit of God on purpose to awake the Christian World out of this deep Sopour or Lethargie? For it must be some such rousing Rebuke that can wean or reclaim that Church from so inveterate errours rooted in Custom and founded in a sweet bewitching Interest not to be parted withall upon any easy terms. Which power of the Light of the true meaning of these Prophecies that obnoxious Church does plainly acknowledge herself sensible of, in her hiding herself as well as she can from the convictive perstringency of them, and in getting men to palliate her deformities with all possible art, and to shelter off the searching gleams and piercing Lustre of these veracious Visions by their false and adulterate Glosses: Which is the greatest Uncharitableness and Disservice that

can poſſibly be done unto her, thus to lull her aſleep, to be ſurpriſed by th
irreſiſtible wrath of God, and to expoſe her to the fury of his Jealouſ
Wherefore had ſhe not better ceaſe to take Sanctuary in ſuch forced an
incredible miſinterpretations of Scripture, and letting go thoſe falſe ſhifts
reform herſelf according to that Platform which has ſo manifeſt appro
bation from the Divine Oracles, in a ſenſe not onely credible but true

How well the Proteſtant Reformation is atteſted to out of the *Apocalyps*; eſpecially that of our Engliſh Church. And what were the main hinderances to the Authour from the applying ſo illuſtrious an Event to the Prediction.

16. *For it is demonſtratively true by the ſecond* Conſectary *of m*
Joint-Expoſition, *That the Church was not grown Antichriſtian ti*
about 400 *years after Chriſt: As alſo from the proportion of the* Out
ward Court *to the* Inward, *that it was* Symmetral *till about tha*
time. Which approvable Ages of the Church were the Pattern of ou
Engliſh *Reformation. Beſides that, as I have already intimated, th*
ſaid Reformation is an eminent Speciminal *completion of the Prophe*
cy of the Reſurrection of the Witneſſes: *So that the Rectitud*
thereof is ratified as well from thoſe Viſions that prefigure the Recover
of the Church, as from thoſe that ſignify her primævall Purity.

Nor can thoſe Perſtrictions of the leſs perfect condition of thing
which I elſewhere have noted touching the Reformed Churches, be righ
ly conceived to concern our Engliſh *Church; both becauſe it had di*
appeared in a manner when I penned that Treatiſe, as alſo becauſe
her ſpecial immunity from thoſe Imputations, as may appear from m
Vindication *of her at the end of this preſent Diſcourſe. And as for th*
whole Proteſtant Reformation, I muſt freely and ingenuouſly confeſs,
had ſomething a leſſer value for it then it does deſerve, being born dow
by the authority of our beſt Interpreters into a belief that we were n
yet paſt the Sixth Trumpet, *much leſs had advanced any thing in th*
Seventh. *According to which ſuppoſition ſome things have paſſed m*
Pen in the Myſtery of Godlineſs, *which I here take the opportuni*
of recalling; judging it, with Ariſtotle, βέλτιον εἶναι καὶ δεῖν ἐπὶ σωτηρί
τῆς ἀληθείας καὶ τὰ οἰκεῖα ἀναιρεῖν ἄλλως τε καὶ φιλοσόφους ὄντας. *Which d*
ty is more indiſpenſable in Theologie. Though here I muſt confeſs I
not ſo much τὰ οἰκεῖα ἀναιρεῖν *as* τὰ ἀλλότρια, *the miſtake being n*
originally mine, but others. Which yet I the more eaſily ſwallowed dow
by reaſon of my Computing the Woman's abode in the Wilderneſ
and the mournfull condition of the Witneſſes, *by* Days, *and n*
by Semi-Times, *as the* Three days and Half *did indigitate. By th*
former of which Computes the Woman could not be come out of the Wi
derneſs nor the Witneſſes be roſe from the dead till about this time. B

Ethic. Nicom. lib. 1. cap. 4.

reckonin

reckoning by Semi-times, *the Proteſtant Reformation will very eaſily and naturally be a* Speciminall *Completion of the Prophecy of their Reſurrection, it plainly happening in the laſt* Half-Day *or* Semi-Time, *according to prediction: Nor does the Prophecy require any greater accuracy of Compute then ſo.*

Which I confeſs is a great eaſe to my mind in the Apprehenſion of things. For examining the Frame of our Church, and finding it ſuch as I have repreſented it in the two laſt Chapters of this Book, it was ſo near to what (according to my beſt Judgment) I could deſire, and had hinted at in ſome paſſages of my Myſtery of Godlineſs, *that methought it fared ſo with me in this matter, as it did once with a muſing companion of mine and myſelf in a ſhort Journey we took together, when we asked the way to a certain Town we were to go to, even then when we had already unawares got into the midſt of it. The Reddition is very eaſy and obvious.*

But nothing then puzzled me but my compute by Days, *as I ſaid, inſtead of* Semi-times, *which hindred me from rightly applying ſo illuſtrious an Event to the Prediction. But correcting that errour, as alſo a falſe ſurmize that μετὰ implies the full expiration of the time to which it is prefixed, the Application of the Prophecy proved very eaſy to me, nor do I at all doubt but that it is a Prediction of the Proteſtant Reformation in Chriſtendom in general. Of which notwithſtanding this of the Church of* England *ſeems the moſt noble* Specimen, *and the* Reſurrection of the Witneſſes *and their* Aſcenſion *more high, more full, more orderly, and more anſwerable to the Viſion, here, then any where elſe that I know.*

17. *And as if Providence had a more ſpecial eye to this Church and to the Platform of the Reformation thereof then to any other, as it indeed ſeems to me to exceed all the reſt in ſeveral main Reſpects, (as in her moderation in the* Cinq-Points, *her perfect freeneſs from all manner of ſuperſtitious and impoſturous Opinions and Uſages, her declaredneſs concerning things indifferent, and apert profeſſion of them to be ſuch, and her Loyal Obſequiouſneſs to the Sovereign Power, with others of the like nature, which at leaſt joyntly conſidered make her condition peculiar;) ſo ſhe ſeems to me alſo to have a more full and peculiar privilege in her being witneſſed to from above then any of the reſt have. For beſide her* Reſurrection *in the Firſt Reformation, which fell within the laſt* Semi-time, *and is common to her with the reſt, ſhe*

A peculiar Atteſtation to the Church of *England* in the Completion of the Prophecy of the Reſurrection of the Witneſſes above the reſt of the Reformed Churches.

ſhe has had of late, after ſhe was ſuppreſſed and in a manner ext
for ſo many years together, another moſt glorious and unexpected
ſuſcitation to life, our Zerobabel *and* Jeſuah, *that is to ſay, that*
gal *and* Epiſcopal *Power of* England, *which were the firſt Found*
and Eſtabliſhers, and are now the preſent Reſtorers and Upholder
ſo well a conſtituted Church, being ſo happily and providentially reſte
again to the Nation: What is this but another Reſurrection from
dead to the ſlain Witneſſes, and a ſecond Teſtimonie from Heaven to
Sacredneſs and Inviolableneſs of our Engliſh Reformation, and that
yond all cavil and exception, it falling out not within the laſt Ser
Time *at large, as the former did, but juſt at the expiration thereof,*
if you will, of the 1260 *Days?*

For taking a fit Epocha *for the matter in hand, which conce*
the purely Chriſtian *and* Antichriſtian Periods *of the Chur*
and I think there can be none more fit then that year wherein ſo m
were converted to the faith at Antioch, *inſomuch that the Chu*
was then firſt called Chriſtian, *which was the fourtieth year from*
Nativity of Chriſt; if we adde to theſe fourty years 360, *the time of*
Churche's continuing Symmetral, *and* 1260, *the time of the mourn*
Prophecy of the Witneſſes, or of their Political Death; the very laſt ye
of the whole ſumme is the year 1660: *Which therefore muſt be the l*
year of the Witneſſes ſad and calamitous condition. And, lo! to
admiration of the whole world, in the very ſelf-ſame year is the reſt
ring of our Engliſh Proteſtant Regal and Epiſcopal Power; our Moſ
and Aaron *do not onely ſtand upon their feet, but* aſcend into He
ven in a cloud, *the whole world looking up and wondring at the*
Can there be a more fit fulfilling of the Prophecy of the Reſurrection
the Witneſſes then this? or a more ample Teſtimonie to the Excellen
of our Engliſh Reformation, ſuch as I have decyphered at the end
this Book, then this completion of the Prophecy? or, laſtly, a mo
urgent obligation from Divine Providence upon theſe ſo miraculouſl
revived Witneſſes for the perfecting of Faith and Holineſs? Who
God ſeems on purpoſe, after his paternal chaſtiſements, to have reſtored
ſuch a point of time as may for ever re-mind them of the end of the
reſtitution, namely, That they may never fail with all faithfulneſs a
diligence to witneſs to the Truth, and to ſupport, propagate and empro
* *Namely, ſince Popery.* *that ſaving Light of the Goſpel which was* * *firſt let into this Iſlan*
by their Pious and Reverend Predeceſſors, the firſt renowned Author

of so blessed a Reformation, and keep it intemerate and incorrupt from all Papal impurities, and adorn it with all sanctity of life and sobriety of conversation.

18. *Wherefore there is no reason at all for any Protestant Party to look upon the* Apocalyps, *if rightly understood, as such an affrightfull Mormo or* Megæra; *and less for the* English *Church then any, there being such illustrious Testimonies therein of her peculiar worth and precellency. And as for the* Roman *Church herself, though she be, I must confess, most sharply and satyrically reproved in some Visions there* [Ch. 17. & 18.] *and seems most dreadfully to be menaced; yet I am well assured that none of those Comminations are meant in the harshest sense, unless she will by her own obstinacy make them so; but onely of a destruction of what is evil in her, and of the Reformation of her from what is really and properly Antichristian. But she is indeed there charged most plainly and apertly, in the judgment of any one that is not wilfully blind, with the highest Instances of* Antichristianism, *to the end that she might Reform and repent, and undergo no Destruction but what is her real Perfection; As certainly it would be to be reduced to the Purity of the Primitive times, or to take a Pattern from our Church which is already so conformable thereto. Which free Advertisement to this so deeply apostatized Church of* Rome *I think is the greatest act of Charity that any member of Christ can doe for her.*

That the Reformed part of Christendom is the real Fifth Monarchy, and how perillous a Project that of *Grotius* is, to reconcile the Protestant Churches to the Church of *Rome* before she be reconciled to the ancient Apostolick Church of the Primitive Ages.

But for us Protestants to reconcile to her, before she be reconciled to the Primitive Church in those Symmetrall *Ages thereof, would be to rend our selves from Christ and his Church, or at least to daub with untempered morter.* Associate your selves, O ye people, and ye shall be broken in pieces; gird your selves, and ye shall be broken in pieces; gird your selves, and ye shall be broken in pieces. *So little good can there come of that Union that is founded in that which is so evil. For, to make the Church of Christ seem all of one piece by the Protestants conforming to the Church of* Rome, *were indeed to make all Christendom one entire Field of* Ægyptian *Reeds for the fire of God's Jealousy to consume.* *Esay* 8. 9.

Such Counsells, I say, were not onely unskilfull and perillous, but downright Treachery and Treason against the Empire of Christ and against the Princes of the Provinces thereof. For it were the betraying of any Protestant Prince to the displeasure of God and wrath of the Lamb, to persuade him to come again under the Laws and Religion of that Man

of

of Sin; *and so to betray that trust Christ has committed to him, thus perfidiously surrendring part of his regained Empire into t hands of his declared enemie. For I say the Reformed parts of Christe dom are the Empire of Christ and the real* Fifth Monarchy, (*to t shame and reproach of those blind* Enthusiasts *that would tumultuou and rebelliously erect it where it already is*) *not to be empaired* Revolts *to* Antichrist, *but to be propagated, improved and enlarg*
Dan. 7. 8. *by the ruine and destruction of his Kingdom. Accordingly as* Dan *has foretold touching* the little Horn with the eyes of a man and mouth speaking great things, (*which I have demonstrated gainst* Grotius *to be meant of the* Papacy) That this Jud
Dan. 7. 26. ment shall sit, and they shall take away his dominion, to co sume and destroy it unto the end. *So that according to the sign of God the* Papacy *is to decay and consume after the rising of t Witnesses, and that the* Seventh Trumpet *has once begun to sou*
Apoc. 10. 7. *For in it the* Mystery of God is to be finished, *and the* Sev Vials *to be poured on the* Two-horned Beast *or the* False-Proph *Which* Seventh Trumpet *has begun to sound already, and we a under the first Thunder thereof comprising the* Seven Via *which are the Seven last Plagues, and we are under the effusion of t* Third *of them. And therefore to sound a retreat to* Rome *und the Conduct of* Grotius *or of any one else, were to bid battel agai Heaven, and to harden our faces against the dreadfull Flashes and di full Thunder-claps of the Almighty; against whom there is neither For*
Job 40. 9. *nor Counsel, neither can any man disannull his Judgment.* For who h an arm like God? or who can thunder with a voice like him
Pro. 19. 21. There are many devices in a mans heart: nevertheless t Counsel of the Lord that shall stand.

SYNO

SYNOPSIS PROPHETICA;

OR

A compendious Prospect into the Prophecies in the Holy Scriptures touching the ANTICHRIST to come.

BOOK I.

CHAP. I.

1. *That the* Antichristianism *we have so punctually described in our* Idea, *and is for the general so notoriously known to have over-run the Church, is in truth a kind of* Pagano-Christianism. 2. *That it is incredible that there should be no Divine Predictions of so considerable a Change.* 3. *The ill-spent pains of those Interpreters who endeavour to obscure such Predictions by distorting them to other useless meanings.* 4. *Whether* this Great Antichrist *be propheſied of in the Epistle of S.* John, *under that very Name.* 5. *That* Barchocab, *if applicable at all to the Text, may be a Type of this famous Antichrist.* 6. *That the mention of those* many Antichrists *in S.* John *was occasioned from the fame of* that Great Antichrist *predicted in* Daniel. 7. *That there is much-what the same reason of the slowness of Christians in discovering the* true Antichrist, *as of the Jews in discovering the* true Christ. 8. *That a fraudulent and Hypocritical Opposer of Christ may be as real and considerable an* Antichrist *as an open Enemie; as also S.* John's *description as easily applicable to him.* 9. *The inept Niceness of declining the Name of* Antichrist; *and that the Title was put upon this great Enemy of the Church by the ancient Fathers occasionally from this Epistle of S.* John. 10. *Certain Considerations proposed touching the Obscurity of the Prophetick style.*

1. WE have sufficiently discovered to what a great measure the Church of Christ may degenerate, or rather apostatize, from the Purity of the Gospel into that abhorred condition of *Antichristianism*, and yet retain the external Profession of Christianity; using indeed the Name and History of Christ and his Apostles, but introducing thereupon such a face of Idolatry and Heathenish Superstition and barbarous Cruelty against the true Servants of Christ, that by those whose judgments are more free and piercing, such a state of the Church cannot but be deemed

rather a *Revival of Paganiſm* then an uninterrupted Succeſſion of true Chriſtianity in the world; or, to uſe the ſofteſt language that the truth of the thing will admit of, it cannot be judged pure and unadulterate Chriſtianity, but a kind of *Pagano-Chriſtianiſm*, the *Pagan* Rites, Idolatries and Superſtitions being practiſed upon *Chriſtian* Objects, and this *Paganiſm* in this pretended Chriſtianity being maintained with as ſerine cruelty as *Paganiſm* it ſelf was in the time of the Heathen Emperours. It remains now, according to our propoſed Method, to ſearch into the holy Oracles, to find out *Whether ſuch a kind of* Antichriſtianiſm *as I have deſcribed be not prefigured therein; and Whether ſo horrible a Mutation in the Church of Chriſt, which for the general it is apparent* (even in the judgements of all that are not wilfully blind) *has for theſe many Ages ſeized upon the Church, was not predicted of old by the Prophets, or Apoſtles, or by both.*

2. For it ſeems to me a wonderfull thing and incredible, That God, who was ſo carefull and watchfull over the *Church of the Jews*, foretelling their Captivities and Returns out of Captivity, and fore-advertiſing them in a manner of all their affairs of Importance by the mouths of his Prophets ſometimes many hundred years before, ſhould leave the *Church of Chriſt* for ſo great a number of Ages *without Ephod and without Teraphim*, without Prophets or timely Predictions what things would betide her in the decurſion of ſo long a ſpace as twelve or thirteen hundred years together, to let her be bewildred thus in ſo endleſs a Night, and leave her floating upon the waves without any *Cynoſura* to ſtear by. Wherefore I do not doubt but Chriſt has been ſo faithfull to his Spouſe, that he has left ſome Oracular Records wherein a man may reade, if he come with unprejudiced eyes, in a very legible Character, the ſtate and condition of the Church, and this grand Apoſtaſy of it, with the moſt notorious circumſtances thereunto appertaining; that is to ſay, He ſhall find in a manner all thoſe Heads of *Antichriſtianiſm* which I have inſiſted upon, intimated ſome way or other, and charged upon that Church eſpecially which Hiſtory has found ſo guilty thereof.

3. Which thing I being ſo fully perſuaded of in my own judgement, cannot without a great meaſure of grief or indignation reflect upon the miſſpent pains of ſome learned Pens, who have endeavoured to pervert all thoſe illuſtrious Prophecies (whether in *Daniel*, the *Apocalyps* or other places) that do forewarn the people of God of this grand Degeneracy of the Church, unto ſome other ſenſe and meaning, though never ſo forced and frivolous, though never ſo ſtrained and inconſiderable; thereby obſcuring both the glorious Providence of God, of whoſe watchfulneſs over his Church the true and eaſy ſenſe of theſe Prophecies is a moſt ample witneſs, as alſo hindering that benefit which was to accrue to us by the right underſtanding of theſe holy Prefigurations and Predictions, which if rightly interpreted would be of wonderfull great virtue for the reclaiming of the world and converting of Chriſtendom to that ancient and Apoſtolick purity as well in Practice as Doctrines from which they have ſo long time ſwerved.

Wherefore out of a due ſenſe of the Honour of God and the Intereſt of the

the Kingdom of the Lord *Jesus*, I hold it fit to bring into view all those *Prophecies* as well of the Old as New Testament that have been by the Ancients understood of this *Antichristian Apostasy*, and with an unprejudiced freedom and impartiality to unfold the meaning of them. Which I hope I shall doe with that plainness and simplicity of evidence, offering so unforced, so easy and so natural a sense of things and so coherent with undubitable Principles, that there is no man that is not grosly prejudiced but will receive full satisfaction concerning the true meaning of these Divine Oracles.

4. I must confess that it is hard to produce any Text of Scripture wherein this Apostatized state of the Church is undoubtedly foretold under the very Name of *Antichrist*, though that Name be found more then once in the Epistles of S. *John*. But though some do, yet I dare not contend that this Antichrist or Antichristianism which I have hitherto described is so clearly pointed at in every one of those places. Not onely *Grotius*, but Mr. *Mede* himself understands those *Antichrists* of the *Pseudo-christs* that our Saviour foretells of in *Matthew*, which should start up before and after the destruction of *Jerusalem*, which was the ἐσχάτη ὥρα, the *last hour* of the Jewish Commonwealth. But ἐσχάτη ὥρα signifying no more then καιρὸς ἔσχατος, (for קץ is indifferently rendred ὥρα or καιρὸς) and the Fourth Kingdom in *Daniel* being the last, the time of that Kingdom may be also intimated by ἐσχάτη ὥρα. Whence that in S. *John* * [*My little children, it is the last hour, and as you heard* ὅτι ὁ ἀντίχριστος ἔρχεται, *that* that famous *Antichrist will come, even now there are many Antichrists, whereby we know it is the last hour*] may bear this sense upon supposition the Prediction is somewhat Elliptically set down; That the last time in *Daniel*'s Kalendar of his Four Kingdoms, that is to say, the last Kingdom, was then a running on, which is the *Roman*, during which Kingdom the *Little horn*, which here is called *Antichrist*, shall come upon the stage. This is ὁ ἀντίχριστος (saith he) that famous *Antichrist* whom you may have heard of out of *Daniel*, but this is a greater distance off. Wherefore to speak what more presly concerns you, *Even now there are many Antichrists*, which not *Daniel*, but our Saviour foretold of, *whereby* again *we know it is the last hour*; but I mean not of the Four Kingdoms of *Daniel*, but of the Jewish Commonwealth, according as our Lord has predicted. Or more briefly thus; *My little children, it is the last hour*, that is to say, the last Kingdom of the Four, namely the *Roman*: and *as you have heard that* that famous *Antichrist* will then come, viz. in that last hour; so also now in the last hour of the Jewish Polity there are many Antichrists, whence we may gather it is the last hour thereof, these many Antichrists, according to prediction, attending this last hour, as that one famous Antichrist that.

* 1 Ep. 2. 18.

In some such sense as this, I do confess that that *Antichrist* or *Antichristianism* which I have hitherto treated of may be by very Name intimated in this Text of Scripture, though I shall quarrel with no man that would interpret it otherwise. *Grotius* expounds this famous *Antichrist*, of whom they might have heard, of *Barchocab*. But there being no

mention of any one famous Impoſtour above the reſt in our Saviour's Predictions in *Matthew*, it is very ſuſpicable that this rumour was raiſed out of the Prophecy of *Daniel* touching that *little miſchievous Horn*; which certainly is a Prophetick Figure of that eximious *Antichriſt* that was to come.

5. The ſame Author alſo interprets τίς ἔστιν ὁ ψεύστης; of *Barchocab*, and renders it *Quis poteſt eſſe major impoſtor?* and I believe very rightly. For it were a dilute buſineſs for the Apoſtle to deſcribe *Antichriſt* onely by the bare denial of *Jeſus* his being the Chriſt, that great King, Prieſt and Prophet ſent of God to whom all Nations ſhould flow. For ſuch Antichriſts are all Infidels, which are innumerable. Wherefore ſuch a Denier of Chriſt is here intimated as by playing the Impoſtour and by making of himſelf Chriſt, or by putting of himſelf into the place of the true Chriſt, which is *Jeſus*, denies *Jeſus* to be the Chriſt, and ſo by denying him denies him that ſent him, and witneſſed of him that he was his beloved Son whom all ſhould hear. Such an Antichriſt was *Barchocab* eſpecially, who by making himſelf the *Meſſias*, did thereby plainly deny that *Jeſus* was he.

But as there were eximious Types of Chriſt amongſt the people of the Jews, and ſuch as one and the ſame Prophecies touch as well as Chriſt himſelf; ſo it is obvious to conceive that there might alſo *Antichriſts* ariſe among the ſaid people, to whom all things befell in figures, which were Types of the famous Antichriſt in the Chriſtian Church, and that one and the ſame Text might point at both, as it is not hard to conceive that this does.

For as for that great Antichriſt which I have deſcribed in my *Idea of Antichriſtianiſm*, it is plain that he puts *Jeſus* out of his Kingly, Prieſtly and Prophetick Office, uſurping all that himſelf, or conferring it upon others, as is there copiouſly declared. Wherefore he making himſelf ſo abſolute an Head of the Church, he does *ipſo facto* cut off *Jeſus* from being Head of the ſame, and thereby diſcovers himſelf to be that notorious Antichriſt in Chriſtendom; And by denying that *Jeſus* is that Supreme King, Prieſt and Prophet to whom all are to liſten and obey, whoſe Decrees and Words are an immutable Law, he does thereby deny alſo the Father that ſent him, as much as any other Antichriſt amongſt the Jews can be imagined ever to have done. For which of them was ever ſaid to have profeſſed himſelf an Atheiſt?

6. Which things duely conſidered will inable us with eaſe to underſtand alſo the meaning of what is writ in the fourth chapter of this Epiſtle of S. *John*, where he ſaith, That *every ſpirit that confeſſes that Jeſus is the Meſſias come in the fleſh, is of God; and every ſpirit that does not confeſs that Jeſus is the Meſſias come in the fleſh, is not of God: and this is that ſpirit of Antichriſt which you have heard ſhall come, and is now already in the World.* The vulgar Latine hath it, *Et hic eſt Antichriſtus de quo audiſtis quoniam venit, & nunc jam in mundo eſt.* Which implies they read not ὃ ἀκηκόατε, but ὃν ἀκηκόατε ὅτι ἔρχεται, Of which Antichriſt you have heard that he ſhall come. And he addes, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη, like that of S. *Paul*, Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται

τῆς

τῆς ἀνομίας where the futurity of a more notorious Antichrist is not excluded in neither place. In this of S. *John*, *Grotius* again understands the Impostour *Barchocab*; but the Ancients, even the *Romanists* themselves, the famous Antichrist of the Fathers. Whence it is confessedly true both from *Grotius* and the *Romanists*, that such a Denier of *Jesus* his being the *Messias* or Christ come in the flesh is understood as is an Impostour, and boasts himself to be that Christ, whereby he denies *Jesus* to be him; as I have noted upon the former Text.

And the sense of both may be this, namely, That whereas those to whom S. *John* wrote had received a rumour or fame of that eximious Antichrist that was to come into the world in the last time, occasioned (I doubt not) from *Daniel*'s Prophecies of the *little Horn* and of that *King of pride* that would exalt himself above all, the Event of these Prophecies being further off, though at last certainly to come, he fixes their minds upon such Antichrists as were nearer at hand; and though but the Types and Figures of that great Antichrist to come some Ages after, yet of more concernment to them to take notice of: but in the interim describes *Antichrist* so, that though it does more palpably point at these Types of the future Antichrist, yet the Description, more narrowly searched into, takes fast hold also on that great Antichrist himself, forasmuch as it is implied, that it is one who by way of imposture puts himself into the place of *Jesus*, who is the true Christ, that King, Priest and Prophet appointed by God, to whom all must submit. Which not onely *Barchocab* and such false *Messiasses* in the Jewish Commonwealth have done, but he that has so made himself the Head of the Church as to null the Laws and Doctrines of Christ is deprehended to doe the like also.

7. I must confess the Opposition and Intrusion of this *grand Antichrist* among Christians is more oblique and more subtil then the claim of those *false Messiasses* amongst the Jews: but we are withall to take notice that the Christians *Messias* or *Christ* is more spiritual then what the Jews expected, and therefore it is no wonder that their *Antichrist* be of another nature; not a gross and violent Invader of the Empire of Christ, but a more cunning Impostour and insinuating Hypocrite.

Nor are we to marvel that Christendom has been so slow-sighted in discovering this *Antichrist* after he was come; the same thing happening to them that befell the Jews, who could not discern their *Messias* when he daily conversed before their eyes. For both these mistakes arose from a like prejudice and false prenotion of things: the Jews decyphering in their minds such a *Messias* as should conquer Kingdoms for them, and make them a rich and potent people upon Earth; (so crass and external a conceit had they of his Power and Office) and the Christians prefiguring such an *Antichrist* as would cast away the external profession of Christ, and directly and professedly oppose him in his Kingdom.

8. But fraudulent and hypocritical Opposition is as true and a more mischievous Opposition then that which is open and direct. And he that calls another Lord and King, but professes a power of abrogating his Laws,

and of making what Laws he lists himself, and of forcing this Prince's Subjects to obey them, this man has really made himself *King*. And therefore he that takes upon him the power to null the Laws of Christ, and makes new ones of his own for the Rule of Christendom, he in like manner makes himself *Christ*, and is a more eminent *Antichrist* then *Barchocab*, whom *Grotius* would bear us in hand to be the man indigitated by S. *John* in these words, *The Antichrist of whom you have heard that he shall come*; whenas I have already noted that they had no news of any one eminent Antichrist but from the *little Horn* in *Daniel*, and that *King of pride that exalts himself above all that is called God.*

And truly all those dreadful particularities comprised in the Description of *Antichrist* in S. *John* will be found in this *Man of sin*. For in making himself *Christ*, which he does interpretatively, he does therewithall deny *Jesus* to be him, who is the Giver of a Law indispensable by any Power upon Earth, his Decrees being the Decrees of the Eternal Son of God. Wherefore he that takes upon him the power of contradicting, of nulling and dispensing with these Doctrines and Decrees, does thereby deny that *Jesus* is the Son of God; and he that denies the Son, denies also the Father that sent him.

This sense, I think, will appear very plain to any indifferent judgment; and I need not insist any longer thereon, having intimated something to the same purpose before. Onely I will suggest how ordinary it is in Scripture to charge the sinner *directly* with what he perpetrates but *interpretatively*. As where God says, the Israelites *did not sacrifice to him in the wilderness*: which is true onely *interpretatively*, forasmuch as they sacrificed also to other Gods, and so did not sacrifice to *Jehovah* the true God, he being so matchless a Perfection that he is uncapable of any Corrival or Co-partner in Religious Worship; which they doing to others, they *interpretatively* disowned *Jehovah* to be what he was, and therefore sacrificed not to him, no not when they pretended it, but to a Figment of their own phancy. So *Jeremie* makes the Jews to say to *a Stock, Thou art my Father, and to a Stone, Thou hast begotten me*: which *Charge* notwithstanding is onely true *interpretatively*, forasmuch as they did Religious Worship to *Stocks* and *Stones*, and thereby acknowledged them to be God, the Father of all Mankind and Creator of the world. And, lastly, in this very Epistle S. *John* says, that *he that denies that Jesus is the Christ, denies both the Father and the Son*. But who ever heard that *Barchocab* or any other Jewish Pseudo-christ directly denied God that was the Father of our Lord *Jesus* Christ? Several like Examples occur in Scripture, which are so obvious that it is needless to produce them. These may serve for a pledge of the reasonableness of our Interpretation.

Amos 5. 25.

See *Idea Antichrist.* book 2. chap. 6. sect. 6.

Jer. 2. 27.

9. But suppose we should give up all for lost in S. *John*'s Epistle, and acknowledge that *this eminent Antichrist*, that has reigned thus long in Christendom, is not pointed at in any place of that Writing; it will follow, I confess, that this Antichristian Power which we have so amply described in our other Treatise is no where in Scripture called *Antichrist*; and so that corrupt High-priest with his apostatizing Clergy will be exempted from the infamy of being branded with that very Name by the finger

ger of God himself: but in the mean time I cannot but deem this as ridiculous a piece of niceness and shiness, thus to abhor from names, when the things thereby signified are so conspicuous in the party, as if some Monster of men of twelve cubits stature should conceive a great indignation at the being called *Gigas*, but think himself not at all injured by the appellation of *Dodecapechys*; whenas a man on this side of twelve cubits stature may fitly and justly be styled *Giant*.

But for my own part, I think it was more for *compendium* then for any greater disgracefulness of the Title, that that Person or Body politick which was really become Antichristian was vulgarly called *Antichrist*, rather then *The Whore of Babylon*, *The two-horned Beast*, *The Man of sin*, and the like; which Titles are no less odious, though less compendious. And it is observable that those Texts of Scripture upon which the ancient Fathers have written, *A Propheeie of Antichrist*, let us suppose them to have fetched the Title from whence you will, (though I doubt not but they had it from this Epistle of S. *John*) are to admiration fit and applicable to those Events we see before our eyes in the *Roman* Hierarchy.

If therefore we will stand to the Nomenclature of the Ancients, those *Prophecies* which they interpreted of *Antichrist* being found plainly and undoubtedly to concern that degenerate Body of Christendom, there is all reason that the said Body with the Head thereof should be noted by that more general and compendious Appellation.

10. But for the making out that wonderful fitness and applicableness of these *Prophecies*, it is a business more operose and laborious, and will be the more successfully attempted if we prepare the way by some Considerations concerning the *Obscurity of the Prophetick style*, especially in *Daniel* and the *Apocalyps*; as namely, *Wherefore this Obscurity is*, and then, *Wherein it consists*, and lastly, *What is the best way to clear and familiarize the same unto us.*

CHAP. II.

1. *Why* Prophecies *are wrapt up in some considerable Obscurity.* 2. *An indispensable necessity of these kinds of involutions in regard of mans Free will:* 3. *As also in regard of the Enemies of the Church, both Men and Devils.* 4. *A recital of such Schemes and Figures wherein this Obscurity does most-what consist.* 5. *What* Diorismus *is, with several examples of Numeral* Diorisms. 6. *That it seems most safe to expound the* * five months of the Locusts *according to this Figure.* 7. *The reason of the use of Numeral* Diorisms. 8. *From whence also some light is offered toward the understanding the reason of the uncertain designation of* * ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτόν. 9. *Examples of Proportional* Diorisms; 10. *As also of Specifical.*

* Rev 9 5. & 10.

Vers. 15.

1. THat *Prophecies* are delivered in obscure *Ambages*, we need neither admire, nor ought to complain, there being so evident reason for it

and ſo juſt. For it is fit that that knowledge that is ſo far removed above humane capacity ſhould be received with as humble and profound veneration, which *Obſcurity* and *Myſteriouſneſs* conciliates to all Truths, but is moſt due to them that are the greateſt and the moſt beyond our natural reach, as this of *Prophecy* is. Beſides that this *Obſcurity* does not a little bridle or oppoſe that precipitant fervour and heat wherewith men are uſually carried to the knowledge of things to come. Which though it fall to the ſhares of very few to be immediate Receivers of; yet if any one be, all men are ready to throng and croud to him, out of that natural curioſity and deſire of being inſtructed concerning future events. Upon which fiery and prurient itch after the knowledge of Futurities Providence has caſt this bridle of hard and Ænigmatical uttering of Prophetical Predictions; as he has the Laws of natural ſhame and modeſty, beſides ſuperinduced Inſtitutes of Religion and humane Policy, upon that impetuous propenſion of experimenting the pleaſures of the Nuptial Bed, that ſo ſtrong Inclinations may not be gratified without the Ceremony of ſome tedious attendance and expectation thereof. And it may be that this Expectation and hope, being a kind of prelibation of enjoyment, may in both caſes lengthen out the pleaſure.

2. But there is alſo a great neceſſity of this *Obſcurity* which we have not yet hinted, and that is, That theſe Divine Predictions concerning the Church of God may not be eaſily or at all underſtood by thoſe that are to be the fulfillers of them, till the appointed time come, when it may be without prejudice to the true Church; that is to ſay, That things are not to be ſo clearly prefigured as would bear too hard againſt that free Principle in Man whereby he does (unleſs thus miraculouſly called to from Heaven) determine his ways according to his own pleaſure. For ſo plain a Divine Prediction as ſhould certainly inform the party that he ſhould doe ſuch an act as would tend to his ſhame and deſtruction, or be a badge or mark conſpicuous and infallible to all the world that he was that odious perſon that ſo ill a fate muſt attend; would without all doubt (unleſs God ſhould uſe a ſtrong force upon him to make him fulfill the Prophecie) cauſe him to decline the fulfilling of it merely for his own honour and ſecurity, and make him omit any ſuch circumſtances as he is prefigured by, to the end that he may deface the characteriſticks of his own perſon in the Prophecie.

As for example, If S. *John* had ſaid expreſly, that by the *Two-horned Beaſt* and by *The Whore of Babylon* he did underſtand a Succeſſion of Biſhops of *Rome* with their whole Hierarchy adhering thereunto; it would be an hard thing to conceive that this Oecumenical Prelate would not, to hide his ſhame, have been tempted to *change* his *Seven-hilled* See, that he might not ſeem to be the man at whom the Prophecie pointed. At leaſt they would never have wrote *Myſterium* upon the Pope's Crown, as it is on the *Whore of Babylon*, if they had been aware that his Holineſs had been ſo much concerned in that Viſion. Nor can we imagine that, if inſtead of *Six hundred ſixty ſix, Twenty five* had been ſaid to be the *Number of the Beaſt*, the Church of *Rome* would have affected that Number ſo much as they have. And many more ſuch Inſtances may be produced.

But

But God could hardly be said *to leave man in the hand of his own Counsel*, and let him act freely according to his own nature, if he should have uttered these Divine Oracles concerning future things in so plain and naked a manner, and yet brought about the fulfilling of them.

3. Besides this, The knowledge of future things concerning the Church communicated to the Enemies thereof may tend to her prejudice; it being ordinarily unsafe to let an Adversary get intelligence of our consultations and purposes.

Which is not onely true in respect of Men, but of those Invisible enemies of the Church, who ever attempt her and oppose her under the conduct of the Prince of the Powers of the aire, who are the great Abettours and Assisters of the children of Disobedience. An eximious instance whereof is that taken notice of by Mr. *Mede* out of S. *Austine*; How the Devil (who of old had so much skill in Mathematicks as to puzzle the *Athenians* by the Problem of *doubling the Cube*) computing the proportion betwixt the Outward Court of the Temple and the Inward, which it seems he found to be as 1260 to 365, or thereabout, presently concluded, *That Christianity would continue but 365 years in the World*, and that then *Paganism* would up again: And therefore adorning the credit of his own Oracles by this stoln, but misunderstood, Prediction out of the *Apocalyps*, gave it out accordingly, that thereby he might hinder mens conversion to the Faith of Christ. Which I think is argument enough to persuade us how necessary it is that the holy Prophecies should be wrapt up in Ænigmatical coverings, and be made of uncertain Interpretation by undeterminable lubricities, till either Events, or some faithfull Interpreter more then ordinarily assisted by God, shall give their clear Solution.

4. Now for the Art of obscuring Predictions wherein it consists; though I will not undertake the declaration of the whole, yet I will bring in as great a share thereof as may, at least, suffice for our present design: which I shall comprise in the Explication of these few *Prophetick-Figures* or *Schemes*, which I will venture to call *Diorismus*, *Hylasmus*, *Henopœia*, *Zoopœia*, *Israelismus*, *Ellipsis*, *Metalepsis*, *Homonymia*, *Antichronismus*, *Icasmus*; most of which do as well embellish and adorn the externall *Cortex* of Prophecies, as conceal and cover the more precious and inward Sense of them.

5. *Diorismus* is such a Scheme of the Prophetick style as polishes the outward letter with an appearing sense of a very exact and determinate account of things either as to *Number*, *Proportion*, or *Specification*. Which does the more strongly strike the Phancy, as an Object settled and unmoved makes a stronger impress upon the Sight then that which is flitting, as ordinary Experience tells us. So any determinate Conception does more vigourously and palpably affect the Mind then what is more general and undeterminate.

An Example of the first kind of this Figure I conceive is that, *Apocal.* 2. *Ye shall have the affliction of ten days.* Where I must confess I could never imagine that spoken otherwise then figuratively by a *Diorismus*, and to be a modest subinsinuation of the most perfect and full persecution,

as

as is intimated from the following words, *Be thou faithfull unto death*, &c. See *Vatablus* and *Druſius* upon the place, who produces ſeveral examples of *Ten* being put for *many*. Which ſenſe if the *Ten* Horns on the Beaſt be ſuppoſed to have, there is no abſurdity in admitting that meaning; though I do not condemn their induſtry that are ſo ſolicitous to find juſt *Ten* and no more. For it may the more potently convince the obſtinate, while others may be ſatisfied that that condition is onely intimated of the Empire when it was divided into a conſiderable Number of Kingdoms or Principalities enjoying Sovereign Power within themſelves.

And that the *Hundred fourty four thouſand* with the Lamb on Mount *Sion* are not to be conceived juſt ſo many or ſo few, any one will grant that obſerves that the number 144 is onely the ſquare of 12, and therefore, according to the mode of the ancient *Cabbala*, ſignifies ſymbolically the Apoſtolicalneſs of that Company, but not their determinate number, no more then *666* the number of them that follow the Beaſt.

I ſuſpect alſo that thoſe 7000 *names of men* ſaid to be ſlain in that great Earthquake, *Apocal.* 11. is ſpoken onely by way of a Prophetick *Dioriſmus*; but what the genuine ſenſe is I ſhall take notice in its proper place.

I will caſt in a fourth Example; *The* 1260 *Days*, they being but the Diduction of thoſe larger meaſures of three Times and an half, or of fourty two Months, into more numerous parts, it is not irrational to ſuſpect that it was rather for the varying of the phraſe and for the poliſhing of the external frame of the Prophecy by ſuch a determinate numbering of thoſe times or months into 1260 days, then that it did challenge our expectation to be ſatisfied to a Prophetick day; one Day in ſo many, and in matters of ſo voluminous a tranſaction, being not conſiderable and of ſmall uſe, the *Epocha* alſo being uncertain from whence the time exactly is to commence. Beſides what Mr. *Mede* has hinted, that varying of the time into *Months* and into *Days* reſpects the works of *Light* and the works of *Darkneſs:* and therefore their continuance who are under the Principality of Light is reckoned by *Days*; but theirs who are under the Principality of Darkneſs, the *Moon* being the Governeſs of the Night, is reckoned by *Months*.

Wherefore a man might not without ground imagine that there may be a latitude of reckoning in this ſolution of the *three Times and an half*, or the 42 Months, into 126 Decads of Days, as well as there is in thoſe Times and Months; and that any variation, above or within, that exceeds not a Decad, breaks no ſquares; Divine Prophecies being not for the oſtentation of God's Omniſciency, (for who knows not but that he can compute Events to the ſmalleſt moment of an Hour?) nor yet for the gratifying of the exceſs of humane Curioſity, but for the uſe and exerciſe of his Church.

The Witneſſes alſo lying unburied *three days and a half* is an eximious Example of this Numeral *Dioriſm*; but the meaning may be the ſame with *three times and an half*, as I have elſewhere intimated.

Rev. 9. 6. And laſtly, the *five months* allotted to the *Locuſts* for tormenting men, I muſt confeſs upon better conſideration I do ſuſpect to be a *Dioriſmus*

rismus also, and to signify merely Symbolically, not Arithmetically. For the continuation of the *Saracenical Kingdom* (I mean of that more notable intervall thereof from the beginning of the *Caliphate* of the *Abassida* at *Bagdad* to the taking of that City by *Togrulbeck*) is neither exactly twice five months of years; nor this doubling of the five months sufficiently grounded from the time being twice mentioned in the Prophecy, (for the mentioning of the same number twice in Prophecy or History does not warrant the addition of them to make up a new summe, as if it were a Bill of Particulars;) nor, lastly, is it likely that the Spirit of God would indigitate 300 years by those twice five months, whenas the Duration of the *Saracens* Empire was much longer, as well as the continuation of the *Caliphate* at *Bagdad* not adequate. See Mr. *Mede's Comment. Apocalypt.* upon Chap. 9.

That Infestation of *Italy* by the *Saracens* from the year 830 to 980 had been more plausible, if it had been commensurate; but it extends beyond the year 980. For *anno* 1001 the *Saracens* are expelled *Capua* by *Otho*, and in the next year they besiege *Salernum*, in the year 1008 they are raised from the Siege of *Barium* and *Capua*, in the year 1017 they invade *Italy* again; besides other fights and troubles afterwards. But this is enough to shew, that *five months* of years will not be well applicable to their molestation of *Italy* neither, though I think Mr. *Mede* has made things look as handsomely as they are capable of. But the Attempt was as well needless as unsuccessfull. For there is exactly no determinate time intended by these *five months*, but it is onely an elegant *Diorism* respecting the Type, which are *Locusts*, whose continuance in life not reaching to the space of a Year, it was fit, by an *Antichronismus*, to number by *Months*. And what number fitter then *five*? not onely because it may be a Symbol of incompleteness, (as *Ribera* suggests, and those *Locusts* are said onely to *torment*, not *kill*) but also in respect of the length of their life, which, according to *Plinie*, *Aristotle* and other Naturalists, is in all likelihood about *five months*. So that the solution of the Mystery of these numbers is not merely into such an *Antichronismus*, where the figurative number will determinate the true, but also into a *Diorismus*, where this accuracy is expressed in the *Cortex*, but not intended in the inward meaning. Which Scheme is here used with a special elegancy by reason of the reflexion it has upon the noted time of the continuance of those Creatures which are the Type.

7. But why these kind of *Diorisms* are made use of, and why there is not the same accuracy in the inside of these Prophecies as there is engraven on the outside, is a Problem too curious to enquire into, but not altogether inextricable with those that are well assured of the *Cabbalistick* style, and also throughly consider how shy Providence is of bearing too hard against that free Principle in Man, by necessarily determining what is more naturally left loose to play of it self, and use its own free Agency.

8. Which also may give an account of the manner of expression of that period of time from the taking of *Bagdad* by *Togrulbeck* to the sacking of *Constantinople* by *Mahomet the second*. For though the intervall of time be just 396 years, as Mr. *Mede* has made good out of *Elmacinus* the Arabian Historian; yet the expression of it in the Prophecy, * οἱ ἑνιαυτοὶ σμῦοι * Apocal. 9. 15.

σμοὶ εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτὸν, may, as generally Interpreters obſerve, ſignify no more then their readineſs at the time appointed, whether at a day, month, or year. For by τὴν ὥραν in all likelihood the Prophecy meant not that part of time which we call an *Hour*, but τὸν καιρὸν, which the article prefixed may intimate, it being prefixed to it onely. And the ſenſe might have been, *Ready at the time appointed, whether day, month, or year*, that is to ſay, at any time. But the Event is ſo exact and conſpicuous, that I doubt not but the meaning is, *Ready* εἰς τὸν καιρὸν, namely, καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτὸν, *Ready at that ſeaſon* that is indigitated by both a day and a month and a year, which would be no indication at all but by adding of them together; which then make up *396 days*, which *ſtylo Prophetico* are ſo many *years*. Which anſwers exquiſitely to the Event, and therefore is a ſure ſtake to fix down this Prophecy of the *Euphratean* Horſemen to the affairs of the *Turkiſh* Empire. Whereby, as alſo by the Deſcription of the *Breaſt-plates* of theſe Horſemen, we know to what Ages of the World this Prophecy appertains, and conſequently that of the *Locuſts*. Whence the noting of their time more then by way of *Dioriſm* for the adorning of the Prophecy, was the more needleſs.

9. Examples of *Proportional Dioriſms* are ſuch as theſe, *Apoc.* 8. *The third part of the Trees* was burnt up, *The third part of the Ships* was deſtroyed, *The third part of the Sea* became bloud; and ch. 12. *The third part of the Sun* was ſmitten, and *the third part of the Moon*, &c. where *Third* does not ſignify the proportion of that which was ſmitten to that which did eſcape, but the Empire at large which was ſmitten is indigitated by this Number. Which has a ſmack of the *Cabbaliſtick Genius*, who uſe *Numbers* for the Symbols of things, as I have already noted. So the *Tenth part* of the City is not the *Tenth* of the City that then was, but of a City whoſe extent bore but the proportion of a *Tenth* part to what it had been, as Mr. *Mede* has carefully computed.

To this head you may alſo refer that *Apoc.* 18. *Double unto her double according to her works*, and *Fill unto her double*. Which is ſo definitively ſpoken as if ſhe ſhould be repay'd with as much more as ſhe had injured others; but the ſenſe is onely that ſhe ſhould be pay'd home for all her injurious dealings.

10. Examples of *Specifical Dioriſms* are ſuch as uſual *Synecdoches* are that put the *Species* for the *Genus*, which being a more determinate Object ſtrikes the Phancy ſtronglier and with fuller gratification. Thus is the Imagination more loudly alarm'd by being informed that ſuch a Thing or Perſon ſhall be burnt or conſumed with fire, then if it were only ſaid they ſhould periſh, or be conſumed, and not ſpecify the manner. So *to make warre* is more determinate and ſpecifick then *to oppoſe*, and *to be beheaded* then ſimply *to die* or *be killed*, and *to be ſlain* more ſpecifick then *to be deſtroyed*, and laſtly, *King* is a more ſpecifick term and more fully ſtrikes upon the phancy then *Supreme Magiſtrate*, or whatever other appellation that is more general, and conſequently more dilute. Which Examples of this third kind of *Dioriſmus* occurre up and down in the *Apocalyps*, and indeed every where in the Prophets.

CHAP.

CHAP. III.

1. Hylasmus *what it is, with the kinds thereof.* 2. *Eximious Examples of each kind.* 3. *What the first and chiefest kind of* Henopœia. 4. *That* one single Beast *signifies a* Body Politick, *demonstrated out of* Daniel. 5. *That a Succession of Individuals is represented by one Individual.* 6. *That one individual Beast represents a Kingdom or Body Politick from its rise to its fall.* 7. *That one single Man or Woman does also represent a Body Politick in the Prophetick style.* 8. *The second kind of* Henopœia, *what it is.* 9. *What* Zoopœia, *with examples thereof.* 10. *A second kind of* Zoopœia *proved and illustrated from Examples.*

1. *Hylasmus* is a Prophetick Scheme bearing strongly upon the Phancy by exhibiting crass and palpable Objects, such as in Logick would bear the Notion of *Subject* or *Matter*. The first kind is coincident with *Metonymia Subjecti*, as when *a City* is put for *the Inhabitants*, or *a Temple* for *them that worship therein*. Examples of this kind are frequent every where.

To the second kind I would refer such Representations as are from Buildings, Pavements and the like, which are compact of crass and palpable Materials, but are Mystical or Spiritual Symbols of quite another thing. Examples of this kind are the *Inward* and *Outward* Court of the Temple, the one *Symmetral*, the other *Asymmetral*; which signifies the Christian Church, one while in her Purity, another while in her Apostasie to Idols. So the *Holy City troden down by the Gentiles* signifies the Christian Church over-run with Gentilism. So that πόλις in this case is an Emblem of πολιτεία or a Body Politick, as *Temple* may be of the living Church of Christ.

2. An eximious Example of this kind of *Hylasmus* is the Description of *Jerusalem*, *Apoc.* 21. with its high wall and twelve gates, and by a Prophetick *Diorism* the measure of the City is concluded twelve thousand furlongs, and the wall an hundred fourty four cubits; and the Materials are Gold and Pearls and precious Stone. And yet this City so *Hylastically* set out has a most Spiritual meaning, and signifies nothing else but the Church of Christ reduced again to Apostolical Purity.

But the most notable Instance of a Prophetick *Hylasmus* is the Description of the Temple by *Ezekiel*, to which I cannot say but this of S. *John* alludes in several passages: And that it is an *Hylasmus*, and not a literal Description, I think any one will easily grant that does but peruse the 47 Chapter.

Lastly, The destruction of the City *Babylon* in the *Apocalyps* is also a remarkable Example of this Scheme: but though in the general it appertain to this second kind of *Hylasmus*, yet things are there set out very much by the former kind, which is a *Metonymia Subjecti*, not *continentis*, as before, but *occupantis*, the Objects of their Spiritual Negotiations being so crasly discovered and described,

3. The next Prophetick Scheme is *Henopæia*, and the most graceful, but withall as much obscuring as any. And the first and chiefest kind thereof is this, The collection of a multitude of Individuals into the show of one Individual, as also of a Succession of Individuals or Multitudes into the show of one standing Individual. This is an ancient method of delivering Mysteries; as any one will discern if he throughly perpend the nature and truth of the ancient *Cabbala*. Which that both *Daniel* and S. *John*, I may adde S. *Paul* too, have imitated in their Prophecies, I think is easily to be evinced.

4. Touching the collection of a Multitude into the show or representation of one Individual, it is plain in *Daniel*; for one individual *Lion* there denotes the whole Kingdom of the *Babylonians*, one *Bear* the Kingdom of the *Medo-Persians*, one *Leopard* the Kingdom of the *Greeks*, and the fourth Beast the *Roman* Kingdom. It is true it is said, *The four Beasts are four Kings*; but the vulgar Latin has it, *four Kingdoms*, as also *Theodotion*, and the Text says expresly, that *the fourth Beast is the fourth Kingdom upon earth*. So the *Ram* and the *Goat* in the eighth Chapter, (according to *Grotius* his own Interpretation out of the Hebrew Idiom) though they be said to be *Kings*, are *Kingdoms*. And whereas it is written, *And the rough Goat is the King of Græcia, and the great Horn that is betwixt his eyes is the first King*; unless this *Goat* either signifie a Succession of Kings, or a Kingdom, it is not sense; yea, though Succession, yet it will be very harsh sense to make the *great Horn* the first King, and the Body the rest. Wherefore unless we would distort things beyond all measure, *the Body of the Goat* must signifie the Kingdom of *Græcia*, as the *Horns* the Supreme Power; consonantly to what *Grotius* has written, and I doubt not but his Interpretation is true. And I think that scarce any one can be so weak, but upon the reading of *Daniel* he will be assured that in Prophetick Figurations one individual Beast signifies a Multitude of men ordered together into the Body of a Kingdom.

Dan. 7.

5. But as the *great Horn of the He-goat* is said to be the first King, so the *four Horns* undoubtedly signified four succeeding Kings in this divided Kingdom in their several *series*; so that four Successions of Individuals, so far as they would last, were represented under the show of four single Individuals, namely those four Horns. And truly when it is apparent that one Individual Beast represents the succession of a Multitude for many Ages together, (who are mortal as well as single men) coagmentated into the body of one Kingdom, it were a very nice and humorsome thing to stick at the succession of single Persons being represented under the show of *one Head* or *Horn*.

6. And that one and the same Beast stands for a Kingdom or Empire from its rise to its fall, is plain both in *Daniel* and the *Apocalyps*. For the Four Beasts are said to rise out of the great Sea, *Dan.* 7. and the destruction of the Fourth is set down in the same Chapter, who is supposed to tread down the Third, as the Third is after declared to vanquish the Second in the following Chapters. And in the *Apocalyps* the Rise of the Beasts there is set down, as also their destruction in the Lake of fire and brimstone. Whence it is evident that one Individual Beast represents not onely a Multitude

titude of men under one Government, but the Succeſſion of this multitude for many Ages, even till it ceaſe to be ſuch a Multitude; and conſequently the ſucceſſive Sovereignty of this multitude muſt be thus far repreſented (be it in one or many) by the *Head* or *Horns* of ſuch Beaſts, unleſs we can phanſy a Polity without an Head, which would not be a Polity, but Anarchy.

7. Nor are Irrational Creatures onely made *Henopoetick* Types of a Multitude collected into one Government, but alſo Rational: As it is evident in the *Woman in the Wilderneſs*, which it were ridiculous to underſtand of ſome one ſingle Woman, and not of the Body of the Church, whoſe true and living Head is Chriſt *Jeſus*. The *Woman* alſo in *Eſdras* ſignifies *Sion* or the people of God; and it may be the *Man* there *coming out of the Sea* has ſome ſuch ſenſe. For why may not *one Man* ſignifie a People or Multitude as well as *one Woman?* And it is plain that the people of *Iſrael* is called the Son of God, (*Iſrael my ſon, my firſt-born.*) And therefore the * *Son of perdition* and that *Man of ſin* need not ſignifie one ſingle man or a ſucceſſion of ſingle men, but a Body Politick under one Head of miſchievous contrivances. By the like *Henopœia* alſo ὁ ψευδοπροφήτης, *the falſe Prophet*, ſignifies not one ſingle Perſon, or the ſucceſſion of ſuch ſingle perſons, but a Collection or Body of Deceivers combining together under one Government. Theſe things are ſo eaſie and ſo obvious that I am afraid I ſhall ſeem to have inſiſted over-long upon them. * 2 Theſſ. 2.

8. I will onely note a ſecond kind of *Henopœia*, which is alſo of uſeful conſideration, and that is when things of different natures are compriſed under one Type. We have a very warrantable Inſtance of this way of interpreting Prophecie, *Apoc.* 17. where the Angel does declare that not onely *Seven Kings* but *Seven Hills* are couched under the Symbol of the *Seven Heads* of the Beaſt. According to this Analogie it may not be unſafe to interpret *Babylon* both of the City of *Rome* and of the Hierarchy; the *Two Witneſſes*, of the Old and New Teſtament, of them under the Legal and Evangelical diſpenſation, and of Magiſtracy and Miniſtery; the *Horns of the two-horned Beaſt*, of the two Imperial Patriarchates, of the two Horns of the Biſhop's Mitre, and of the two-fold power of Binding and Looſing. Which ſecond kind of *Henopœia* need not ſeem new nor ſtrange, the ancient *Pythagoreans* and *Cabbaliſts* concealing and crowding together under the Symbol of one ſingle Number many and multifarious Notions.

9. *Zoopœia* is the typifying out ſome inanimate thing by what has life, be it Perſon, or any other living Creature, or part of that Creature. In which ſenſe the *Seven Hills* being ſignifi'd by the *Seven Heads* of the Beaſt is a *Zoopœia*. As alſo it would be if we underſtood * *the Two Witneſſes* of the *Two Books of the Old and New Teſtament*, and *the* * *Word of God riding the white Horſe*, of the whole Bible. But I ſhall in its due place intimate that theſe are but collateral ſenſes, and reducible to one more primary one by an *Henopœia*. The making of * *Hell* to lacquay by him that rides the *pale Horſe*, ſeems a more abſolute *Zoopœia*: as alſo that *Gen.* 4. *The voice of thy Brother's Bloud crieth unto me from the ground*; where * Rev. 11. * Rev. 19. * Rev. 6. 8.

the actions of life are given to the bloud of a dead man.

10. But we will here take notice also of a second kind of *Zoopœia*, which may seem less harsh and most elegant; and that is, when free Actions are attributed to free Agents, of which notwithstanding they may be no more the causes then if they were inanimate Beings, or not in being at all. According to this Figure is that of *Virgil*, in the mouth of *Æneas* slaying *Turnus*,

——— Pallas te hoc vulnere, Pallas
Immolat, & pœnas scelerato ex sanguine sumit.

Pallas being dead is said to slay *Turnus*, though he did nothing here towards the slaying of him, but what he suffered onely gave occasion to *Æneas* to take revenge.

According to which Figure of speech a more large Allusion or Parable might be raised. As if *Æneas* instead of slaying one single man had sacked a City, put man, woman and child to the sword, burnt their houses, and left them as an heap of stones in revenge of the death of *Pallas*; he might say of his friend now dead, that it was he that inflamed the courage of the Souldiers to scale the Walls; that it was he that gave out that just, though severe, Edict of slaying man, woman and child; that it was he that burnt down their houses, and laid their City level with the ground; and, lastly, that it was he whom they deservedly found a more mischievous enemy to them after his death then while he was living. Certainly this Figure of speech would be very intelligible, and withall bear along with it an extraordinary height of Rhetorick and Elegancy.

* Revel. 6. 9. According to this Scheme is that example in Scripture of * *the Souls crying under the Altar, O Lord, how long*, &c. Which is nothing but a Parable signifying that their death required Vengeance from the Justice of God. *Ea anima* (saith *Grotius*) *corpore solutæ multò magis quàm sanguis mortem toleratam testantur.* For he had said before, *Sanguis Abelis vindictam poscit, sic & anima martyrum.* Wherefore there is acknowledged a *Zoopœia* in both cases.

Alcazar also upon the place; *Idem est dici Animas petere vindictam ac dici earum sanguinem illam petere.* To which sense also speaks *Tychonius*, as you may see in *Ribera*. All which will make good this second kind of *Zoopœia*, which attributes free and living Actions to free Agents, which in respect of them notwithstanding are no free Actions, but necessary Consequences that result from something that these persons have suffered or do suffer. Which is a *Prophetick Scheme* worthy the taking notice of.

CHAP.

CHAP. IV.

1. Israelismus *what it is.* 2. *That the reason of the frequent use thereof is the Sacramentalness of the Jewish Church in reference to the Christian, as appears in their* Tabernacle *and* דביר; 3. *In the* brasen Serpent, Manna, strucken Rock, *and* fiery Law; 4. *In the* High-priest's Robes, *in* his entring alone once a year into the most Holy, *and in the* Jews worshipping towards the Mercy-seat; 5. *In* their bondage in Ægypt, *and in* their escape through the Red Sea. 6. *What is properly a Prophetick* Ellipsis. 7. *What the meaning of the Apocalyptick Book being* written within and without. 8. *The difference of a Prophetick* Ellipsis *illustrated by example.* 9. Homonymia *what it is, and in what it differs from an* Henopœia *of the second kind.* 10. *What* Metalepsis, *with the proof and examples thereof.* 11. Antichronismus *what it is, together with the rise thereof.* 12. *That the* three days and an half *of the unburied Witnesses put for* three times and an half *is apparently resolvible into this Figure.* 13. *What* Icasmus *is, and that the frequency of the Figure does not so obscure Prophecies but that they are as intelligible as ordinary Heraldry.*

1. *Israelismus* is a Prophetick Scheme exceeding frequent, especially in the *Apocalyps*, which is a speaking of the affairs of the Christian Church under the names and with allusion to such places, or persons, or things, as did of old concern the *Israelites* and people of the *Jews*, and that in a mystical or spiritual meaning. * *Which is spiritually called Sodom and Ægypt.* From whence is also insinuated that the Plagues on this *Mystical Ægypt*, and the burning of this *Spiritual Sodom*, must be understood mystically and spiritually. * Rev. 11. 8.

2. The frequency of this Scheme is not to be wondered at, if we consider that the *People of Israel* were one great and entire mysterious Type or Sacrament of the Church of God such as it should be under Christ: According as S. *Paul* has written, * That *all things befell them in figures, but are recorded for our sakes upon whom the ends of the world are come.* * 1 Cor. 10.

And truly it is a marvellous and enravishing spectacle to consider how at once the Church of Christ is represented by the people of *Israel* in the Wilderness, and how their whole Camp was but one living and moving Sacramental Image of Christ and his Body, in the most concerning Points of our *Religion*. For what was that *Tabernacle* and the דביר from whence God spake, but an Emblem of the Λόγος his *tabernacling* in our flesh? For the *Pythagoreans* called this Body of ours σκῆνος, as * S. *Peter* also σκήνωμα, *While I am in this tabernacle*, saith he, ἐν τῷ σκηνώματι τούτῳ. And S. *John* speaking of the Λόγος saith, Καὶ ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν ἐν ἡμῖν, *And the Word was made flesh, and placed his tabernacle amongst us*, even as he did in the Wilderness dwell with his people there in a Tabernacle while they dwelt in Booths. And therefore I do wonder * 2 Ep. ch. 1. 13.

that the Jews ſhould ſcruple more the doing Divine Worſhip toward the moſt holy Body of the *Meſſias* then toward the *Dabir* or *Mercy-ſeat*, or toward the Tabernacle of God. But that onely by the bye.

3. The Tabernacle therefore of God amongſt the Jews living in Tabernacles is a Type or Sacrament of the Incarnation of Chriſt: The *braſen Serpent* erected in their Camp ſuch a Type of Chriſt's hanging on the Croſs; and the uſe of it to them ſo exquiſitely analogical to that we Chriſtians make of looking upon Chriſt's Crucifixion when we are ſtung with the ſenſe of either the guilt or poiſon of Sin, that it would even aſtoniſh one with amazement to conſider what an unexpreſſible vigour and life of repreſentation does reſult from this ancient Figure or Shadow, that ever moved along with the Camp of *Iſrael* in the Wilderneſs for the healing them when they were bit with fiery flying Serpents, as the crucify'd *Jeſus* does us when we find our ſelves wounded with Sin.

The *Manna* alſo of which the children of *Iſrael* ate in the Wilderneſs, was it not a Type of eating that true Bread that came down from Heaven, even the Body of Chriſt, which is the daily food of the Faithful? And the *Rock* that was ſtruck, out of which came water, was it not an apparent Emblem of the Bloud of Chriſt, out of whoſe ſide came Bloud and Water? *The giving of the Law* alſo *with flaſhings of Fire*, was it not plainly a forerunner of the Law of Chriſt which was divulged by his Apoſtles, upon whom *fiery Tongues* deſcended; and is indeed that Law of the Spirit, which, as *Eſdras* does interpret, is like unto *fire*, by which the wicked are to be conſumed, as that Viſion ſeems to import?

2 Eſdr. 13. 38.

4. And for the *Divinity of Chriſt*, is it not plainly emblematized upon the *Robes of Aaron*, which do ſo exquiſitely reſemble the Univerſe, and therefore can be the cloathing of none but God? And laſtly, his *Onely-Mediatourſhip* and *Apotheoſis* after death (for it would be endleſs to inſiſt upon all) were they not alſo lively repreſented, the one by the *High-prieſt's entring alone into the moſt Holy* to intercede for the people, the other by the *Tabernacle* and *Mercy-ſeat* toward which the Jews were to worſhip, as is plain from that in the *Apocalyps*? For to this, in the Chriſtian diſpenſation, ſucceeds the Humane Nature of Chriſt; he is the Ἱλαστήριον or *Mercy-ſeat*, and his Body the Temple towards which we are to direct our eyes; accordingly as it is written, *I ſaw no Temple there, but God Almighty and the Lamb is the Temple thereof.* And ſuch a Temple as certainly may be worſhipped towards with as little ſuſpicion of Idolatry as ever the *Temple* or *Mercy-ſeat* was amongſt the Jews.

Revel. 21.

5. Wherefore the people of the Jews being ſo illuſtrious and copious a Sacrament of all things appertaining to the Chriſtian Church, it is no wonder that thoſe Viſions that concern the State thereof are ſo full of Alluſions to what befell that people. Amongſt which Accidents their *Bondage in Ægypt* is of famous note, and therefore often alluded to in the *Apocalyps*; and their *paſſing through the Red Sea*, where that Tyrant *Pharaoh* was overthrown, ſo lively a Symbol of the Churche's getting from under that ſervile yoke of the *Romiſh* Hierarchy by their recourſe to the Bloud of Chriſt, by which they are juſtifi'd and freed from that blind bondage they were held in under thoſe hard Task-maſters, that the

the Concinnity is marvellous to consider, the Type being so clear a Prophecy of what has happened within these last Ages in breaking from that Tyrannicall bondage of the *Italian Pharaoh*. But such Instances as these are infinite.

6. The next obscuring Scheme is *Ellipsis*, which is an omission of some word or words which are requisite to determine the sense. Examples of *Ellipses* occurre every-where in the Old Testament, in the *Psalms*, *Job*, and other Books. But by an *Ellipsis* here I understand not merely the defect of something to make up the full sense, but such an artificial defect as shall make the sense seem compleat without the supplement understood. For that seems to be the Genius of these *Apocalyptick* Visions especially, that they are made so as to seem very trim and express, very complete and articulate in the very outward *Cortex*, as a Book that has some pleasing Embellishments on the back-side, as well as the History of truth within.

7. Which I little doubt but may be alluded to in that expression concerning this Volume of Visions, that it was * *written within and without*, according to the ancient manner of the *Cabbalistick* Mysteries. Touching which Traditions *Parmenides* had got that Principle, Δίτην τε εἶναι φιλοσοφίαν, τὴν μὲν κατ' ἀλήθειαν, τὴν δὲ καλὰ δόξαν· That there is a twofold traditionary Knowledge, the one Truth, (it is called רזא in *Daniel* in counterdistinction to his Ænigmatical Visions) the other Types or Parables accommodate to the conceit and gust of the Vulgar. * Revel. 5. 1.

S. *Hierom* also, *Rupertus* and several others understand this being *written within and on the back-side*, of a *Literal* and *Mystical* sense. *Grotius* pretends the Text is not rightly comma'd, but reads it thus, γεγραμμένον ἔσωθεν, καὶ ὄπισθεν κατεσφραγισμένον, &c. *Written within, and sealed on the back-side:* As if there were any Books written on the back-side and sealed within. So unfortunate an Interpreter of the *Apocalyps* is the great *Hugo* even in lesser matters. But to return to the matter in hand.

8. The difference of those two kinds of *Ellipses* we have described may be seen in these Examples. *Exod.* 3. where *Moses* asking God his Name, he returns this answer, *I am that I am:* which is an *Elliptical* speech, and fully supplied, is, *My Name is I am that I am.* Something like this is that also in the * Apocalyps, *Grace to you and peace* ἀπὸ τοῦ ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος· which were more full ἀπὸ τοῦ ὀνομαζομένου ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος. But these *Ellipses* are such that they discover the defect of what is to be supplied. * Chap. i. 4.

But sometimes it is not so, as *Apocal.* 17. 8. *The Beast which thou sawest, was, and is not, and shall ascend out of the bottomless pit, and goe into perdition.* And a little after, *When they behold the Beast that was, and is not, and yet is.* Which seems a smooth entire sense in the exteriour *Cortex* of the Prophecy, whenas no good sense at all can be made of it unless there be conceived some such *Ellipsis* as before; Τὸ θηρίον ὃ εἶδες ὀνομάζεται ἦν καὶ οὐκ ἔστιν; and, βλέποντες τὸ θηρίον ὅτι ὀνομάζεται ἦν καὶ οὐκ ἔστι καὶ πάρεσται. But to have been thus express had laid this Mystery over-open, which ought to be in a greater measure concealed, and there-

fore it was thus carefully lock'd up in this Prophetick *Ellipsis*. Of which Text more fully in its proper place.

9. *Homonymia* is the Diversity of significations in one and the same Symbol, whereof one alone is to be understood, else it were coincident with an *Henopœia* of the second kind. Which *Homonymia* may fall out *ex accidenti*; (and is of no greater difficulty then that ordinary *Homonymia* of words, whose sense the consideration of the contexture of things will determine;) or else it may be intended of set purpose to make up a more gracefull insculpture upon the external *Cortex* of a Vision. As in the Vision of *the Witnesses*, I suspect that the *three days and an half* that they lie dead in the street do not signify, as in the beginning of that Vision, *three years and an half*, but *three times and an half*, that is, 1260 years. Nay that they do signify so, I do confess I do more then suspect, am indeed well assured in my own judgement of the truth thereof. But whether there be any likelihood of their signifying also *three years and an half* Events will better determine. Which if they did, there would not be a simple *Homonymia* in this Symbol of *three days and an half*, but an *Henopœia* of the second kind.

10. *Metalepsis* is a Prophetick Scheme whereby an Effect or Event is transferred or communicated to some eminent *Person* merely, or at least mainly, because the place and time is coincident with his; and there is the same reason of *Things*. This Scheme I must confess is very Poetical, but not unelegant nor unusuall. Like to this is that of *Virgil*,

Candidus auratis aperit cùm cornibus annum
Taurus ——— and again,
Libra dies somníque pares ubi fecerat horas.

Where *Taurus* and *Libra*, because they are then in conjunction with the *Sun*, have attributed to them or transferred upon them those Effects which really are the *Sun*'s onely and not theirs.

But that there is such a *Metalepsis* as I have described in the Prophetick style, that one example of the *Rider of the red Horse* in the * *Apocalyps* will make good, who is armed with *a great sword* in his hand, and is said *to take peace from the Earth*: Whenas nothing else is signified, but that in this Emperour's time there would be very furious killing and slaying in the Empire, though by no fault of his. For it is said, *they should kill one another*, as if the Text on purpose did cast in that key for the opening the meaning of the Vision, as Mr. *Mede* has judiciously observed. Whose interpretation of the *First six Seals* is so solid, that it is impossible, I think, taking all things together, for any unprejudiced Reader not to be assured of the truth of them. Whence it is that I am so well assured of this present Prophetick Figure I have set down.

* Chap. 6. 4.

11. *Antichronismus* is an obscurative Scheme in Prophecy which sets down one measure of time for another; as a *Week* for *Seven years*, as in *Daniel*, a *Month* for *Thirty years*, a *Day* for a *Year*. Which Figure seems to be used in the Apocalyptick Visions not onely for concealment sake, but for proportion and *Decorum*, that the external *Cortex* of the Prophecies may not want their τὸ πιθανὸν, that winning and pleasing Credibility of Story.

Wherefore

Wherefore these *Antichronismi* are a necessary Consequence of that Prophetick *Henopœia*, that contracts vast Empires and other Bodies Politick with their long Successions into the figure or shape of Beasts or single Persons; whence, that the duration of their lives may not be over-proportionated to their nature, it was necessary to declare their continuance also under a disguise, putting *Days* for *Years*. For their living may be shorten'd by several accidents; but to tell of a *Beast* or a *Woman* or of *two Witnesses* that should live 1260 years, would not keep the *Decorum* of λόγος μυθικὸς; but would look like an incredible Narration.

12. As it would also that *the dead bodies of the two Witnesses should lie unburied in the open streets of the City for three years and an half*; whenas they would stink in the space of *four days*, as is noted in the body of *Lazarus*. How harsh then had it been to have represented the bodies of the Witnesses lying dead in the streets for 1260 years together? Wherefore though their lying thus slain and unburied was the fittest and the most lively Representation of that condition that those that are represented under the figure of the *two Witnesses* were to be in for 1260 years together; yet that the laws of the τὸ πρέπον and τὸ μυθικὸν of Story might be observed, it was requisite that these 1260 years should be disguised under the Symbol of *three days and an half*. Which signifying the same that *three times and an half*, (for יום and שנה are promiscuously used the one for the other) and these *three times and an half* signifying 1260 years, both the truth which the Prophecy aims at is faithfully conveyed, and that decorous embellishment in the external *Cortex* of the Prophecy punctually observed. And that not onely by contracting the time, but also by annexing it to the end of the 1260 days by a *Lemmatosynechia*, which is in Latine as much as *Corticis Continuatio*.

And that this Prophetick Figure, which I call *Antichronismus*, is not a mere Supposition of mine, but a solid Truth, I have already made good in my *Mystery of Godliness*, and shall further demonstrate even with Mathematical Certitude out of my Joint Exposition of the 17 and 13 Chapters of the *Apocalyps*.

13. *Icasmus* is a Prophetick Scheme that bears by far the greatest part in all the Visions of *Daniel* and S. *John*, and is nothing else but the Representation of things and events by such Symbols as bear some similitude with the things and events they stand for. Which Symbols being many make the skill of interpreting Prophecy the more difficult, but not at all desperate, as some delicate Wits would phansy to themselves, and pretend an horrour and affrightment at the uncouth mention of such variously-shaped Beasts, and at the clatter of their Horns: whenas if they would be pleased to lay aside their niceness, they might understand that these Hieroglyphicks of Prophecy might with far more ease be made familiar to them then the knowledge of *Heraldry* or *Blazonry*, which is no such profound and unconquerable study.

CHAP.

CHAP. V.

1. *The great Usefulness of an* Alphabet of Prophetick Iconisms. 2. *What the best way of attaining to the right sense of them.* 3. *What weight the* Onirocriticks *of the Ancients may cast in toward the determining their meaning.* 4. *That there is the same reason of the Signification and Interpretation of* Dreams *as there is of* Visions, *provided they be merely Typical, and not Complexional.* 5. Angels; *Their Ministery in all affairs of Providence a noted Supposition in the ancient Cabbala and in the Apocalyps.* 6. Ascension into Heaven. 7. Air *the special Region of Devils.* 8. Balances. 9. Beast; Θηρία *Idolatrous Kingdoms.* 10. *The reason of the* Lamb's *signifying one single Person, and of wild Beasts noting Idolatry as well as Cruelty.* 11. Blasphemy, *That it signifies Idolatry made out both upon the account of Reason, use of Scripture and Authority of Interpreters.* 12. Bloud. 13. Bow *and* Arrows; Buildings; Burial.

1. WE have shewn wherein the *Obscurity* of Prophecy does mainly consist, and by the explication of the foregoing Figures have already done something toward the making of the skill of Interpreting easy to us. But there being so many and so various Examples of the last Scheme, we hold it needfull to bring the most considerable of them into one *Alphabet*, and to set down the signification of them. Which being taken notice of will much conduce to the easy spelling out the true meaning of all Ænigmatical Prophecies in Scripture. For what * *Aristotle* says of Ænigmatical *Dreams*, is true also of these kind of *Visions*. Τεχνικώτατός ἐστι κρίνειν ἐνυπνίων ὅστις δυνάται τὰς ὁμοιότητας θεωρεῖν, τὰς δὲ εὐθυνειρίας κρίνειν πανὶ ἔστι· That *he is the most artificial Interpreter of Dreams that is best at discerning Similitudes and Resemblances: but for such Dreams as exhibit to the Phancy the things themselves, every one can judge of them.*

* In his Περὶ τῆς καθ' ὕπνον Μαντικῆς, cap. 2.

Now the *Visions* of *Daniel* and *Apocalyps* are not of the nature of Εὐθυνειρίαι, but Ἐνύπνια αἰνιγματώδη, representing things under Symbols or Similitudes: And therefore to have a settled and determinate meaning (and that upon solid and rational grounds) of such Symbols and *Iconisms* must needs contribute much to the inabling us with ease and success to interpret these Prophecies, or to make us understand and approve or with judgment disapprove of the Interpretations of other men.

2. And for my own part I know no solider method of settling and securing to our selves the true sense of these *Symbols*, then by attending what the Scripture it self declares of them, and by strictly observing what Reason will unforcedly suggest or spy out concerning their significancy and representativeness of things. To which if we adde the Suffrages of them that have wrote of *Onirocriticks*, whether most-what out of their own reason and observation, as *Artemidorus* professes, or (which is more to our purpose) have made a Collection of the most ancient Writings of that kind, such as *Achmetes* the son of *Seirim* has provided us; it cannot

not but ſtrengthen our aſſurance of the meaning of ſuch *Iconiſms*.

3. And theſe of *Achmetes* more eſpecially, they being the *Oniracritick* of three famous Interpreters of the Kings of *India*, *Perſia* and *Ægypt*, and therefore being ſo ancient and ſo Eaſtern, the more probable to have a greater cognation with the Prophetick Schemes of the Holy Writ. The firſt of theſe is *Syrbacham*, Interpreter to the King of *India*: but he does Chriſtianize ſo frequently and ſo palpably, that his Antiquity may be much ſuſpected, and neceſſarily concluded ſince the coming of Chriſt. The ſecond is *Baram*, Interpreter to *Saaniſan* King of *Perſia*; and the laſt *Tarphan*, Interpreter to *Pharao* King of *Ægypt*. The uſe of whoſe Interpretations is approved even by Expoſitors of quite different ways, *Grotius* I mean and Mr. *Mede*, who has the honour of firſt breaking the ice in this buſineſs.

4. Nor is there any ſcruple for that theſe are the Interpretations of *Dreams*, and not of *Viſions*: For beſides that there is a great affinity betwixt *Viſions* and *Dreams*, they being both Phantaſms impreſſed on the Imagination, not by any free act or excitation of our ſelves, but in a way merely paſſive, the external Senſes alſo being in a manner conſopite in both, (whence theſe ὀνειρατα are called alſo ὁραματα in *Achmetes*;) the queſtion is not concerning the Principle from whence, or the manner how theſe divinatory Impreſſes come, but what they repreſent or ſignifie: which if it be granted, that they prefigure rightly and unforcedly ſuch or ſuch things in *Dreams*, it is manifeſt that they will doe the ſame in *Viſions*. For I ſpeak of ſuch Impreſſes as have not the nature of the Effects of Complexion or of any other natural Cauſe, but of a mere Type or Prefiguration.

Wherefore it will not be impertinent to adjoyn ſometimes the ſuffrage of theſe *Onirocritical* Writers to what weight we produce out of Scripture and from Reaſon, for the interpreting of ſuch *Symbols* or *Iconiſms* as we ſhall compriſe in our *Prophetick Alphabet*; which I ſhall now exhibit to view.

5. *Angels*. There is ſuch frequent mention of the Miniſtery of *Angels* in the *Apocalyps*, and the Preſidency there ſo prefixed to every thing, that I cannot omit to take notice of this Scheme amongſt the reſt, though peradventure it does not fall ſo right under the notion of an *Iconiſmus*, they being rather the Inſtruments of Divine Providence then the Emblem of it. But if we reflect upon their vulgar repreſentation, (which doubtleſs took its ground from the *Moſaick* Cherubims) how well they are appointed with wings for the quicker diſpatch of thoſe ſervices that are expected of them, they are not unſignificative of that Wiſdom that is * ſaid to be more quick and moving then any motion, and to reach from one end to another mightily and ſweetly to order all things. * Wiſd. 8.

But that *Angels* are in theſe Apocalyptick Viſions ſo conſtantly and particularly ſet over every negotiation of Divine Providence, is exceeding conſonant to the ſenſe of *Daniel*, (as in that great change of *Nebuchadnezzar*'s condition which is ſaid to come to paſs by *the decree of the Watchers*, עירין, the Greeks would ſay φύλακες, *Excubitores* or *Vigiles*, by which are underſtood *Angels*) and alſo to the ſenſe of the ancient *Cabbala*,

Cabbala, that makes the number *Seven* a Symbol of the *Sabbatiſm* of God, (wherein he reſts from his works) and calls that number φυλακῆτις in relation to this employment of theſe *Excubitores* or *Vigiles*, theſe holy *Angels* whom God imploys in the adminiſtration of his Providence.

6. *Aſcenſion into Heaven.* A *Kingdom* or *Polity* being ſo expreſly reſembled to the *World* or *Univerſe*, (as we ſhall ſee under that Title) it is an eaſie Analogie to parallel the *Heavens* to the high Places and Dignities of it. According to this ſenſe is that of * *Eſay*, *How art thou fallen from Heaven, O Lucifer, ſon of the morning! For thou haſt ſaid in thy heart, I will aſcend into Heaven*, &c. *Aſpiraveras ad ſummam dignitatem*, ſo *Vatablus*. And *Achmetes*, Ἐι ὃ ἴδῃ τις ὅτι καθῆλαι ως ἐν τῷ ὑρανῷ, ὀνομαςὸς ἔςαι καὶ μέγας· *Onirocrit. c.* 161. And in the following Chapter, Ἐι ὃ ἴδῃ ὁ βασιλεὺς ὅτι ἀνήπλατο ἐις τὸν ὑρανὸν, ἐυρήσει ὕψος καὶ ὄνομα πλέον τῶν ἄλλων βασιλέων. And a little after, Ἐὰν ἴδῃ ὁ βασιλεὺς ὅτι ἀνελθὼν ἐκάθισεν ἐν ὑρανῷ, μείζονα χώραν ἧς ἔχει καλακωρισυσει. Thus *Achmetes* out of the writings of the *Indians*, *Perſians* and *Ægyptians*. All which does expreſsly declare that *Aſcending into Heaven* ſignifies the acquiſition or increaſe of Political Dignities and Honours.

* Chap. 14. 12.

7. *Air.* That the *Air* is taken for the place of the Empire of the Devil, appears from *Epheſ.* 2. *And you, who were dead in treſpaſſes and ſins, wherein in times paſt you walked according to the courſe of this world, according to the Prince of the power of the Air, the ſpirit that now worketh in the children of Unbelief*; that is to ſay, in Infidels, ſuch as have not ſubmitted themſelves to the Kingdom of God, but ſerve Idols and walk after the luſts of their own mind. Upon which place *Druſius* out of מנחה חדשה, *Sciendum à terra uſque ad Expanſum omnia plena eſſe turmis ac præfectis.* According to which opinion of the Hebrew Rabbins the Apoſtle again ſpeaks, Chap. 6. *For we wraſtle not againſt fleſh and bloud, but againſt Principalities, againſt the Rulers of the darkneſs of this world*, πρὸς τὺς κοσμοκράτορας τῦ σκότυς τύτυ, againſt thoſe that hold faſt the Rule of this lower world, this dark caliginous Air; πρὸς τὰ πνεύματα τῆς πονηρίας ἐν τοῖς ἐπυρανίοις, *againſt wicked Spirits* or Devils *in theſe Aereal places.* For ὑρανὸς here is but to the ſame ſenſe that *Expanſum* is in מנחה חדשה, the ſpace from the clouds downward, as it is limited *Gen.* 1. Elſe how could theſe *wicked Spirits* be ſaid σειραῖς ζόφυ ταρταρωθῆναι, and δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τηρεῖσθαι, as both *Peter* and *Jude* declare of them?

But enough of this, and the rather, becauſe where *Air* occurs in the Prophetick Viſions in this ſenſe we have ſpoke of, it is rather an ordinary *Metonymie* then an *Icaſmus*.

8. *Balance.* That a *Balance* ſhould ſignifie *Juſtice*, is obvious to any one to conceive, it being a main Inſtrument of commutative Juſtice, and a fit Emblem of exactly weighing out and ſharing all things, or rather diſpenſing all things accurately. *Achmetes* out of the *Indian* Onirocriticks, chap. 15. Ἐάν τις ἴδῃ καὶ ὄναρ ζυγὸν ἐν τόπῳ τινὶ ςαθμιζόμενον, τῦτο εἰς πρόσωπον νοείτω κριτῦ. I omit to tranſcribe how he refers the πλάςιγγες, the *Scales* to the Ears of the Judge, and the *Weights* in theſe *Scales* to the matter pleaded on both ſides for him to ponder with an indifferent hearing.

hearing. And again in the same Chapter, Ἐὰν τὸ ζύγιον ἴδῃ δέξιον καὶ καθαρὸν, νόει ὅτι ὁ κριτὴς τοῦ τόπου δίκαιός ἐστιν· and more particularly he descants upon the condition of the *Scales* and *Beam*: but here is enough already to shew how confessed an Emblem a *Balance* is of *Justice*. And he insinuates the same of the τὰ μόδια, of *Measures*.

9. *Beast*. What a plain resemblance there is betwixt a *Body Politick* and a *living Creature* S. *Paul* copiously declares, 1 *Cor.* 12. And it is a thing easie to conceive, that as in a Creature that has life there are distinctly-framed parts, so ordered one in reference to another, that they are all to be moved for the good of the whole by that power that resides in the Brain in virtue of the spirits pervading throughout: so in a *Polity*, that there are several Orders and Ranks of men held together by one common Law, (which is as the life and spirit of the Body Politick) and to be moved and directed for the common good by the command and appointment of the Sovereign Power which is the Head of this Kingdom or Polity. Wherefore it is no wonder that Men or Nations thus framed into a Body Politick, which is called a Kingdom, be represented in *Daniel* under the resemblance of חיות, that is, *living Creatures*, but such as are rightly translated by the Septuagint θηρία, *Ferae*, *wild Beasts*, they being such that appear in those Visions. Of which *Grotius* upon *Dan.* 7. where there is mention of the four great Beasts ascending out of the Sea; *Ideo Bestiæ*, saith he, *quia Idololatrica erant Imperia, ut notat hîc Jacchiades.* But not for their *Idolatry* onely, but also for their *bloudy Tyranny*, as the same *Grotius* has noted excellently well upon *Matth.* 20. where Christ declaring that he that would be greatest and first in his Kingdom must be the minister and servant of the rest, and not κατακυριεύειν, or κατεξουσιάζεσθαι, not lord it or swagger it over his inferiours, as the Rulers of the Gentiles doe, *Hæc oppositio*, saith he, *ostendit cur apud Prophetas Imperia mundi, Bestiarum; Regnum Christi, Hominis imagine, depingantur.* Where by *Bestiæ* we are to understand *wild Beasts*, as the word usually signifies, and in that sense will exactly answer to the Seventy's θηρία, (from whence the Latine word *Ferae* (which always signifies *wild Beasts*) is derived, by turning θ into φ according to the *Æolick* Dialect.) Otherwise the Kingdoms of the world might be called Ζῶα, as the four Beasts in the *Apocalyps* (which allude to the Camp of *Israel* distributed into four quarters, as Mr. *Mede* has rightly observed) are called, and not θηρία, that being a very unfit Title for any Polity where Humanity and Equity bears sway.

10. But much less fit would it be for the true Body of Christ, but least of all for the *Lamb* himself; nor the *Lamb* a fit Prophetick Representative of one single person, but that Christ had got that Title before, being called by *John The Lamb of God that takes away the sins of the World*, as being indeed that Paschal Lamb whose Bloud is the Salvation of his people. Wherefore unless there be some such bar as this, (which is an *Instantia Monodica*) it is most assuredly true, That an *Animal* or *Beast* in the Prophetick style signifies not one single Man, but a Company, Polity, or Kingdom. For how can they be said to have *Horns* and *Heads*, and those *Horns* and *Heads* be expressly by an Angel from Heaven interpreted of *Kings*, if the whole Beasts did not signifie, not single persons, but Kingdoms?

But why these *wild Beasts* should imply *Idolatry* as well as *Cruelty* in their Type, the reason lies a little deeper, but yet is not fathomless, which I conceive is this: Because Idolatrous worship is lodged within the Verges of the mere *Bestial* or *Animal* nature, as may appear from what I have wrote in my *Mystery of Godliness*, to which, for brevitie sake, I refer the Reader.

Book 2. chap. 10.

11. *Blasphemy*. *Blasphemy* for *Idolatry* is also an *Icasmus*, and the Analogie is discernible enough. For what *reproachful words* are concerning God to the *Ears*, the same is the *worshipping of Images* or *any Creature with religious worship* to the *Eyes*. For by either way is declared that which is a contumely and vilification of God. And therefore it is no wonder that the Prophetick style affecting an artificial concealment substitutes one kind of *Blasphemy* for another, that *Blasphemy* which is διὰ λόγων ἢ ῥημάτων for that which is διὰ πραγμάτων ἢ τύπων, as *Chrysostom* distinguishes of Divine Predictions.

But it is observable that the Scripture also in several places terms Idolatry *Blasphemy*. As in *Esay*, *I will recompense into their bosoms your iniquities and the iniquities of your fathers together, saith the Lord, which have burnt incense upon the mountains, and blasphemed me upon the hills*: which certainly was not διὰ λόγων, but διὰ πραγμάτων, by their acts of Idolatry. *Qui colunt Idola quasi Deos, exprobrant Deo arrogantiam Divinitatis*, saith *A lapide*. The like expres passage is in *Ezekiel*; *Thus saith the Lord God, Yet in this your fathers have blasphemed me, in that they have committed a trespas against me: namely, when I brought them into the Land for the which I lifted up my hand to give it to them, then they saw every high hill and all the thick trees, and they offered there their sacrifices, and thereby presented the provocation of their offering*, &c. which the same Interpreter again expounds of their Idolatries, as also *Gaspar Sanctius*. Again, *Deuter.* 31. *When they shall have eaten and filled themselves and waxen fat, then will they turn to other Gods and serve them, and provoke me*; so our Translation: but the Hebrew has it ונאצוני, which is properly, *they will blaspheme me*; as it is translated by the Seventy in *Esay* 52. 5. כל־היום שמי מנאץ, διὰ παντὸς ὄνομά μου βλασφημεῖται. As also נאצה is rendred *Ezek.* 35. 12. Ἤκουσα τῆς φωνῆς τῶν βλασφημιῶν σου. נאצותיך is the word in the Original. Lastly, it is observable also that in *Psalm* 69. 9. where the Prophet *David* says, *The reproaches of them that reproached thee*, οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε, (which is the same as if it had been αἱ βλασφημίαι τῶν βλασφημούντων σε) *are fallen upon me*, the *Chaldee* Paraphrast interprets it of that *reproach* which God receives by communicating his Worship unto Idols, whenas yet it is expressed by *Blasphemie* or contumely of words; for so ὀνειδισμὸς signifies. Wherefore seeing the children of *Israel* are said in their prevaricating in the Worship of God, and turning to Idols, to *blaspheme*; it is very easie to conceive, by the rule of Conjugates, that this *Idolatry* of theirs may well be called *Blasphemy*.

Chap. 65. 7.

Chap. 20. 27, 28.

Vers. 20.

Accordingly therefore *Alcazar* interprets the *Names of Blasphemy*, in the *Apocalyps*, on the seven Heads of the Beast, of the Temples of Idols; and *Grotius* paraphrases γέμον ὀνομάτων βλασφημίας, *Plena diis qui ità dicebantur*

dicebantur in veri Dei injuriam. So easily is it acknowledged on all hands, that *Blasphemy* may be put for *Idolatry*. And it is the most happy and significant *Icasmus* that can be, nothing expressing the detestable nature of *Idolatry* so well as it. For *Idolatry* is as absolute a subsannation and vilification of God as malice could invent, and as ill as if they should call him by the names of all that base liveless matter that they make their Images of, and proclaim him no better then it: For they giving Divine worship to it, make it equal to him. And this *Blasphemy* is proportionable in other more worthy Objects that are not God: for they are infinitely worthless in comparison of him, and therefore it is an infinite reproach and horrid blasphemy against God to worship any thing besides him.

12. *Bloud.* That *Bloud* is an Hieroglyphick of *Slaughter*, Providence it self seems to take for granted in præmitting that Prodigie of raining Bloud before the eruptions of war and bloudshed, as History reports, and all men naturally interpret. And where the Apostle says, *Ye have not resisted unto bloud*, the meaning is, *unto death*, be it *mystically* or *naturally* meant. But even there where *Death* is meant mystically, there is mention of *Bloud:* as when the Prophet is charged to denounce to him that sins against the Law of God with an high hand, that he shall surely die, speaking of eternal death; yet, upon the omission of this warning, it is said that his Bloud shall be upon the Prophet. And chap. 14. 19. even *natural death*, where there is no effusion of bloud, is so expressed; *Or if I send pestilence into the land, and pour out my fury upon it in bloud, to cut off from it man and beast.* Upon which *Grotius* rightly out of the Chaldee Paraphrast, *Omne mortis immaturæ genus Sanguis Hebræis. Bloud* therefore signifies Death, and bloudy, dead; because, as it is written, *In the bloud thereof is the life thereof.* And answerably to this * *Achmetes*, according to the sense of the *Ægyptians* and *Persians*, Τὸ αἷμα δύναμι τῆ ἀνθρώπυ ζωή ἐςι· where the letting out his bloud must be his death; and in Analogie, the destroying the strength of any thing, or that power or virtue whereby it is what it is, is the death of that thing, not considering whether it be animate or inanimate. Ezek. 33. 8. * Onirocrit. c. 103.

13. *Bow and Arrows.* They naturally signifie the aiming at some thing, and the *hitting the mark* the enjoying the scope of our enterprises: But it may more peculiarly refer to Victory in war, and the rather because they are warlike weapons. *Achmetes* out of the Onirocriticks of the *Ægyptians* and *Persians*, Ἐὰν ἴδῃ τις ὅτι ἐχει βίλη καὶ τόξα, ἐπιχαρήσεται ὅτι τοῖς ἐχθροῖς αὐτῦ· *If a man dream he holds in his hand Bow and Arrows, he shall victoriously insult over his enemies.* Onirocrit. 149.

Buildings. *Achmetes* according to the sense of the *Indian* Interpreter, Εἰ δὲ ἀπὸ μαρμάρυ ἢ λίθυ τὸ κτίσμα, ὁ ἰδὼν ἔτη πολύζωος, καὶ ὁ πλῦτος αὐτῦ ἀκαλλαμάχητος· *If one dream he is in an house of Marble or Stone, it imports long life, and riches where thieves cannot break through nor steal.*

Burial. For a dead body to be *unburied*, it may have a two-fold signification, either of a more infamous death, or of hope of recovering into life. According to the first is that of *Ecclesiastes*, *If a man beget an hundred children, and live many years, and his soul be not filled with good, and also* Chap 6. 3.

that he have no burial; I say, that an untimely birth is better then he. Otherwise *not to be buried* may signifie onely that what the Vision portends will not be quite finished; *Burial* being the consummation of all, even of Death it self. Whence *Leonas Syrus* dreaming that he was dead, but not buried, *Artemidorus* interprets it of that Event, *viz.* that he was victorious, but not crown'd. But *Menander* of *Smyrna* dreaming also that he was buried, was also crowned Victor at the Olympick Games. Wherefore *not to be buried*, in Visions that portend good, is bad; in those that portend bad, is good. And *Achmetes* expressly, according to the sense of the *Indian* Interpreters, Ἡ σύρησις ἐνταφίων εἰς ἐλπίδα σωτηρίας κρίνεται· *If there be any thing wanting whereby the Interrement is hindered, it signifies hope of recovery to life.*

Artemidor. lib. 4. c. 84.

CHAP. VI.

1. Candle. 2. Character. 3. Clouds of Heaven. 4. Crown of precious Stones. 5. Darkness; Day; Death. 6. Desart. 7. Dragon, *a figure of the Devil according to the ancient* Cabbala, *and then of the chief Polities that oppose the Church.* 8. Drunkenness. 9. Eagle; Earth-quake. 10. Eclipses. 11. Eye, *an Hieroglyphick of Counsel and Prudence.* 12. Fishing; Fish dead in the Sea. 13. Fire, *the different significations thereof.* 14. Fire from Heaven, *its exact significancy of* Excommunication. 15, 16. Flesh, *two notable significations thereof.* 17. Floud; Fornication; Frogs. 18. Gemms *and* precious Stones; God.

1. *Candle. Candle* seems to signifie the prosperous state of things in this world. *Job* 18. *Yea the light of the wicked shall be put out, and the spark of his fire shall not shine: The light shall be dark in his Tabernacle, and his candle shall be put out.* And chap. 29. *O that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and by his light I walked through darkness.* The like prosperous success the Psalmist also denotes by the same figure, *Psal.* 18. *For thou wilt light my candle, the Lord my God will make my darkness to be light*; in his Song of thanksgiving for his deliverance out of the hand of *Saul*. *Astrampsychus* and *Nicephorus*,

Φωσῆρας εἰδεῖν πραγμάτων δηλοῖ φάος.

And *Artemidorus, lib.* 2. *c.* 9. Λύχνος ὃν καιόμενον ὁρᾷ οἰκίᾳ λαμπρὸς, ἀγαθὸς· πρόσκλησιν γὰρ σημαίνει καὶ εὐπορίαν πᾶσιν· *A Candle seen burning bright in the house portends good, the increase of riches and plenty.* Lastly, *Achmetes*, according to the meaning of the *Ægyptians* and *Persians*, Εἴ τις ἀνῆψε λαμπάδα καὶ φέρει αὐτὴν, εἰ μὲν ἐστι βασιλεὺς ὁ ἰδὼν, εἰς δόξαν καὶ νίκας, καὶ ὅλεθρον ἐχθρῶν κρίνεται· εἰ δὲ ἕτερος τις ἦν, εὑρήσει ἀξίωμα ἀνάλογον τῆς λαμπάδος. And in the same Chapter again he saith, That *the lighting up of Lights signifies joy and chearfulness*, χαρὰν καὶ εὐφροσύνην· *but the extinction of them*

them against a mans will, θλίψις ἀπὸ ἐχθρῶν ἀνάλογος τῷ σκότει, *affliction and distress from a mans enemies proportionable to the darkness.*

2. *Character.* That *Servants* and *Souldiers* received *Marks* upon their *foreheads* and *hands*, whereby it might be known to whom they did belong, is a piece of indisputable Antiquity, there being sufficient testimony thereof in Authours. See what is congested in Mr. *Mede* and *Grotius* upon *Apocal.* 13. But in the Prophetick style it does not imply that there is any visible mark in the hand or on the head of those that are said to be marked, but onely that there is an open profession of belonging to them whose mark they are said to receive. For they are onely Types of Propriety, and are no more to be conceived to be really impressed upon them that are said to bear them, then those whole Kingdoms of men, that are called *Beasts* in the Prophetick style, are to be imagined to be metamorphozed into *Bears* or *Leopards.* For all these are Typical Attributes, not Real.

3. *Clouds of Heaven.* In the Scripture-phrase they seem to signify Power and great Glory. *Achmetes*, Chap. 194. Ἐὰν ἴδῃ ὁ βασιλεὺς ὅτι καθῆται ὀν νεφέλαις ἀρόμῳ. ἔνθα θέλει, ἐχθρῶν διασπάσει, καὶ εὑρήσει νίκας καὶ χαρὰς ἀπροσδοκήτους, according to the mind of the *Persians* and *Ægyptians.* And Chap. 162. according to the *Ægyptians*, *Persians* and *Indians*, Εἰ δὲ ἴδῃ ὁ βασιλεὺς ὅτι ἀνέβαινε ὡς ἐπὶ ἀετὸν ἔνθα οἱ ἀστέρες, εὑρήσει ὕψος καὶ ὄνομα πλέον τῶν ἄλλων βασιλέων. And again in the same Chapter, Ἐὰν ἴδῃ ὅτι ἀνελθὼν ἐκάθισεν ἐν ἀετῷ, μείζονα χώραν ἧς ἔχει καλαχωρίσει. The sense of all which is this, That the *riding upon the Clouds* and *ascending into Heaven* signifies honourable prosperity, and success against our enemies, and enlargement of power and dignity.

4. *Crown of Gemms and precious Stones.* *Achmetes* out of the *Onirocriticks* of the *Indians*, Chap. 247. Ἐὰν ἴδῃ ὅτι ἐπέθη ὀν τῇ κεφαλῇ αὐτοῦ στέφανος ὀκ τιμίων λίθων καὶ μαργαρίτῶν, ἀναλόγως τοῦ κόσμου καὶ τοῦ κάλλους τοῦ στέφανου, ὅστις ἂν εἴη, εὑρήσει πλοῦτον καὶ ὕψος καὶ δόξαν. Where the force of the Interpretation bears most upon the *Gemms* or *precious Stones*, they being the Emblems of Riches, Height and Honour. They have also a more Mystical meaning in this very Chapter, and signify τὰ δογμάτων τῶν θείων λαμπρότητα, *the brightness of Divine doctrine or Truth.* But Chap. 248. they are onely interpreted of worldly things according to the mind of the *Ægyptians* and *Persians*: Ἄλλως ἐὰν ἴδῃ ταῦτα, viz. *Pearls and precious Stones*, ὅτι εὑρήσει *that he has got abundance of them*, εὑρήσει πλοῦτον ἀνάλογον καὶ δόξαν, *he shall find proportionable riches and honour.*

5. *Darkness.* See *Candle* and *Eye.*

Day. See *Time.*

Death. Death is a dissolution of Body and Soul, and therefore properly belongs onely to a natural Animal; but by Analogie may be transferred to all Bodies Politick, which the Prophetick style represents under the figure of Animals or single Persons, whether by the simple Appellation of *Man* or *Woman*, or else such Conditions of man or woman, as *Whore*, *Wife*, *Witness*,

Witneſs, or the like. Now what *Life* and *Spirit* is to a natural Animal, that is *Rule* and *Power* to figurative Perſons or Animals in the Prophetick ſenſe, which are Bodies Politick. And therefore as the loſs of the one is the death of the one, ſo the loſs of the other is the death of the other. And becauſe there is a Spirit in all things, even in thoſe things that are inanimate, the fading or vaniſhing of that ſpirit may be ſaid analogically to be the *Death* of thoſe things. Inſtances are innumerable. I will onely adde, that as in the Hebrew Idiom *not to be* is *to be dead*; ſo in analogie any thing that is not what it was, namely, any thing that is changed from its former condition, this change thereof may goe for a kind of *Death*; as *Death* is ordinarily ſaid to be a Change.

6. *Deſart.* That by *Deſart* is meant Paganiſm, *Alcazar* pronounces with great confidence, ſpeaking of the Woman in the wilderneſs; *In qua locutione notandum eſt per Deſertum proculdubio figurari Gentilitatem.* For which opinion he produces a cloud of witneſſes, *Clemens Alexandrinus*, *Origen*, *Ambroſius*, *Baſilius*, *Hieronymus*, *Gregorius*, *Hilarius*, *Heſychius*, &c. The reaſon of which Hieroglyphick I conceive is this; The *Idolatry* of the Pagans was much in Woods and Groves and on the tops of Mountains and waſt places; and the names of their Dæmons שדים and שעירים have reference to the *fields* and *deſarts*. Beſides that Idolaters do not emerge above the pitch of the mere Animal life, and their worſhip and devotion is little higher then that of the *Elephant* or *Cercopithecus*. The Rapacity alſo and bloudy Cruelty of the Pagan Kingdoms farther fill out the congruity of the Type. And conſequently where ſuch a condition of things is as this does typify, that is to ſay, whatever Kingdoms or Empires do paganize, they do *ipſo facto* become a *Wilderneſs* or *Deſart*.

7. *Dragon.* The Hebrew word is תנין and ſignifies *Draco* or *Serpens*, and alſo *Cetus*, as being the great Serpent or Dragon of the Sea. And accordingly the Seventy render התנינים הגדולים *Gen.* 1. τὰ κήτη τὰ μεγάλα. That it is a Figure of the *Devil*, the ancient Cabbala of *Moſes* may aſſure us; and it may be, though one be noted chiefly, yet the *Serpent* there may have a Prophetick *Henopœia* in it, and ſignify the whole Principality of Satan, that Kingdom of Darkneſs which has been ever in oppoſition againſt the Kingdom of God: and therefore it is no wonder that thoſe Kingdoms that have in ſuch a ſpecial manner afflicted the Church, have been repreſented under this Figure, as *Ægypt* and the *Roman Empire*.

Eſay 51. *Awake, awake, put on ſtrength, O arme of the Lord, awake as in the ancient days, in the generations of old. Art not thou he that hath cut Rahab*, (that is, *Ægypt*, ſee *Forerius*) *and wounded the Dragon?* which is *Pharaoh*, as *Ezekiel* plainly ſpeaks out; Chap. 29. *I am againſt thee, Pharaoh King of Ægypt, the great Dragon that lieth in the midſt of the Rivers.* And for that he lies thus in the Rivers, he is called *Leviathan*, as if he were a *Water-ſerpent* or a *Whale*. Pſalm 74. *Thou brakeſt the heads of Leviathan in pieces, and gaveſt him to be meat to thy people in the Wilderneſs.* ראשי לויתן *Heads of the Leviathan*; as if this *Leviathan*, as the *Dragon* in the *Apocalyps*, had more Heads then one.

Theſe

These considerations plainly intimate to us, That the *Seven-headed Serpent* in the *Apocalyps*, which is the *Roman State* or *Kingdom*, is so represented not onely in regard of that old Serpentine form that tempted our first Parents, but has a reflexion also upon that Tyrannical Kingdom of *Ægypt* which is typified under the image of a *Dragon* and *Leviathan*; and that not only *Rome Pagan* has a share in this Type, but *Rome Pagano-Christian*. For all the *Seven Heads* are from the Body of the *Dragon*; and the *Beast that was, and is not, and yet is*, is as well the Dragon as not the Dragon, and therefore is as well *Ægypt* (and I wish I could not say more) as the Church of God, or the Kingdom of his Son *Jesus*.

8. *Drunkenness*. It is taken sometimes for the being so filled and intoxicated with the pleasures and affluences of this world, as to be regardless and senseless of the things of God. *Esay* 29. *Stay your selves and wonder, cry ye out and cry: They are drunken, but not with wine; they stagger, but not with strong drink. For the Lord has poured upon you the spirit of deep sleep, and hath closed your eyes; the prophets and the rulers, the seers hath he covered.* Such a remiss Stupor and Drunkenness does the prosperity of this world often cast men into. *Achmetes* from the *Indian* Interpretations, *cap.* 111. Ἐάν τι ἴδῃ ὅτι ἐμεθύσθη οἴνῳ, διώσει πλοῦτον καὶ ἐξουσίαν ἀνάλογον τῇ μέθῃ. *If any one dream he is drunk with wine, riches and power will flow in to him proportionably to his drunkenness.* And he affirms the like in the following Chapter according to the sense of the *Ægyptians* and *Persians*. There is also a *Drunkenness* from the Cup of Affliction, which is often intimated in the Scriptures.

9. *Eagle*. Esay 40. 31. *But they that wait upon the Lord shall renew their strength; they shall mount up with wings as Eagles, they shall run and not be weary, they shall walk and not be faint.* And *Exod.* 19. 4. *Ye had seen what I did to the Ægyptians, and how I bare you on Eagles wings, and brought you unto my self.* *Artemidor.* lib. 2. c. 20. Ὀχεῖσθαι ἀετῷ, πένησι μὲν ἀγαθόν· ἀναληφθήσεται γὰρ ὑπὸ τῶν πλουσίων ὠφεληθήσονται δὲ μικρά. *For poor men to dream they ride upon an Eagle, it is good; for it signifies they will be supported and well relieved by the rich.*

Earth-quake. So we usually turn the Greek word σεισμὸς, but it signifies also more generally *any shaking* or *concussion*; as *Heb.* 12. 26. Ἔτι ἅπαξ ἐγὼ σείω οὐ μόνον τὴν γὴν, ἀλλὰ καὶ τὸν οὐρανόν· where the Author says this σεισμὸς signifies *the removing of those things that are shaken*. *Hagg.* 2. 21. *Speak to Zerubbabel Governour of Judah, saying, I will shake the Heavens and the Earth, and I will overthrow the Thrones of Kingdoms, and I will destroy the strength of the Kingdoms of the Heathen.* This is a plain μετάθεσις τῶν σαλευομένων. The like ruine and overturning of things is set out, but by what is the effect of σεισμὸς, an *Earthquake* properly so called, *Jer.* 4. 24. *I beheld the Mountains, and lo they trembled, and all the Hills moved lightly.* Which, verse 26, he interprets as *Haggai* before, *I beheld, and lo the fruitful place was a Wilderness, and all the Cities thereof were broken down*, &c.

Achmetes out of the *Indian*, *Persian* and *Ægyptian Onirocriticks*, Ἐὰν ἴδῃ τις βασιλεὺς ὅτι ἐσείσθη ἡ πόλις αὐτοῦ ἢ ἡ γῆ αὐτοῦ, εἰς πόλεμον ἐθνῶν ⁊ ὅπλων καὶ αὐτὸς κρινεῖται. *Artemidor. lib.* 2. *c.* 46. Γῆ κινουμένη τὰ πράγματα τοῦ ἰδόντος σημαίνει. χάσματα ἢ σεισμοὶ καὶ συμπλώσεις πάντας ἀνθρώπους ἀδικοῦσι, καὶ διαφθείρουσιν αὐτοὺς ἢ τὰ ὑπάρχοντα αὐτῶν. But this is so easy an *Iconism*, that it was needless to produce so many testimonies.

10. *Eclipses*. The *Eclipses* of the Luminaries what they mean, will easily be understood if we consider what the *Sun* and *Moon* are in the Political Universe. For certainly they are the highest Dignities in that Heaven. Of which more under their proper Titles. In the mean time it shall suffice briefly to note out of *Achmetes*, that according to the *Indian*, *Persian* and *Ægyptian* Onirocriticks, *If the Sun be* ἀφώτιστος ⁊ ἄνυδρος ἀκτίνων, *without brightness* (in such an hue, I suppose, as *Virgil* describes,

Cùm caput obscurâ nitidum ferrugine tinxit)

and without rays, τὸ πάθος καὶ ἀδοξία εἰς πρόσωπον ἔρχεται βασιλέως, *that inglorious obscurity and duskishness is referred to the person of the King*, and implies an imminution of his glory. Ἐὰν δὲ ἴδῃ τις ὅτι τοῦ ἡλίου ἐγένετο ἔκλειψις, θλῖψιν καὶ πόλεμον ἐχθρῶν εὑρήσει ὁ βασιλεύς. *But if the Sun be eclipsed, he will be afflicted and oppressed by war.*

The same judgment they give of the *Moon* and of the *Stars*, if they be ὀλιγόφωτα, ἀφώτιστα, or σκοτειναὶ, Τὸ πάθος εἰς λαὸν ⁊ τοὺς ἄρχοντας βασιλέως κρινέτω. See *cap.* 167, 168. These things are too easie to insist upon, and will be necessarily acknowledged, it being once granted *That the Universe is a Prophetick Emblem of a Kingdom or Polity*, as we shall clearly shew in its due place.

11. *Eye*. *The light of the body*, saith our Saviour, *is the Eye*. And * *Aristotle*, ὡς ὄψις ἐν ὀφθαλμῷ, νοῦς ἐν ψυχῇ, *That the Eye of the Soul is the Understanding* or *Intellect*. So that it is plain that the *Eye* is an *Iconism* of Knowledge, as Darkness and Blindness is of Ignorance; an expression frequent in the Scripture.

* Topic. l. 1. c. 14.

But there is also a peculiar fitness of significancy of humane Policy and Prospection in the *Eye*; that Organ of the Body being not onely in the Head, but the chief guide of it and the whole Body, as being able to reach further by far and to act more quick then any other Sense whatsoever. Wherefore *Prospicere in longitudinem*, that is to say, wisely to consult afore-hand for the rightly managing affairs, and to contrive Counsels so as makes most for the future safety of things, and for the advancement of the Interest of a State, the *Eye* is a fit Emblem of this skill. Which the *Ægyptians* seem to have intimated in that known Hieroglyphick of theirs, *A Scepter with an Eye on the top of it*: where it is plain that the *Eye* signified that Political skill, prospection and counsel which is necessary in managing and ordering affairs of State, for the greatest security and promotion of them. And that *Eyes* signifie the administration of Divine Providence also, seems to be intimated *Zach.* 4. 10. on which we have not here time to insist.

12. *Fishing*. *Artemidor.* lib. 2. c. 14. Λαμβάνειν ἰχθύας ἅμα πολλοὺς καὶ μεγάλους, ἀγαθὸν καὶ ἱερὸν ⁊ φίλον πᾶσιν. *To dream of catching fishes many and*

and great, is good, and portends profit to all that dream so. Achmetes, c. 178. Ἐὰν ἴδῃ τις ὅτι ἁγνίζεσθαι ἰχθύας ἐν τῇ θαλάσσῃ θαλάσσιον, εὑρήσει πλοῦτον, &c. *If any one dream that he catches fishes by angling in the Sea, he shall find riches,* &c.

Fish dead in the Sea. Artemidor. lib. 2. c. 18. Ἰχθῦς νεκροὺς ἐν θαλάσσῃ ὁρᾶν δοκεῖν ἢ εὑρεῖν, οὐκ ἀγαθόν· ματαίας γὰρ ἐλπίδας σημαίνουσι, καὶ τὰ προσδοκώμενα οὐκ ἐῶσι τελεσθῆναι· *To seem to see Fishes dead in the Sea, is not good: for it signifies disappointment of our hope, and that what we expect will not come to pass.*

13. *Fire.* *Fire* is a various Symbol, and signifies as well good as ill, but always in a way of Consumption or Destructiveness: but when it destroys that which is bad, it is good. The *Holy Ghost* it self is assimilated to *Fire*, as the *Baptist* witnesses of Christ, *He shall baptize you with the Holy Ghost and with fire*; such a *Fire* as is to burn up the chaff, but save the wheat, as is intimated in the place. So *Malac.* 3. *Who shall abide the day of his coming? For he is like a refiner's fire, and like fuller's sope: And he shall sit as a refiner and purifier of silver, and he shall purifie the sons of Levi, and purge them as gold and silver*; that is, consume away their dross. Manifold instances there are of this sense of *Fire*, but it is needless to produce them. Matth. 3. 11.

But for *Fire* in the other destructive sense, it is still more obvious. I shall name one place for many; *Esa.* 66. 15. *For behold, the Lord will come with fire, and with his chariots like a whirl-wind, to render his anger with fury, and his rebukes with flames of fire. For by fire and by sword will the Lord plead with all flesh, and the slain of the Lord shall be many.*

The fitness of the *Fire*'s signifying Consumption or Destruction *Artemidorus* has taken notice of, *lib.* 2. *c.* 8. Ἴδιον δὲ πυρὸς πᾶσαν ὕλην φθείρειν. And in the same Chapter he says it signifies, if there be a considerable quantity of it in the Heavens, πολεμίων ἔφοδον, *the incursion of Enemies*, and their coming from that part in what quarter of the Heaven it is seen. And answerably to this *Achmetes*, according to the sense of the *Indians*, *c.* 159. Εἴ τις ἴδοι ἀπὸ φλογὸς, ὅν πολέμῳ ἐχθρῶν τελευτήσει· And of the *Persians* and *Ægyptians*, *c.* 160. Ἐὰν ἴδῃ βασιλεὺς ὅτι οἱ ἵπποι τῷ παλατίῳ αὐτοῦ ἐφλογίζοντο, βασιλείαν ἄλλῳ σημαίνει, καὶ ἀπώλειαν τῶν μεγιστάνων ὧς αὐτὸς ἔσηται. And again, Ἐὰν ἴδῃ ὁ βασιλεὺς ὅτι ἐφλογίσθησαν αἱ τρίχες αὐτοῦ, τὸν λαὸν ἐν πολέμῳ ἀπολέσει. And, lastly, he saith, that if his Chariot appear to be set on fire, ταπεινωθήσεται ἡ βασιλεία αὐτοῦ. So destructive is the Symbol of *Fire* every-where, and particularly denotes a destruction by war and hostility, as is observable out of these citations.

14. *Fire from Heaven.* *Fire from Heaven* and *Thunder* may very well be the same, Ὅτι ὁ κεραυνὸς οὐδέν ἐστιν ἄλλο ἢ πῦρ, as *Artemidorus* speaks, *lib.* 2. *c.* 8. But in allusion to *Elias* his bringing down *fire from Heaven* upon those Fifties that were sent to him from *Ahaziah* to apprehend him, the fame of that eminent Miracle may make *the bringing down Fire from Heaven* pass into a Proverbial phrase, for the doing exceeding great Miracles. This may be good sense, but we seek for an *Icasmus*.

Fire from Heaven therefore according to *Artemidorus* may signifie ἀπειλὴν ὑπερεχόντων; *the commination of those that are in Authority*; and that

that very fitly, *Heaven* being the place of Dignity in the *Political* Universe. But nothing so minacious as that *Fire* or *Lightning* that goes before *Thunder*. What therefore can be more significative of *Excommunication* then this? especially if conceived to be vibrated from no inferiour Officer, but from an Oecumenical Bishop, the Head of the Church Catholick, who is placed in the higher Regions of the Political Heaven. Which Analogie will be still more exact, if we consider what *Artemidorus* observes of *Thunder*, Οὐ γὰρ ὁ κεραυνὸς ἑνοῖ, ἀλλὰ καὶ τὰ ἡνωμένα χωρίζει· *For Thunder and Lightning does not unite, but disjoyns things that are united.* So does *Excommunication* that rives off a Member from the Church.

And there is still a further congruity that *Excommunication* should be called *Thunder* and *Lightning*, or *Fire from Heaven*, in that it is the commination of Hell-fire, of which the destruction of *Sodom* was a Type, which was burnt by fire from Heaven, as Mr. *Mede* has judiciously observed. And what is the last Ἔκπυρωσις but *Fire from Heaven*? To which destruction whoever do take upon them to adjudge men, may very well be said *to bring down fire from Heaven* upon them, which that Thunder-bolt of *Excommunication* does threaten.

15. *Flesh.* By *Flesh* is understood in Scripture whatsoever is opposite to the *Spirit*, and I mean in a Moral or Mystical way, and that is all to be consumed by the *Spirit* and by *Fire*. But more particularly *Flesh* signifies sometimes that which they vulgarly call *Carnal Ordinances*, in some such
Gal. 3. 3. sense as that is meant by S. *Paul*, *Are ye so foolish? having begun in the spirit, are ye now made perfect by the flesh?* Where he speaks of the Law
Chap. 7. v. 16. of *Moses*. And the Author to the *Hebrews* more expressly, who speaking of Christ, and comparing of him with the *Mosaick Aaron*, *Who is made* (saith he) *not after the Law of a carnal commandment, but after the power of an endless life.* And still nearer to our purpose, chap. 9. ver. 10. where he speaks of *a service which stood onely in meats and drinks, and divers washings, and carnal Ordinances imposed on them untill the time of Reformation.* By *Flesh* therefore may be understood all the external Ordinances and Institutes that men have rashly heaped upon Christianity, whether merely useless, or else Superstitious and Idolatrous: for these are to the spirit of Christianity, as the over-load of a fulsome and over-grown and unwholesome *Flesh* to the spirit of man. Ἐτώσιον ἄχθος ἀρούρης.

16. But there is another sense of *Flesh* taken much notice of in the Onirocriticks. *Artemidor. lib. 3. c. 23.* Πλουσίῳ δὲ οὐκ ἀγαθὸν δόξειν ἀπὸ τῶν ἰδίων σαρκῶν, προρρίζου γὰρ ἀνατραπῆναι τὸν βίον καὶ τὴν ὕπαρξιν τῆ δόξαντος σημαίνει· *It is not good for a rich man to dream he eats his own flesh, for it signifies the utter wasting of his riches or substance.* *Achmetes* c. 283. according to the *Indian*, *Persian* and *Ægyptian* Interpreters, Εἰ δέ τις ὄψεται ὅτι κρέας δράκοντων εὗρεν ἢ ἔφαγεν, εὑρήσει πλοῦτον ἀναλόγων ἀπὸ μεγίστου βασιλέως. Like that of the *Israelites* eating the flesh of the *Leviathan* in the Wilderness; for the *Leviathan* or *Dragon* is the King of *Ægypt*. And again, c. 285. Εἰ δέ τις ὄψεται ὅτι ἔφαγε κρέας σκορπίου ὃν ἐφόνευσε, τοιοῦτῳ ἐχθρῷ ὑπαρξιν λήψεται. And, lastly, according to the *Indians*, c. 87, Ἐάν τις ὄψῃ ὅτι ἡ σὰρξ αὐτοῦ ἐπλεόνασε, χρυσὸν καὶ πλοῦτον ἀναλόγως τῆς σαρκὸς κλάσας.

And

And compendiously and at once, Ἡ σὰρξ ὅλη εἰς πάντα πλοῦτον καὶ χρυσὸν διακρίνεται· *Flesh is universally referred to gold and riches* in the interpretation of *Visions* or *Dreams*.

17. *Floud*. See *Water*.

Fornication. See *Whoredom*.

Frogs. A *Frog* is an Hieroglyphick of Imperfection, saies * *Pierius*, according to the sense of the *Ægyptian* Priests: and he makes as if the occasion thereof was the observation of the half-finished generation of this Animal out of the slime of *Nilus* which he casts up in his overflowing, after which this Creature is seen half-formed, part *Frog*, part *Mud*; as * *Horus Apollo* also expresly affirms, Ἔνθ' ὅτε ὁρᾶται τῷ ἑτέρῳ μέρει ἀυτὸ, βατεράχῳ, τῷ δὲ λοιπῷ, γεώδει τινὶ ἐμφερής.

* Hieroglyph. lib. 29.

* Lib. 1. Hieroglyph. 25.

But in that it is thus gendred of filth and mire, I should look upon it as a fit Emblem of that *Wisedom* which is *not from above*, but is ἐπίγειος, ψυχικὴ καὶ δαιμονιώδης, *Earthly*, *Animal* or *Sensual*, and *Devilliſh*, and is accompanied with bitter zeal and strife in the heart, as the Apostle intimates just before, and contrary to that *Wisedom which is from above*, which is *first pure*, not bemired with worldly lusts, *then peaceable*, not breeding contention, nor full of words and brawlings, like the importunate, harsh and disharmonious Coaxations of *Frogs*, (so called in the Greek from that very ungrateſull noise, as if βάτραχοι were as much as βοατραχεῖς, παρὰ τὸ τραχύτητος τῆς βοᾶς, *from the shrilneſs and asperity of the noise they make*) much less forward to war and bloudshed, or to the instigating of Princes and men in Power thereunto: which the hoarse and harsh Coaxation of these Creatures may be a fit Symbol of; and the rather, if these Trumpeters to war be conceived to be such men as are as soft and unwarlike as these naked and slimy Animals, no more fit to fight then they, but be onely Trumpeters to war and confusion, and that for their own Interest; the zealous declamations and vociferations they make being in behalf of themselves, as all the noise the *Frog* makes is with its tongue turned inwards towards its one gullet. Whence that Creature seems a very lively Emblem of such Wretches as these. *Artemidor. lib.* 2. *c.* 15. Βάτραχοι δ' ἄνδρας γόητας καὶ βωμολόχους σημαίνουσιν· *Ranæ homines impoſtores & ſcurras ſignificant*; which has no small affinity with our larger description of them.

18. *Gemms and precious Stones*. See *Crown*.

God. In the Hebrew אלהים signifies *Magistrates* as well as *God*; as appears from several places of Scripture. And *Artemidorus* has taken notice of the Analogie even from the highest Antiquity, *lib.* 2. *c.* 37. Κοινὸν δὲ πάντες οἱ θεοὶ λόγον ἔχουσι πρὸς δεσπότας. ὁρθῶς δὲ καὶ τοῦτο τὸ παλαιὸν ἔχει, Τὸ κρατοῦν δυνάμιν ἔχει θεοῦ. *Quicquid dominatur, vim habet Dei*. And again, *lib.* 3. *c.* 13. Θεὸς εἴ τις πολλάβοι γένοιτο, πλέσιος ὤν, ἀρχὴν μεγίστην προαγορεύει. Ἐπίσης γὰρ τοῖς θεοῖς καὶ οἱ ἄρχοντες δύνανται εὖ καὶ κακῶς τινὰς ποιεῖν. *If any rich man dream he is made a God, it prognoſticates a very great Principality: For Princes are in a power of doing good and hurt in a manner equal to the very Gods.*

CHAP.

CHAP. VII.

1. Hail; *the ſignification thereof according to Scripture,* 2. *And the ancient* Onirocriticks. 3. Harveſt, *the evil and auſpicious ſenſe thereof.* 4. Head, *how clearly ſignificative of Sovereign Power, whether in Many or One.* 5. Heaven *and* Earth. 6. Horn. 7. Horſe; Iſlands. 8. King, *and* Kingdom. 9. *That Kinds or Sorts of things are ſometimes expreſſed as if Individualls of the ſame Kind.* 10. Leopard; Locuſts. 11. Male-childe; Mark; Meaſure; Mill; Month; Moon. 12. Mountain, *the ſeveral ſignifications thereof.*

1. *HAil.* Whenas *Winds* and *Storms* ſignify Political Commotions and Warres, as is acknowledged by *Grotius* and all other Interpreters that they doe, as in *Daniel* 7. 2. (where the *Four winds of Heaven* are ſaid *to ſtrive upon the great Sea,*) well may a ſtorm of *Hail* ſignify War and Incurſion of the enemie; and eſpecially if they come from the *North*, the congeledneſs of this Meteor bearing upon it the character of that Quarter.

Two eminent Examples of this Prophetick Figure we have in *Eſay*. The firſt, Ch. 28. *Behold, the Lord hath a mighty and ſtrong One, which as a Tempeſt of Hail and deſtroying ſtorm, as a flood of mighty waters overflowing, ſhall caſt down to the Earth violently. The crown of Pride, the Drunkards of Ephraim ſhall be troden under feet. Hæc ſignificant* (ſaith *Forerius*) *hoſtium adventum, qui univerſum regnum Iſrael devaſtaturi erant.* But it is ſo plain it wanted no interpretation. The other example is *Eſay* ch. 30. *And the Lord ſhall cauſe his glorious voice to be heard, and ſhall ſhew the lighting down of his arme with the indignation of his anger, and with a flame of devouring fire, with ſcattering, and tempeſts, and hail-ſtones. For with the voice of the Lord ſhall the Aſſyrian be beaten down,* &c. that is to ſay, The forces of the Lord will come againſt *Aſſur* like Thunder and Lightening and Hail. So plain is it that an *Hail-ſtorm* is ſignificative of the incurſion and aſſault of an enemie, according to the ſtyle of Scripture.

2. The like ſignificancy is alſo acknowledged in the *Onirocriticks*. *Artemidor. lib.* 2. *c.* 8. Ὄμβροι ὃ καὶ λαίλαπες καὶ χειμῶνες παραχαὶς πᾶσι καὶ κινδύνοις καὶ ζημίας ἐπάγουσι. The like he ſaith alſo *c.*41. which have ſome ſimilitude with that in *Daniel*. But to come nearer to the point concerning *Hail*; *Achmetes*, out of the *Indian*, *Perſian* and *Ægyptian* Onirocritical Solutions, *c.* 191. Ἡ χιὼν, ἡ χάλαζα καὶ ὁ πάγος. θλίψεις καὶ μερίμνας καὶ βασάνους σημαίνουσι. But yet more particularly of *Hail*, and more to our preſent purpoſe, Ἐὰν ἴδῃ τις χάλαζαν ἐν τόπῳ πεσοῦσαν, ἔφοδον αὐθρόαν ἐλπίζεται. *If one dream that Hail falls on a place, he may expect a through and ſudden incurſion of the enemie.* And further, Εἰ ὃ ἴδῃ ὅτι ἡ χάλαζα ἐλυμήνατο τὴν καλάμην ἢ σίτου καὶ τὰ κριθῆς, σφαγαὶ ἀνάλογοι γενήσονται τῶν κλάσεως ἐν τῷ τόπῳ ἀπὸ πολέμου. *But if he dream that the Hail hurt the ſtemms or ſtalks*

stalks of the Corn, accordingly as they are broken, in the same proportion will the slaughter of men be upon the place.

3. *Harvest.* That *cutting down Corn* is significative of the death of men, appears by that Apparition of twelve men seeming to mow the Corn-fields with sithes in *Merchia*, upon which a pestilence followed. But that mortality that is by war is still more fitly expressed thereby. *Achmetes*, out of the *Indian* Onirocriticks, Ἐὰν ἴδῃ ὁ βασιλεὺς χώραν θεριζομένην ἢ διαφθειρομένην, καὶ ἐλογίζετο οἰκείαν εἶναι αὐτὴν, ἀκούσεται ταχέως σφαγὴν τοῦ λαοῦ αὐτοῦ. *If a King dream he sees harvest reaped in his own Country, he will suddenly hear of the slaughter of his people.* This similitude is also used in Scripture. *Jer.* 15. 33. *The daughter of Babylon is like a thrashing-floor, it is time to thrash her; yet a little while and the time of her Harvest shall come.*

But *Harvest* sometimes has a more auspicious sense, as in that of our Saviour, *John* 4. 35. *Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to Harvest. And he that reapeth, receiveth wages and gathereth fruit to life eternal, that both he that soweth and he that reapeth may rejoice together.*

4. *Head.* That the *Head* of a Beast in these Prophetick Figures signifies that Person or those Persons in whom the Supreme Power resides, is as infallibly to be concluded as the fourth Proportional in Arithmetick, three Numbers being given. For we have three terms of the Analogie here also; viz. a Kingdom and the Sovereignty thereof, and a *Beast* which is the Prophetick figure of a Kingdom: Wherefore we cannot miss to say, As a Kingdom is to the Sovereign Power thereof, so is this Prophetick or figurative Beast to the Head thereof; and alternately, As the Kingdom to the Beast, so the Sovereign Power of the Kingdom to the Head of the Beast. Whence we see plainly that the *Head* of a Beast answers to the Supreme Power, and that whether the Supreme Power be in one single Person or in many. For as the Power abstractedly is not considered, so neither the Persons abstracted from their Power; but both, *in concreto*, make up this *Head* Politick. And therefore if the Supreme be not but in *many*, those *many* are the Head; and not the less *one Head* for consisting of *many* persons, no more then the Body is less *one Body* for consisting of *many* persons. Nay, if a man should follow the Symmetry of his Phancy rather then his Reason, a *Head of many persons* to a Body of a vast multitude of persons would look more elegantly and proportionably then one single person: As if a Beast were made of little wax bullets sticking together, a head of one bullet put to it would not look so conformably as an head of many bullets, such as the whole body consisted of.

5. *Heaven and Earth.* By *Heaven and Earth* is understood *the Universe*, as *Grotius* has rightly noted upon *Genesis*, and abundantly proved upon 2 *Pet.* 3. 13. But that by *Heaven and Earth* the Prophets sometime understand a *Political Universe*, that is, a *Kingdom* or *Polity*, there needs no further proof thereof then what is found in *Esay* ch. 51. 15. *I am the Lord thy God, that divided the Sea whose waves roared, the Lord of Hosts is my Name. And I have put my words in thy mouth, and*

have covered thee in the ſhadow of my hand, that I might plant the Heavens and lay the foundations of the Earth, and ſay unto Sion, Thou art my people; that is to ſay, to make them that were but ſcattered perſons and ſlaves in *Ægypt* before, a Kingdom or Polity, to be governed by their own Laws and Magiſtrates. Again, chap. 65. 17. *For behold, I create new Heavens and a new Earth, and the former ſhall not be remembred nor come into minde. But be ye glad and rejoice for ever in that I create; for behold, I create Jeruſalem a rejoicing, and her people a joy.* Upon which Text *Forerius*, *Decrevi enim novum Orbem condere*, by which he means the Kingdom of Chriſt upon Earth, that is, his Church. According to which ſenſe alſo he interprets, *For as the new Heavens and the new Earth, which I ſhall make, ſhall remain before me, ſo ſhall your ſeed and your name remain: Quàm diu duraret novus Orbis*, i. e. *Regnum Dei & Eccleſiæ*, &c. And *Grotius* alſo, though he look a-ſcue, and is very ſhie (himſelf beſt knows the reaſon) at theſe places that have been mentioned, yet he cannot abſtain from interpreting the *new Heaven* and the *new Earth*, Apocal. 21. of the ſtate of the Church upon Earth. And Dr. *Hammond* upon 2 *Pet.* 3. doth expreſly acknowledge the *new Heaven* and the *new Earth* there mentioned to have a *Political* ſenſe. Which notion was worth the clearing, becauſe this general Analogie will make us the better underſtand what the parts of the Univerſe figuratively ſignify; as, *to be called up into Heaven*, or *caſt down to the Earth*, and the like.

Eſay 66. 22.

6. *Horn.* *Horn* alſo ſignifies the Supreme Power of a Body Politick, which is reſembled to a Beaſt, it being the higheſt part of the Beaſt and the Defender of his body. It is the interpretation of the Angel in *Daniel*, *The great Horn is the firſt King.* And the *ten Horns* are interpreted *ten Kings* by the Angel in the *Apocalyps.* For they were the height and ſummity of their reſpective Kingdoms, though in ſome ſort ſubordinate to the ſeventh Head of the Beaſt.

7. *Horſe.* There is no expreſs interpretation of that *Animal* in Scripture. But a generous Horſe with his Rider does naturally emblematize Rule and Command. Which may ſeem alſo hinted to us from that of *Pſalm* 45. 4. צלח רכב, which is, *Proſper and ride*: which the Seventy turn κατευοδῶ καὶ βασίλευε, *Proſper and reign.*

But an *Horſe* ſignifies alſo any ſucceſs or fortune of him that rides on him. So *Achmetes* out of the *Indian* Interpretations, Ἐάν τις ἴδῃ ἐποχούμενος ἵππου φάραν, &c. *If one dreams that he rides on* Pharas, (which is a generous Steed) *which goes orderly and obediently, he ſhall obtain* ἀξίωμα καὶ φήμην, *honour and renown proportionable to the Beaſt he rides on.* And ſo after he deſcants on the *largeneſs, thickneſs* and *length of the tail*, declaring that his power and train ſhall be anſwerable; but if bob-tailed or thin of hair, it ſignifies defect of power. The *halting of the Horſe* alſo ſignifies impediments in the affairs of the Rider; and his contumacy and intractableneſs (if he be ἀνυπότακτον καὶ σκληροχάλινον *hard-mouthed*) the Rider's both fault and affliction. And ſeveral other things in the *Horſe* are in like manner referred to him that rides him, *c.* 152.

And again, *c.* 233. Ἵππου φάραν ἐυγενὲς εἰς ὕψος ἀξίωμα κατὰ

κατὰ τὴν τῶν ὀνείρων ἐπίδηλοσιν. And presently after, Ἐὰν ἴδῃ τις καθ' ὕπαρ ὅπ ἵππῳ δύθει ἢ προφήνοντα φάεας ἐπωχήπατο, δύρησει φήμην μεγίσην καὶ ὕψος καὶ ἀισχημοσύνην ἐνώπιον λαῦ. And a little after, Εἰ δ' ἴδῃ τις ὅτι ἐπιχέμενος τῷ φάεας κατεῖχεν ἀσπίδα, δύρησει ἀφοβίαν ἐξέχοθεῶν καὶ δωσαμίνα ἀνάλογον τῷ ἵππῳ. And lastly, Ἐὰν ἴδῃ τις ὅτι ἐκὼν καπλάδιν ἀπ' ἵππου φάεας, δύρησει ἐκυσίας ἐλάτλωσιν ἐξυσίας. Out of all which it is plainly manifest that these *Horses* are the Symbols of the Conditions of their Riders, or of the People over which they are set, who are the Beast they ride upon. Which will facilitate the understanding of the Visions of the *Four Horses* in the *Apocalyps*, whose Riders are easily conceived to be Commanders, who are properly Emperours, and what is signified in the *Horses*, to respect either the Empire or the Emperours themselves.

Hour. See *Time.*

Islands. That *Islands* may signifie persons of greater Dignity, their eminency or bearing themselves above the *Planicies* of the Sea does intimate to us: But that they may sometimes signifie Temples or places consecrate, their being disterminated from other Land, as these Edifices are from all other Houses, may well allure a mans imagination to believe. See Mr. *Mede* upon the Sixth Seal.

8. *King and Kingdom.* If *King* be look'd upon as one distinct kind of Sovereignty, when put for Supreme Governour, it may either be an *Icasmus*, (for every Supreme Governour is to his Body Politick as a King to his) or else a *Diorismus*, which is a kind of Prophetick *Synecdoche*, as I have said, setting down the *Species* for the *Genus*. But if it be so, as Mr. *Mede* seems abundantly to have proved (in his *Regnum Romanum est quartum Regnum Danielis*,) that *King* and *Kingdom* in the *Hebrew* is as large in use of signification as Supreme Power and that Body that is subject thereto, be it Kingdom or Commonwealth, then to use *King* promiscuously of any Supreme Power, calling him βασιλεὺς, as *Apoc.* 17. it is onely an *Hellenism*; and the calling the *Seven Heads* there *Seven Kings* needs neither the solution into a *Diorismus* nor *Icasmus*, but onely an *Henopœia*, for those Heads amongst them which are conceived to be such a Sovereignty as resides in many.

9. And that they are said to be *Seven Kings*, and not seven sorts of Kings, that is no unusual manner of speech; for we say, *Four Moral Vertues*, *Five Senses*, *Three Physical Principles*, *Four Passions*, and the like, for *three kinds* and *four kinds* of *Principals* and *Passions*, and so of the rest. So the *Four Beasts* in *Daniel* that are said to rise out of the Sea are *four kinds of Beasts*, not Individuals of the same kind. And the *Two Witnesses* in the *Apocalyps* are Two several kinds of Witnesses, as *Grotius* himself acknowledges.

But were it not that use has made it thus familiar, to call seven sorts of Kings *seven Kings* were a *Diorismus*, the speech being more restrained and determinate. For an Individual is more determinate then the *Species*, and the *Species* then the *Genus*. So little difficulty is there in calling seven sorts of Supreme Governours *Seven Kings*; as the Text of the *Apocalyps* does, chap. 17. 10.

10. *Leopard. Achmetes*, c. 272. Ὁ παρδ. εἰς ἐχθρὸν ἀδιάλλακτον κρίνεται,

κρίνεται, *A Leopard ſignifies an unreconcilable Enemy.* And in the ſame Paragraph he ſaith, *If a Commander dreams that he fights with this Animal,* εὑρήσει πολεμον μετ' ἐχθρᾶ δυνατᾶ καὶ δολίᾳ & ὑποφόβᾳ, *Cum hoſte potente, fraudulento & formidoloſo bellum geret.*

Locuſts. That *Locuſts* ſignifie numerous Armies of men pillaging and deſtroying a Country, is plain from *Joel* 1. 6. *For a Nation is come up upon my land, ſtrong and without number, whoſe teeth are the teeth of a Lion, and he hath the cheek-teeth of a great Lion. He hath laid my Vine waſte, and hath barked my Fig-tree: he hath made it clean bare, and caſt it away, the branches thereof are made white.* By *Nation* the *Jews* and *Vatablus* with others underſtand *a multitude of Locuſts*; but that is but the Type. The *Perſians* and *Babylonians*, as alſo other Nations that were to lay waſte *Judæa*, are ſignified thereby, according to *Munſter* and *Clarius*. *Grotius* alſo interprets it of the Armies of *Phul* and *Salmanaſſer*. Alſo in the next Chapter, verſ. 2. the gloomineſs and darkneſs of that day is imputed to the cloud of *Locuſts* that flie in the aire; and their ſudden lighting on the place compared to *the morning ſpread upon the mountains.* And v. 3. *The land is as the garden of Eden before them, and behind them a deſolate wilderneſs*; namely, by reaſon of their devouring all the green herbs where-ever they come. That is the Interpretation of ſeveral Hebrew Expoſitors, as alſo of *Vatablus, Caſtalio, Druſius, Liveleius.* But *Munſter* and *Grotius* expound it of the numerous Armies of the *Babylonians* and *Aſſyrians* that were to waſte and deſtroy *Judæa.*

Achmetes, c. 300. according to the mind of the *Indians*, *Perſians* and *Ægyptians*, Καθ' ὅλυ ἡ ἀκρὶς ἀπαραλλάκτως εἰς πλῆθος ἐχθρῶν κρίνεται· ὅτω γὰρ γέγραπται, ὅτι θείῳ κελεύσματι ἐκστρατεύονται εἰς ἀπώλειαν τᾶ τόπυ. The latter part of which Aphoriſm is to be referred to the *Indian* Onirocriticks, and does aſſuredly allude to that of *Joel.* And again, Ἐὰν ἴδῃ τις βασιλεὺς ἢ ἐξυσιαςὴς ὅτι ἐξῆλθον κατὰ τόπυ τινὸς ἀκρίδες, πλῆθος ἐχθρῶν μετ' ἐξυσίας προσδοκάτω ἐκεῖσε, καὶ ὅσον ἐλυμήναντο αὐταὶ, τοσᾶτον βλάψυσι & αὐτοί· *If any King or Potentate ſee Locuſts come upon a place, let him expect a powerful multitude of Enemies there; and look what hurt the Locuſts doe, the enemy will doe miſchief proportionably.*

11. *Male-child.* As the *Woman* that brings forth is not a ſingle woman, but the Apoſtolick Church; ſo the *Child* muſt not be a ſingle perſon, but a company, *Apoc.* 12. to which *Grotius* alſo ſubſcribes. And *Andreas* upon the place, *Filius maſculus eſt Eccleſiæ populus*, the Myſtical Chriſt. *Totus enim Chriſtus & Caput & Corpus eſt*, as * *Caſſander* has noted out of S. *Auſtin.* If υἱὸς ἄῤῥην therefore may be underſtood of a Multitude under one Head, why may not υἱὸς ἀπωλείας, 2 *Theſſ.* 2. 3 ?

* *Caſſand. Conſult. Art.* 7.

Meaſure. See *Balance.*

Mark. See *Character.*

Mill. Achmetes, out of the Onirocriticks of the *Indians*, *c.* 194. Ἐὰν ἴδῃ τις ὅτι ἔχε μυλῶνα ἀλήθοντα, εὑρήσει ἀγαθὸν καὶ εὐζωΐαν ἐκ τᾶ ἔργυ αὐτᾶ ἀναλόγως τᾶ πάχυς καὶ τᾶ κάλλυς τῶν λίθων, &c. *If any one dream he has a Mill grinding, he ſhall proſper in his employment, and live in affluence proportionably to the thickneſs and fairneſs of the Mill-ſtones,*

stones, &c. And *cap.* 195. out of the *Persian* and *Ægyptian* Interpretations, Ἐπὶ παντὸς καλοῦ ὁ μῦλων εἰς ζωὴν ὁ ἄλυτον κρίνεται.

Month. See *Time.*

Moon. See *Sun, Moon and Stars.*

12. *Mountain. Mountain* may have several significations. As first, it may signifie the *Temples* or *Holy places* of *Idolaters*, of which there is frequent mention in Scripture under the title of *High places. Jer.* 3. 23. according to the vulgar Latin, *Verè mendaces erant colles, & multitudo montium; verè in Domino Deo nostro salus Israel.* Upon which *Grotius*, *Colles illi in quibus Idola colebantur nos deceperunt.* Secondly, *Mountains* signifie *Cities. Esa.* ch. 13. 2. concerning *Babylon*, *Lift ye up a banner upon the high mountain. Forerius* out of the Chaldee Paraphrast, *super munitionem quæ habitat pacificè.* The vulgar Latin has it, *super montem caliginosum.* Upon which *Grotius*, *Id ideo, quia vetus Babylon in palustribus locis sita erat, unde ascendens vapor urbem obscurabat.* Jer. 51. 25. *Behold, I am against thee, O destroying mountain, I will stretch out my hand upon thee, and roll thee down from the rocks.* Upon which *Munster, Vocat Babylonem montem ob ædificiorum molem, cùm urbs ipsa in planitie fuerit sita*; and analogically he interprets the *Rocks*, *de præsidiis turrium eminentium.* To which *Vatablus* and *Clarius* agree expressly. But all interpret this *Mountain* of the City *Babylon.* And *Zach.* 4. 7. *Who art thou, O great Mountain? before Zerubbabel thou shalt become a plain. Grotius* interprets it of *Babylon* cast down by *Cyrus.* Thirdly, *Achmetes*, according to the sense of the *Persians*, *Indians* and *Ægyptians*, interprets *Mountains* of great and wealthy men, *cap.* 144. where speaking of Earthquakes and the things that are overturned by them, Τὸ ὄ ὄρος (saith he) ἐφ' ὑψηλὸν ἄνδρα πλούσιον ἀναλόγως τῷ ὄρει κρίνεται. And lastly, it seems to be spoke of a whole Kingdom that is grown great, as *Dan.* 2. where the *Stone cut out without hands* becomes *a Mountain, and fills the whole Earth.*

CHAP. VIII.

1. Nakedness; Paradise. 2. Philtre. *That* οἶνος θυμῷ *is* Virus amatorium. 3. *That Magical words were used in the mixing of* Philtres. 4. Pillars; Rain; Red. *The* seventh Head of the red Dragon *what it intimates.* 5. Resurrection. *That to be cut off and slain signifies also Politically.* 6. Rivers, *what they signifie in reference to the Sea.* 7. *What in respect of their limpidity and irrigation.* 8. Saints; Scorpion; Scorched by the Sun. 9. Sea; Serpent; Slain; Slaughter. 10. Sun, Moon *and* Stars. *The* spiritual *signification of* Sun *and* Moon. 11. *A* secular *signification of them in general.* 12. *A more particular signification of them in that sense.* 13. *In what sense the King of* Babylon *is called* הילל *or* Lucifer; *and the Western* Cæsar *a* Star *in the* Apocalyps. 14. *A more mystical signification of* Stars, *and what* ἀστὴρ πεπτωκὼς *signifies.*

1. *Nakedneſs.* It is either underſtood ſpiritually, as *Apocal.*3.18. for being deſtitute of Divine Graces; or elſe in a more vulgar meaning for Diſtreſs, Poverty and Diſgrace. *Achmetes*, ἐκ τῶ Ἰνδῶν περὶ γυμνώσεως, Ἐὰν ἴδῃ τις ὅτι ἐγυμνώθη ἀθεμίτως ἐν τόπῳ τινὶ, καὶ ὅτι ἐφάνησαν τὰ κρυπτὰ αὐτῦ ἐνώπιον λαῦ, φανερωθήσεται καὶ ἐλεγχθήσεται μεγάλως. See alſo ch. 117. to the ſame purpoſe.

*Paradiſe. Achmetes cap.*8. according to the ſenſe of the *Indian* Interpreters, *If a man dream he enters Paradiſe, it fore-ſignifies ſalvation to him:* Ἀλλὰ καὶ πλέτυ κοσμικῦ τῦτο ὄπτυχίαν σημαίνει, *But it ſignifies alſo riches and worldly proſperity.* And preſently after, concerning the *fruits of Paradiſe*, Ἐὰν δέ ἴδῃ τις ὅτι ἔφαγεν ἐκ τῶν καρπῶν τῶν δένδρων, αὐτὸς εὑρήσει ἐν τῇ πάσει αὐτῦ σοφίαν καὶ γνῶσιν· διότι οἱ καρποὶ τῶν Παραδείσων λόγοι θεῖοι καὶ ἀγαθοὶ τυγχάνυσι· *Becauſe the fruits of Paradiſe are Divine and uſeful Notions.*

2. *Philtre. Philtrum* is a *Love-potion, Virus amatorium*, a Compoſition that is to extort love from the party that drinks it. Mr. *Mede* makes that *Apocal.* 14. 8. *of the wine of the wrath of her Fornication* (which in the Greek is ἐκ τῦ οἴνυ τῦ θυμῦ τ πορνείας αὐτῆς) to be a *Periphraſis* of a *Philtre:* which therefore he renders thus, *ex vino veneficii ſcortationis ſuæ.* For as the Hebrew word חמה ſignifies both *wrath* and *poiſon*, ſo the Greek word θυμὸς ſignifies the like: as is plain out of that one place, *Deuteron.*32.33. *Their wine is the poiſon of Dragons, and the cruel veneme of Aſps:* which the Seventy render, θυμὸς δρακόντων ὁ οἶνος αὐτῶν, καὶ θυμὸς ἀσπίδων ἀνίατος. There are alſo ſeveral other places of Scripture to the ſame purpoſe. See *Grotius* on the Text. Ὁ οἶνος τῦ θυμῦ therefore is as much as *Vinum venenatum*, in ſuch a ſenſe as it may be *Virus amatorium.* For what other kinde of Potion ſhould be in the hand of a *Whore?* eſpecially ſuch an one who is ſaid ἐν τῇ φαρμακείᾳ αὐτῆς, *by her ſorcery and enchantment to have deceived the nations of the earth*, that is to ſay, by her enchanted cup, ἐν τῷ οἴνῳ τῦ φαρμάκυ τ πορνείας αὐτῆς. For φάρμακον ſignifies *venenum* as well as θυμός.

3. But that Magical Rites and Charms were uſed in the mingling theſe *Love-potions*, is up and down famed in the writings of the Poets. As in *Juvenal*, Satyr.6.

Hippomanes carménque loquar coctúmque venenum.

And towards the end of that Satyre,

Hic magicos affert cantus, hic Theſſala vendit
Philtra———

Which plainly implies that *Philtres* are made by Witchcraft. And *Virgil* concerning the ſuperſtitious gathering of *Hippomanes*, potent, as it was believed, for this purpoſe, *Georgic.*3. intimates the like;

Hippomanes quod ſæpe malæ legere Novercæ,
Miſcuerúntque herbas & non innoxia verba.

And, laſtly, *Ovid* in his *De Arte amandi*, lib.2.

Non facient ut vivet amor Medeïdes herbæ,
Miſtáque cum magicis Marſa venena ſonis.

All

All which places with several others do sufficiently inform us of the nature of a *Philtre*, That it is a *Magical potion*, and superstitiously mingled according to certain Rites and Laws of Sorcery or Witchcraft, whatever the Ingredients be. And that therefore ὁ οἶνος τῆς θυμοῦ, rendred *Vinum Veneficii*, or *Philtrum*, which is *Virus amatorium*, agrees very well with φαρμακεία, with the *Sorcery* of the Whore mentioned *Apocal.* 18.23. which she being accused of, and no other signs appearing upon her of that wickedness but *this Cup in her hand*, it is in all likelihood to be found there.

4. *Pillar.* *Pillars* signifie Princes or Nobles in a Kingdome, μεγιστᾶνας or τὰς μεγίστους τῆς βασιλείας as you may see in *Achmetes*, *c.* 148. & 160.

Rain. *Rain* may signifie the *refreshment of pure and heavenly Doctrine.* As in *Deuteronom.* ch. 32.2. *My doctrine shall drop as the Rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass.* Also *Peace* and *Righteousness through* the *goodness* of the *sovereign power.* *Psal.* 72.6. the Kingdome of Christ is so described, *He shall come down like the rain upon the mowen grass, as showers water the earth. In his daies shall the righteous flourish, and abundance of peace so long as the Moon endureth.* So likewise *Hosea* 10. 12. there is mention of the Lord's coming and *raining down righteousness* upon them. *Achmetes* out of the *Indian* Solutions, *c.* 171. Ἡ βροχὴ εἰς αἰτήσεως ὀπλήψεσιν ἢ εἰς ἔλεον διαφίνεται· *Rain is an emblem of mercy from God in answering our Prayers.* And therefore he saith, *If any one dream that his field is rained upon,* εὑρήσει πλοῦτον καὶ χαρὰν καὶ ἔλεος ἀπὸ θεοῦ, *he shall find riches, and joy, and mercy from God.* And a little after he interprets ἡ βροχὴ καθαρὰν to be καιρὸν εὐεργεσίαν. According to which is that of the Psalmist, *Thou, O God, sentest a gracious rain on thine inheritance, and refreshedst it when it was dry.*

Red. That *Red* does emblematize bloudy Cruelty and barbarous Persecution, is so obvious to conceive, that it seems needless to have noted it. Every one acknowledges that that δράκων μέγας πυρρὸς *Apocal.* 12. that *great red Dragon* with seven Heads is so called from his Sanguinolency: But that his Seventh head's growing out of this *red* body signifies that this Beast will be cruel also under the Seventh Head, and that this Cruelty it self is part of the Image of the Beast, this every one has not noted.

5. *Resurrection.* That the *Resurrection of the dead* has a *Political* sense as well as a *Theological* or *Physical*, may appear plainly from *Ezekiel* 37.9. *Then said he unto me, Prophesy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived and stood upon their feet, an exceeding great army.* That this is to be understood in a *Political* sense concerning the restoring of the people of *Israel* to their own Land out of thraldome and captivity, is plain from the very mouth of God himself in the following verses; *Then he said unto me, Son of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope is lost, we are cut off for our parts: Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O*

my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel.

Whence it is plain that *to be cut off, to be slain,* and *to rise from the dead,* has (as I said) a *Political* sense as well as a *Natural* or *Theological*; and that *Resurrection* is a Recuperation of such rights and liberties as have been taken away, and a deliverance from persecution, affliction and bondage. *Achmetes, cap.* 5. according to the *Indian* doctrine, Ἐάν τις ἐν ὀνείρῳ θεάσηται ἀνάστασιν νεκρῶν, ἐν ᾧ τόπῳ θεωρήσῃ τις, ἐκεῖ δικαιοσύνη περιχθήσεται. And *cap.* 6. according to the doctrine of the *Persian* Oniro-criticks, Ἐάν τις ἴδῃ καθ' ὕπνους νεκρῶν ἔγερσιν, ἐν ᾧ τόπῳ ἡ ὄψις, ἐκεῖ δεσμῶν λύτρωσις καὶ θλίψεων ἀπολύτρωσις ἔσται. And lastly, according to the *Ægyptians, c.* 7. Ἐάν τις ἴδῃ καθ' ὕπνους νεκρῶν ἔγερσιν, δεσμίων ἐλευθερίαν καὶ πολέμων παῦσιν σημαίνει. The sense of all which put together is, *That the dreaming of men rising from the dead signifies the execution of Justice, and deliverance from war, bondage and affliction.*

6. *Rivers.* A *River* has a double consideration. The first in respect of its Original and its recourse thither; which is hinted *Eccles.* 1. 7. *All the Rivers run into the Sea, yet the Sea is not full: unto the place from whence the Rivers come, thither they return again.* According to which consideration, supposing the *Sea* a Type of the Extent of the Jurisdiction or Empire of any Potentate, as it indeed is, *Rivers* will signifie any Emissary Powers from thence, whether Armies, or Provincial Magistrates, or what Agents abroad soever that are under this chief Power, and so act in reference to it. These may, according to exact Analogie, be called *Rivers*, because both themselves and their affairs have recourse to the main Sea, the amplitude of that Jurisdiction to which they belong.

Achmetes, c. 178. according to the mind of the *Indians, Persians* and *Ægyptians*, Ἡ θάλασσα καὶ ὁ βυθὸς εἰς πρόσωπον ἔχει μεγάλου κρίνεσθαι βασιλέως· καὶ ὥσπερ οἱ ποταμοὶ πάντες βάλλουσιν ἐν αὐτῇ, οὕτω καὶ πᾶς ὁ πλοῦτος ἔχει κόσμου εἰσρεῖ ἐν αὐτῷ. The sense of which is, *That any great King is resembled by the Sea,* I suppose he means his *Kingdom*; *and as all Rivers run into the Sea, so the wealth of the world to him.* And again to the same purpose, Ἐὰν ἴδῃ ὁ βασιλεὺς ὅτι νέοι ποταμοὶ προσέβαλον εἰς τὴν θάλασσαν ἀσωπήθεις, πλοῦτον ἐξ ἐθνῶν μακρόθεν καὶ χαρὰν αὐτὸς δέξεται· *That new Rivers running into the Sea signify new Revenues accruing to the King or Kingdom from people afar off,* suppose made Provinces by his power.

7. The other consideration of *Rivers* is their limpidness and irrigation: but in this respect they have either a Spiritual sense or more Mundane. The former appears from what our Saviour hath said *John* 7. 38. *He that believes in me, out of his belly shall flow Rivers of water. This he spake of the Spirit, which they that believed in him should receive.* The fruit of which Spirit, as it is communicable to the generality of the Church, is *Righteousness, Peace* and *Joy*; according to that *Onirocritical* solution of *Astrampsychus,*

Πηγὴ διαυγὴς τὰς νόας λύει λύπας.

Of this Water our Saviour Christ, *John* 4. *Whosoever drinketh of the water*

water that I shall give him, shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life. Like that in *Esay* 58. *And thou shalt be like a watered garden, and like a spring of water whose waters fail not.*

But *Waters* are also meant of worldly affluency: *Jerem.* 31. 12. *Therefore they shall come, and sing in the height of Sion, and shall flow together for the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden, and they shall not sorrow any more at all.* *Achmetes*, c. 176. according to the *Ægyptian* Solutions, Οἱ ἄρδοντες τὴν γῆν ποταμοὶ εἰς τὴν ζωὴν διακρίνονται τῶν ἀνθρώπων· *Rivers that water the soil are interpreted of mans livelihood.* Ἐὰν ἴδῃ τις τὴν ἄρδοντα τὴν γῆν σωθῆναι ποταμὸν ξηρανθέντα, εὑρήσει ὁ τόπος λιμὸν καὶ μέριμναν καὶ θλῖψιν· *If one sees a River that uses to water the country dried up, it portends death, sorrow and affliction.*

8. *Saints.* The first style of Saintship belongs to the *Israelites*, who were a separate people, set apart from other Nations and made holy to the Lord by adhering to that Law he gave them, not contaminating themselves with the Idolatrous Institutes of the Gentiles. *Deuteron.* 33. 2. *The Lord came from Sinai, and rose from Seir unto them; he shined from mount Paran, and he came with ten thousands of Saints:* that is to say, (saith *Vatablus*) *cum populo Israel, quorum fuerunt quidem multa millia; licèt non singuli Sancti, tamen sancta fuerunt millia, quòd Deus illos sanctificâsset, & in populum suum illos sibi segregâsset.* And further in the following verse, *Yea he loved the people; all his Saints are in thy hand.* Which is plainly spoke of the *Israelites* according to that sense in *Exodus* ch. 19. v. 5, 6. where they are called a *peculiar treasure above all people*, and also a *Kingdom of Priests and an holy Nation.* And this they are said to be, if they *obey his voice* and *keep his Covenant.*

Whence it is easy to conceive that those Christians succeed into this Title that are *purely Evangelical*, and do not contaminate themselves by any Idolatrous Practices against the Command and Covenant of God; they are *Saints* in this peculiar and separate sense, in that they do not mingle with the Rites of the Gentiles, but keep themselves to the Commands of that one Master, Christ. If they doe this sincerely and constantly, (and truly there is little doubt of their sincerity, that did not stick to lay down their lives for the truth) though they be not so wise and plausible according to the mode of the world, nor devoid of all blemishes of humane infirmity; yet undoubtedly they are those *Saints* of which there is so frequent mention in the *Apocalyps*, and are the *true Israel of God*, under whatsoever hardship or low condition of fortune they may be found, to disguise the worthiness of their persons. For the *Witnesses* were to be *clothed in sackcloth* a thousand two hundred sixty days.

Scorpion. See *Serpent.*

Scorched by the Sun. *Achmetes*, Onirocrit. c. 167. Εἰ δέ τις ἴδῃ ὅτι πολὺν αὐτὸν κατέκαυσεν ὁ ἥλιος, εὑρήσει τιμωρίαν παρὰ τοῦ βασιλέως ἀναλογον τοῦ καύματος· *If one dream that the Sun has scorched him much, he will be punished by the King proportionably to that scorching,*

ching, according to the doctrine of the *Ægyptians*, *Indians* and *Persians*.

9. *Sea. Waters* signifying *people*, as the Angel tells S. *John*; the gathering together of people into one Body Politick, Kingdom or Jurisdiction, may fitly be called a *Sea* in the Political world, as the gathering together of the Waters is so termed in the Natural, *Gen.* 1. And the whole University of Kingdoms or a great part of them may according to this analogie be called either the *great Sea* or *Ocean*, as is figured out also in the Vision of *Daniel*, Ch. 7. *I saw in my Vision by night, and behold the four winds of Heaven strove upon the great Sea.* Where by *Winds* undoubtedly is meant *War*, as well as by the *great Sea* a comprehension of several Kingdoms in which this bluster and tempest of War is made, one Kingdom fighting against another to enlarge their dominions.

This analogie of the *Sea* is also acknowledged in the Interpretations of the *Indians*, *Persians* and *Ægyptians*. *Achmetes*, c. 178. Ἐὰν ἴδῃ τις ὅτι ἐδέσποσε τ̃ θαλάσσαν, κληρονόμ☉ ἔσαι τ̃ βασιλείας πάσης· *If any dream he is Master of the Sea, he will be entire successour in the whole Kingdom.* And so likewise of the *Winds*, Ὁ βασιλεὺς ἐὰν ἴδῃ τ̃ θάλασσαν σφόδρα ταραττομένην ὑπὸ ἀνέμου γνωρίμου, ὅτι τ̃ καλουμένῳ ☉ πρὸς τ̃ ἄνεμον ἔθνος ταραχθήσεται· *If a King see the Sea troubled by a wind from a known quarter, he will be molested by some Nation from that quarter.* Εἰ δ' ἴδῃ γαληνιῶσαν τ̃ θάλασσαν, εὐφρανθήσεται ἐν τῇ βασιλείᾳ αὐτ̃· *But if he see the Sea calm, he will enjoy his Kingdom in peace.* This interpretation therefore of the *Sea* will farther confirm that of the *Rivers*.

Serpent. That notorious *Serpentine* shape which deceived *Adam* and *Eve* and lapsed them into rebellion against God, cannot but assure any one that in Scripture all the *Serpentine* kind that are described in Prophecy do in all likelihood refer to the Kingdom of the *Devil*.

Ship. That a *Ship* as well as a *Mill* may be an Hieroglyphick of *Profit*, any one may easily conceive, if he think but of Merchandizing. *Achmetes*, according to the mind of the *Ægyptians* and *Persians*, c. 180. Ἐὰν ἴδῃ τις ὅτι κτίζ☉ πλοῖα, πλάτυ προσθήκην ἀνάλογον τ̃ πλοίων ἕξει· *If one dream he builds Ships, he shall grow rich proportionably to the number of the Ships he builds.* But out of the foregoing Chapter, according to the doctrine of the *Indian* Interpreters, Ἐὰν ἴδῃ τις ὅτι ἐτεκτόνει πλοῖον ἐμπορευτικὸν, συναγωγὴν ἀνδρῶν διὰ μυστήρια ποιήσει. Which is an interpretation as far fetched as from the *Indies* indeed. Nor is it easy to conjecture why a *Ship* should intimate the congregating of men for the celebrating religious Mysteries, unless we conceive a *Ship* to represent a *Temple*: Which why we should, I know not, unless because they are disterminated and solitary buildings, as *Temples* are; not joyned to one another, no more then a Temple to other Houses. But in that it is said to be πλοῖον ἐμπορευτικὸν, *Navis mercatoria*, it may be the profit of the Priest from sacrifices or offerings to Idols may be alluded to. And whether any darker recesses in the *Ship* may represent the *Adyta* in Temples, I know not. Such particularities I leave to every mans phancy to pursue at leisure.

Slain.

Slain. See *Resurrection.*

Slaughter. See *Death.*

10. *Sun, Moon and Stars.* The *Sun* and *Moon* have either a *Spiritual* signification or a *Secular*. Of the *Spiritual* signification of the *Sun* there is an example, where Christ is called the *Sun of Righteousness*, as he is by the Prophet *Malachi*. Also the Apostle to the *Ephesians*, *Awake thou that sleepest, that Christ may give thee light.* The *Moon* also may have a *Spiritual* signification, supposing it to typifie the *Mosaical* dispensation: Which it may very well doe, both because it is a light, and a far dimmer light then that of the Gospel; as also in allusion to their New Moons and other Festivals of the Jews, the order of which depended on that Planet. See Mr. *Mede* on *Apocal.* 12.

To which you may adde, That as the *Law of Moses* is compared to the *Moon*, so may the *Light of the Gospel of Christ* be compared to the *Sun*. For that the Word of God is compared to *Light*, is plain from that of *David, Thy word is a Lamp unto my feet, and a Light unto my path.* And that great Lamp of the Universe, the *Sun*, is the cleerest Light men can walk by. Whence that vulgar expression of the *Sun-shine of the Gospel* was framed by very warrantable analogie; and does further assure unto us, that the *Light of the Gospel* may also be one *Spiritual* signification of the *Sun*. Psalm 119. 105.

11. The *Secular* signification of *Sun* and *Moon* is when they signifie the Power and Glory of this world. And that either generally and at large, as *Jerem.* 15. 9. *Her Sun is gone down while it was yet day:* Which the *Targum* renders, *Their glory passed from them in their life-time.* The like to which is in *Amos* 8. 9. *I will cause the Sun to goe down at noon, and I will darken the Earth in the clear day.* Vatabl. *Cùm eritis in supremo felicitatis gradu, tunc indè vos dejiciam & infelicissimos reddam.* Again, *Esay* 60. 20. *Thy Sun shall no more goe down, neither shall thy Moon withdraw herself:* that is to say, Thou shalt have uninterrupted glory and prosperity, as it follows presently after, *The days of thy mourning shall be ended.* In such places as these *Sun* and *Moon* have not a sense determined to any particular Dignity in a Kingdom, but signifie onely at large the Glory and Prosperity thereof.

12. But in other places there may be a more particular meaning of these *Lights*. For as there is a *Political Universe* as well as a *Natural*, (as I have already shewn) which has its *Heaven* also as well as *Earth:* so there must be something answering in the *Political Heaven* to those chief conspicuous parts of the *Natural*, the *Sun*, *Moon* and *Stars*. Whence it will follow, that he that is chief in a *Political* world must be the *Sun* thereof; as may appear, though in an inferiour instance touching a Body Oeconomical, *Gen.* 37. 9. viz. the Dream of *Joseph*, that *the Sun and the Moon and the eleven Stars made obeisance to him.* Which *Jacob* unriddling, *What is this dream*, saith he to his son, *that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down our selves to thee to the Earth?* Wherefore if these Symbols signifie so distinctly in a *Family*, which is but a *Body Oeconomical*, much more is it to be expected that it may signifie so in a *Body Politick*.

Achmetes,

Achmetes, according to the mind of the *Indians*, *Perſians* and *Ægyptians*, *cap.* 167. Ὁ ἥλιος εἰς πρόσωπον βασιλέως κρίνεται ἀπαραλλάκτως, καὶ ἡ σελήνη εἰς πρόσωπον τοῦ ἀπὸ τοῦ βασιλέως δευτέρου ἐξουσιαστοῦ. (In the next chapter he calls him τὸ δεύτερον ἤτοι τὸ ἐλάττονα βασιλέα, *the ſecond or leſſer King.*) καὶ Ἀφροδίτη εἰς πρόσωπον τῆς Αὐγούστης· καὶ οἱ λοιποὶ τῶν μεγίστων ἀστέρων εἰς τοὺς μεγίστους ἄνδρας τοῦ βασιλέως, whom he calls in the following chapter τοὺς συγγενεῖς καὶ πλουσίους καὶ τοὺς ἐγγίστα τοῦ βασιλέως. The ſenſe of all which is in brief, that in the interpretation of *Viſions* or *Dreams the Sun immutably repreſents the King, the Moon the next in power to him, the Planet Venus the Queen, and the reſt of the bigger Stars the Princes or Nobles of the Kingdom.*

13. Which is not ſo ſuperſtitiouſly to be underſtood but that, if there were no *Queen*, any third in dignity might be repreſented thereby. For this *Venus* is alſo *Lucifer*, which the Hebrews call הילל, under which the mighty King of *Babylon* is repreſented, *Eſay* 14. 12. *How art thou fallen from Heaven, O Lucifer, ſon of the Morning! how art thou cut down to the ground, that didſt weaken the Nations!* Which ſeems to be againſt the analogie of the *Onirocriticks*, which ſay the *Sun* ſignifies the King ἀπαραλλάκτως. But they do not ſay a *Star* may not ſignifie him, eſpecially when he is not compared with his own Nobles and Princes, but with other Kings. For a plurality of Suns is unnatural. Wherefore in that caſe the Parable is to be made from the *Stars* onely, and the chiefeſt King is the greateſt and moſt glorious *Star*. Whence when the *Roman* Empire had two *Cæſars* unſubordinate to one another, they could not well be called *Suns*, but *Stars*, though glorious ones. Which agrees well with Mr. *Mede*'s interpreting of that great *Star* that fell at the ſound of the third Trumpet, of the expiring of the *Weſtern Cæſareate.*

14. But that there is a more Myſtical ſenſe of *Stars* alſo, may appear in that Promiſe of Chriſt, * *I will give him the Morning-ſtar.* But where Chriſt ſaith, * *I am the root of David and the bright Morning-ſtar*, I know not but that may be underſtood in a *Political* ſenſe; for all Kingdoms had not then, nor have yet, ſubmitted unto him. But where *Stars* ſignifie *Angels*, that is more Cabbaliſtical. *Apocal.* 1. 20. *The ſeven Stars are the ſeven Angels of the ſeven Churches:* According as they ſignifie alſo in *Job* 38. 7. *When the Morning Stars ſang together, and all the Sons of God ſhouted for joy.* As many of which as kept not their ſtation, but fell into this terreſtrial pollution, may well be called *Fallen Stars*, ἀστέρες οἱ τοῦ οὐρανοῦ εἰς τὴν γῆν πεπτωκότες, *Stars fallen from Heaven to the Earth.* According to which that *Apocal.* 9. 1. καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν is nothing but a Periphraſis of ſome one fallen Angel or Devil, who afterwards is called the *Angel of the Abyſs*, a great Officer in the Kingdom of darkneſs. That this is the ſenſe is plain, in that it is ſaid, not πίπτουσα, but πεπτωκότα in the preterperfect Tenſe. It may not be impertinent alſo to adde what * *Horus Apollo* ſays of this Hieroglyphick: Ἀστὴρ παρ' Αἰγυπτίοις ποτὲ μὲν θεὸν σημαίνει, ποτὲ δὲ ψυχὴν ἀνθρώπου ἀρρενος.

* Revel. 2. 28.
* Chap. 22. 16.
* Lib. 2. Hieroglyph. 1.

CHAP.

CHAP. IX.

1. Tail; Temple. 2. Throes; Throne of God. 3. Thunder *an* Iconism *of Divine assistence for the discomfiting of the Enemies.* 4. *Other more mystical meanings thereof.* 5. Time; Hours; Days. *That* Day *signifying a* Year *is an* Icasmus. 6. *The appropriation of* Months *and* Days *to the story of the Wicked and Righteous, with an inference from the latter of a latitude of compute in the* 1260 *days in the Apocalyps.* 7. Trees; Vintage; Water. 8. White-clothing; Wilderness; Winds. 9. Whore *and* Whoredom. 10. *The exquisite Analogie* Idolatry *bears thereunto.* 11. Wine-press. 12. *That it signifies also spiritual Destruction and slaughter.* 13. Woman *and* Women. 14. Worship; World. 15. *That the Prophetick style is so determinately intelligible, that the endeavour of understanding Prophecies is most unjustly reproached for any insuperable difficulties therein.* 16. *Certain Rules to try Interpretations of Prophecies by, which are more warrantable and genuine, which less.*

1. *Tail.* The *Tail of a Beast* is that part that follows or comes behind, to which therefore the Train of a great Prince or Potentate will correspond in Analogie. But, me-thinks, the Analogie is most exact in *Serpents of a great length*, who therefore have a long train following them. But it is significant enough in other Animals also, as the Oniro-criticks have taken notice. *Achmet. c.* 152. Ἐὰν ἴδῃ τις ὅτι ἐπωχεῖτο τοιούτῳ ἵππῳ (he means τῷ φάρας) μέγα, δασὺ, καὶ μακρὸν οὐρὰν ἔχοντι, δώσει ἀκολούθους τῆς ἐξουσίας αὐτοῦ ἀναλόγους τῷ πλήθει καὶ μήκει τῆς οὐρᾶς· *If any one dream he rides on a generous Steed,* (such as the *Persians* called *Pharas*) *having a large Tail, thick of hair and long, he shall have a Retinue or Train of Men or Officers answerable to the fulness and length of the Tail.* This Analogie will hold good from Nobles to Princes and Emperours, or any Sovereign Power over a State or Kingdom. In which case their Forces and People are their *Train* or *Tail.*

Temple. To omit those more Mystical or Moral meanings of *Temple*, it signifies sometimes in the Prophetick style a People consecrated to God by an outward profession of him, and so set apart from other Nations, as consecrated Places are from other buildings or plats of ground. 1 *Tim.* 3. 15. *That thou maiest know how to behave thy self in the House of God, which is the Church.* And *Rev.* 3. 12. *Him that overcometh will I make a Pillar in the Temple of my God:* which both *Grotius* and Dr. *Hammond* interpret of the *Church Visible*; *Grotius* of the *Sardian*, Dr. *Hammond* of the *Church Catholick.*

2. *Throes of Child-birth.* The *Throes of Child-birth* are a Figure or Image of great endeavours to bring something to pass, not without much difficulty, pain and danger. And the compassing their end is a delivery of what they were big with, and a deliverance from the pain and danger they laboured under. There are several examples of this *Iconism* in the Pro-

phets. *Jer.* 30. 6, 7. *Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it; it is even the day of Jacob's trouble, but he shall be saved out of it.* Also *Esa.* 66. 7. *Before she travailed, she brought forth; before her pain came, she was delivered of a man-child:* which Interpreters usually understand of the sudden Birth of the Church, I mean, of the sudden Conversion of the Gentiles to it; *Grotius*, of the deliverance of *Judea* by *Maccabæus*.

Throne of God. The *Throne of God* signifies a great Throne, a magnificent Throne, according to that usual Hebraism, where Nouns joyned with אל, אלהים or יהוה acquire a sense of excellency, vehemency or greatness. So the *Trees of God*, the *Cedars of God*, the *Mountains of God*, are great and high Trees, Cedars and Mountains, the *Fire of God* a vehement *Fire*, and the like. According to which the *Throne of God* is an high and exalted Throne, a Royal or Imperial Seat, from whence the *Political World* is ruled, as God from Heaven rules the whole Universe.

3. *Thunder.* *Thunder* and *Lightning* signifies the disjection and dissipation of the forces of War. *Esa.* 29. 6. *Thou shalt be visited of the Lord of Hosts with Thunder and Earth-quake and great noise, with storm and tempest and the flame of devouring fire.* And *Job* 39. 25. *He smelleth the battel afar off, the thunder of the Captains and their Chariots.* It is very frequently used of God's discomfiting of the enemies of his Church. 1 *Sam.* 2. 10. *The adversaries of the Lord shall be broken to pieces, out of Heaven shall he thunder upon them.* Again, chap. 7. v. 10. *And as Samuel was offering up the burnt-offering, the Philistins drew near to battel against Israel: but the Lord thundered with a great thunder that day upon the Philistins, and smote them untill they came to Beth-car.* Which whether it be understood figuratively here or naturally by an *Israelism*, it will be an Image or Figure of the deliverance of the Church from her Enemies to all posterity. *David* also describes his deliverance from his enemies after this manner, *Psal.* 18. *The Lord thundered in the Heavens, and the Highest gave his voice, hail-stones and coals of fire. Yea he sent out his arrows and scattered them, and he shot out lightnings and discomfited them.*

4. But there is also another more *Mystical* signification of *Thunder*; *Prophecy* or *Revelation from God* being signifi'd thereby, by way of allusion to בת קול *Filia vocis*, which is one kind of *Prophecy*. Such was that voice from Heaven testifying of our Saviour Christ, *Matth.* 3. 17. as also *Joh.* 12. 28. where the people that stood by said, *It thundered.* See *Drusius* upon the place. But besides this, *Thunder* has of it self a significancy of *Prophecy*, the one being the Voice of Heaven, and called the *voice of God*; the other an Oracle from God.

But there is yet another sense that *Thunder* may be capable of; as, namely, of some special and signal Promulgation of the Gospel to a people that has not yet either heard of it, assented to it, or rightly believed it; and this by an allusion to the Law given to the *Israelites* in *Thunder and Lightning*: not to say, with some respect to the manner of God's witnessing out of the clouds to his Son Christ, and declaring of him, in a voice of * *Thunder*,

* Joh. 12. 28, 29.

der, that he had glorifi'd him, and would glorifie him again. See *Fire*.

5. *Time*. That a *Time and Times and half a Time* in *Daniel* ſignifies *three years and an half*, we have the ſuffrage of *Grotius*, and indeed no Interpreters that I know diſſent. But this Figure of ſpeech is referrible to none of the Prophetick Schemes which I have ſet down, but is a mere *Synecdoche Generis*; as *Hour* is indeed a *Synecdoche Speciei*, when it is put for an indefinite ſhort time, as it is ſometimes. As 1 *Theſſ.* 2. 17. *But we, brethren, being taken from you for a ſhort time*, &c. The Greek has it, πρὸς καιρὸν ὥρας. Alſo *Philem.* 15. *For perhaps he therefore departed for a ſeaſon, that thou mighteſt enjoy him for ever. For a ſeaſon* is in the Greek πρὸς ὥραν.

This uſe of an *Hour* in the ordinary ſtyle is, as I ſaid, but a *Synecdoche Speciei*, but in the Prophetick ſtyle there is a *Dioriſmus* in it. But as for a *Day* when it is taken for a *Year*, it is an *Icaſmus*, there being a Circuit of the Sun in each, and therefore they bear a ſimilitude one to another. From whence it will follow that if *one Day* will ſtand for *one Year*, then in proportion *one Month of days* will ſtand for *Thirty years*.

6. But that numbering by *Months* is appropriate to the works of Darkneſs, as reflecting upon the Circuits of the *Moon*, which is the Governeſs of the Night, and numbering by the courſes of the *Sun* appropriate to the works of Righteouſneſs, is, as I have noted already, an obſervation of Mr. *Mede*'s, and is exactly true in the *Apocalyps*: where the *continuing of the Beaſt* and the *prophaning of the holy City by the Gentiles* is reckoned by *Months*; but the *Prophecy of the Witneſſes*, as alſo their undergoing that Martyrdom, and their lying unburied, by *Days*. The abode of the Woman in the Wilderneſs is alſo numbered by *Days*, and by *a time and times and half a time*; which, according to this curioſity of Appropriation, muſt of neceſſity ſignifie *three Solar years and an half*; of which notwithſtanding they fall ſhort near twenty days. But *Modicum nec curat Prætor nec Propheta* is better here applied then as *Grotius* applies it. And hence it is demonſtrable that there is a concealed or tacit latitude of twenty years at leaſt in theſe 1260 days, which are the ſame with a *Time and Times and half a Time*; and that the firſt meaſure may be an *Icad*. But becauſe the Sixty ſounds, and that is ſilent in this Number, it is not improbable but an *Hexecad* might, if need were, be taken for the firſt meaſure or Diviſor of 1260. But that 1260 days is a *Dioriſmus*, I have expreſly taken notice of above.

7. *Trees*. That *Trees* according to their ſeveral bigneſs and procerity ſignifie ſeveral degrees of men, is plain from that of *Zacharie*, chap. 11. *Open thy doors, O Lebanon, that the fire may devour thy Cedars. Houl, O Firre-tree, for the Cedar is fallen, becauſe all the mighty are ſpoiled. Houl, O ye Oaks of Baſan, for the foreſt of the Vintage is come down.* Thoſe few words, *All the mighty are ſpoiled*, are a certain Key to the Parable, and ſhew that the Prophecy does not point at *Trees*, but *Men*: and therefore *Vatablus* and other Interpreters do interpret it accordingly. That Proverbial *Iambick*,

Δρυὸς πεσούσης πᾶς ἀνὴρ ξυλεύεται,

ſounds to this ſenſe; and the Onirocriticks of *Nicephorus* give a further and clearer ſuffrage thereto,

Κοπέντα δένδρα πᾶσιν ἀνδρῶν σημαίνει.

And *Achmetes*, according to the doctrine of the *Perſians*, *Indians* and *Ægyptians*, does largely inſiſt upon theſe *Iconiſms*, applying ſeveral ſorts of *Trees* to ſeveral qualities of perſons. See *Onirocrit. cap.* 151. Which yet he does more copiouſly and particularly *cap.* 200. And laſtly, *cap.* 165. Ἐὰν ἴδῃ τις ὅτι ἄνεμος ἔκλασε δένδρα, ἀπὸ δυμοῦ βασιλέως ἀπολοῦνται μεγιστᾶνες ἀναλόγως τῶν δένδρων. To which purpoſe he alſo ſpeaks in the following Chapter.

Vintage. See *Wine-preſs.*

Water. That *Waters* may be the Hieroglyphick of Words and Speech, or of that Doctrine that is conveyed by them, appears from *Prov.* 18. 4. *The words of a mans mouth are as deep waters, and the well-ſpring of wiſedom as a flowing brook.* Alſo chap. 15. 28. *The heart of the righteous ſtudieth to anſwer, but the mouth of the wicked poureth out evil things.* But never ſo bad as when it poureth out ſuch ſpeeches as tend to ſtrife and contention, which is like the cutting a bank in the Sea and over-flowing all. Whence it is that the Wiſe man gives that wholeſome advice, *Leave off contention before it be meddled withall, for the beginning of ſtrife is as when one letteth out water.* See other ſignifications of *Water* in *River* and in *Sea*.

Prov. 17. 14.

8. *White-clothing.* By comparing *Nicephorus* with *Aſtrampſychus*, *White-clothing* ſhould ſignifie that honour and chearfulneſs that ariſes from a mans innocency and integrity.

Aſtrampſychus,

Λευκὴν στολὴν κάλλιστον εἶν ὕπνῳ φορᾶν.

Nicephorus,

Χιτὼν μέλας ἔδειξεν αἰχύνης τρόπον.

Achmetes, according to the ſenſe of the *Indians*, *c.* 157. Ἐὰν ἴδῃ ἄνθρωπος ὅτι φορεῖ λευκὰ ἱμάτια, δίρησι χαρὰν καὶ δόξαν εἰς τὴν πίστιν καὶ ὀν τῷ κόσμῳ. And again, *cap.* 232. Ἐὰν ἴδῃ τις ὅτι ἐνεδύσατο ἱμάτια λευκὰ καὶ καθαρὰ, τοσοῦτον ἀπολαμβάνει πάσης λύπης ἀναλόγως τῆς καθαρότητος· according to the ſenſe of the *Ægyptians* and *Perſians*. I need not adde what is ſaid in the *Apocalyps*, That the *White raiment* is the Righteouſneſs of the Saints.

9. *Whore and Whoredom.* That by *Whoredom* is ſignifi'd *Idolatry*, there are infinite Inſtances in the Old Teſtament. *Exod.* 34. 15. *Leſt thou make a Covenant with the inhabitants of the Land, and they goe a-whoring after their Gods*, &c. Deut. 31. 16. *This people will riſe up and go a-whoring after the Gods of the ſtrangers of the Land*, &c. And *Ezek.* 6. 9. *I am broken with their whoriſh heart which hath departed from me, and with their eyes that go a-whoring after their Idols.* That *Idolatry* therefore is compared to *Whoredom* is a plain caſe.

And truly the reaſon of this *Icaſmus* is not obſcure, ſince the people of God are his *Spouſe*, and God calls himſelf their *Husband*. By which Figure is meant that the higheſt Joy of the Soul of man is by keeping her ſelf in ſtrict union with her God, and by being ſincere in his Covenant; as alſo that

that it is his duty to be so, and that that high act of Religion and devotional Love which is due to him should not in any measure be diverted upon another, but that the eye of our Mind should be wholly fixed upon him. This is the duty of every Rational Soul, whether she be in exterior Covenant with God or no. And therefore the very *Idolatry* of the Heathen in this regard is rightly called *Whoredom*, as it is in that first place of *Exodus* which I cited. But when she is in external Covenant with God, and God becomes her Husband both *jure* and *de facto*, the *Whoredom* is double.

10. We see therefore the Analogie betwixt *Whoredom* and *Idolatry*. For as in *Whoredom* that special kind of passion and the proper effects thereof, which are due onely to a Legitimate Husband, are derived upon some other person; so in *Idolatry* that summity and flower of our Divinest affection, which is Religious Devotion and Adoration, with the outward signs thereof due to God alone, are discharged and exercised upon some Creature, whether Idols of wood and stone, or any other things which are not God. This is a fundamental reason of this frequent *Iconism* in Scripture.

To which you may adde some other few Resemblances. As the Provocation of God's jealousie against them especially that be in an exteriour Covenant with him: The ornamental Pompousness in *Idolatry*, answering to the garishness of Whores and the pranking up themselves to allure their Paramours: The Pronity also and Propenseness to fall into this sin, it being even as natural to this corrupt condition of the Soul to dote on a visible Object of Worship, as for the Body to incline to the reaping of those joys it presages upon every inticing Object, did not an higher Law forbid it in both cases. To which you may further adde the Remorselessness of Conscience which men easily fall into in both sins, they rowing down so easily with the stream, and their Animal nature being so much gratifi'd by them. *Such is the way of the adulterous woman* in both senses; *She eateth and wipeth her mouth, and saith, I have done no wickedness.* Prov. 30. 20. And, lastly, as the being engaged in whorish practices extinguishes that love and respect that is due to a Husband; so the being inveigled in *Idolatrous worship* does quite suffocate and dead that Divine sense whereby we enjoy God indeed and know our true duty to him, and relish those indispensable points of Obedience wherein we are really to honour him.

So deep and weighty a sense is there concealed under this one Prophetick *Iconism*, *Fornication* or *Whoredom*. Which therefore seems to be so particularly affected in the *Apocalyps*, not onely by way of just reproach to the sin, but for the exquisiteness of signification, it so fully and so truly emblematizing the nature of *Idolatry*.

Wilderness. See *Desart*.

Winds. See *Sea*.

11. *Wine-press*. That a *Wine-press* is an Hieroglyphick of great pressure and Affliction, yea of effusion of bloud and great slaughter, the nature of the thing it self does witness, I mean, the pressing of the grapes till their *blood* comes out, as it is called *Deut.* 32. 14. And accordingly Scripture has made use of this Emblem, *Lam.* 1. 15. *The Lord hath troden*

under foot all my mighty men in the midst of me, he hath called an assembly against me to crush my young men. The Lord hath troden the Virgin, the daughter of Judah, as in a Wine-press. And *Joel* 3. 12. *Let the Heathen be awakened and come up to the Valley of Jehoshaphat, for there will I sit to judge all the Heathen round about. Put ye in the sickle, for the Harvest is ripe; come, get ye down, for the press is full, the fats over-flow, for their wickedness is great.* This is understood of the great slaughter of the enemies of the *Jews* in the valley of *Jehoshaphat*, ἐν τῇ κοιλάδι Ἰωσαφάτ, as the Seventy render it.

12. But though this *Iconism* of the *Wine-press* signifie slaughter or an abundant effusion of bloud, yet we are to remember that death and slaughter it self does not always signifie *Physically*, but sometimes *Morally*. And for my part I do not question but that of *Esay* 63. [*Who is this that cometh from Edom, with his died garments from Bosra*, &c? and again, *I have troden the Wine-press alone, and their bloud shall be sprinkled upon my garments*] what ever other sense there is thereof, has some such Allegorical meaning as the Fathers have put upon it concerning Christ his spiritual Victories, as I shall have occasion to insist more largely upon in its due place.

13. *Woman and Women.* That *Woman* by a Prophetick Scheme signifies not one *single Woman*, but a *Body Politick*, I have already taken notice. For *I have heard a voice as of a Woman in travel—— the voice of the Daughter of Sion*, Jer. 4. 31. But this Scheme is so usual, that it is needless to insist upon Instances. Here *Sion*, that is, the Inhabitants of her, is called both *Woman* and *Daughter*. The second in a sense of delicacy and nobility, as if we should say in English, The Damosel *Sion*. But there is another sense of *Daughter*, which is conspicuous *Ezek.* 16. where he calls *Jerusalem Harlot*, v. 35. *Wherefore, O Harlot, hear the word of the Lord*, &c. And does in the process of the charge or complaint declare how *Jerusalem* with her Daughters was worse then her two Sisters, *Sodom* and *Samaria*, with their Daughters; who yet notwithstanding, v. 45. are said *to have loathed their Husbands*, that is to say, to have been Whores and to have committed Idolatry. A Metropolis therefore with the lesser Towns are *Mother* and *Daughters*, and consequently all *Women*; but if Idolatrous, such Women as it will defile them who joyn with them in publick worship.

But there is yet another sense of *Woman*, not *Political*, but more *Physical* and *Cabbalistical*, and that is, The life, sense and relish of this Body: This is a *Woman* that we must have a special care of being polluted by, through over-passionately closing with any of her suggestions, or over-deeply sympathizing with or resenting of those pleasures she would allure us by, and so defix our desire upon her. For not Idolatry onely but all other Enormities arise in us from the listening to the false counsel of this domestick *Eve*.

14. *Worship.* That *Worship* or *Adoration* may be an *Iconism* of Subjection, is plain from the nature of the Ceremonie it self; the *bowing of the Body* being a fit Symbol of submitting the Mind and Will to his power to whom we doe this homage. And that it does signifie thus in the *Hebrew* Idiom, is manifest from several Instances. But the very Symbol it self is explained,

explained, *Gen.* 37. where the Sheafs of *Joseph*'s brethren are said *to make obeisance* to *Joseph*'s Sheaf, that is, to *worship Joseph*'s Sheaf; Τὰ δράγματα ὑμῶν προσεκύνησαν τὸ ἐμὸν δράγμα, *Your Sheafs worshipped my Sheaf.* Whereupon his Brethren presently interpreting the Dream say unto him, *Shalt thou indeed reign over us?* or, *Shalt thou indeed have dominion over us?* that is to say, Shall we be your Subjects, or fall under your Dominion? So *Esa.* 45. 14. speaking of the subjection of the *Æthiopians* and *Sabeans* to King *Cyrus*, *They shall come after thee*, saith he, *in chains they shall come over, and they shall fall down unto thee.* The *Greek* has it, προσκυνήσουσί σοι, *They shall worship thee.* All which signifie submission and subjection to his Sovereignty. I will onely adde one place more, *Gen.* 27. the blessing of *Isaac* upon *Jacob*, *Let people serve thee, and Nations bow down to thee; be Lord over thy brethren, let thy mother's sons bow down to thee.* The word is προσκυνήσουσιν in both places, and signifies obedience or subjection at large, as is manifest.

But suppose it had not that general signification of it self, but only denoted that part of the duty of subjection which is *Worship* or *Incurvation*, it might notwithstanding signifie thus largely, *Stylo Prophetico*, by a *Diorismus*.

World. See *Heaven and Earth.*

15. These be the chief *Icastick* terms that occur in the Prophetick style; which if they haply prove more in number then we shall have use for in this Discourse, yet I account my pains not improper in reference to what I have had occasion to treat of in my *Mystery of Godliness*, besides their desireable usefulness at large for understanding the chief *Visions* and *Prophecies* in Scripture. And I hope I have made it appear, partly by this *Alphabet of Iconisms*, and partly by my Explication of those preceding *Prophetick Schemes*, That it is as easie a thing to render a Prophecy or Vision out of this *Prophetick* style into ordinary language, as it is to interpret one language by another; and That the difficulty of understanding *Prophecies* is in a manner no greater, when once a man has taken notice of the settled meaning of the peculiar *Icasms* therein, then if they had been penn'd down in the vulgar speech, in which there are as frequent *Homonymies* of words as here there are of *Iconisms*; and That therefore it need be no reproach to any one that he endeavours to understand the *Prophecies* of Scripture, more then the *Histories* thereof; *Prophecy* being nothing else but an Anticipatory History, and, when once fulfilled, as plain an History as that which was never prophesied of.

16. We will onely annex a few *Rules concerning the Preference of one Interpretation of Prophecy before another*, and then conclude.

The first Rule.

That Interpretation that keeps close to the approved Examples and Analogie of the Prophetick style is to be preferred before such as are framed at pleasure according to the private phancy of the Interpreter.

The ground of *this Rule* is this, That besides that it is safer to follow an approved Example then to be destitute thereof, and wholly lean upon a mans private sense; the very style of the Prophets being as it were a peculiar language or dialect, there is a necessity of understanding things according to the meaning of their dialect or language, and not according

ding to what it would ſound in our own. Which is as fond and ridiculous; as if an Engliſh-man in hearing of Latin ſpoken, where the word *Fur* is occaſionally brought in, ſhould think the *Furre* of an Alderman's Gown were meant; or at the ſounding of πᾶν δρέπανον in Greek ſhould let his fancy preſently fall into the *dripping-pan*. And yet as abſonous and incongruous is it to interpret the *Iconiſms* of the Prophets according to what conceits are either vulgar or peculiar to our ſelves. As if becauſe *Vices* and *Vertues* are painted out in the figure of *Women* or *Beaſts*, we ſhould therefore apply that meaning to the *Prophetick ſtyle*; whenas they always ſignifie a Body Politick, even in that very Scheme where abſtract Inſcriptions are upon them: as *Zech.* 5. 7. where *the Woman in the Epha* is ſaid to be *Wickedneſs*. By which Woman notwithſtanding *Vatablus* underſtands the Ten Tribes revolted to Idolatry, and other Interpreters expound it to the ſame purpoſe. And ſo to interpret *Hail* of *hardneſs of heart* is like the interpreting of Latin or Greek by what they ſound neareſt in Engliſh. This is μεταβαίνειν εἰς ἄλλο γένος, as *Ariſtotle* ſpeaks, and quite to forget where we are or what we are about.

The ſecond Rule.

That Interpretation that keeps one tenour of ſenſe of the ſame words, in one and the ſame Viſion eſpecially, is to be preferred before that which varies backward and forward, and takes the ſame word in as many different ſenſes as it occurs in different places of the Viſion.

To be in many tales is accounted an infallible ſign of a falſe ſtory; and to vary the Interpretation of the ſame word in one and the ſame Viſion, without any account or reaſon, is as great a demonſtration of fraud and forcedneſs in the Interpretation, and that the Interpreter was biaſſed by ſome deſign or intereſt, and that he has done violence to the Text for his own advantage. As for example, If one ſhould interpret that *Iconiſm* of a *Beaſt*, one while to ſignifie a *Kingdom* or *Empire*, another while *ſome ſingle Perſon of that Empire*, and then again *ſome grand Vice* thereof; were not this a mere botch in compariſon of interpreting *this Beaſt* of ſuch a *Kingdom* or *Body Politick* in every place of the Viſion? I might inſtance in other ſuch like ſhufflings, but this one intimation ſhall ſuffice.

The third Rule.

That Interpretation that does concern the affairs of Religion and the Church of God, and is of the greateſt uſe and ſerviceableneſs to us, is a more likely Interpretation and to be preferred before that which leſs reſpects us, but ſeems to make the Spirit of God to have predicted things with little or no reference to the uſefulneſs of the Church.

The truth of *this Rule* appears not onely from the perpetual Examples of Prophecy, where it is rare to find any that do not reſpect the Church of God ſome way or other in a ſpecial manner, (for even the * *Riders of the red, black and pale Horſes* were as it were ſo many Scouts to inform the Church of the ſucceeding Periods of her affairs) but alſo from the reaſon of the thing it ſelf. For if the number of Prophecies be not limited by this meaſure, what muſt be the bounds of them? And

* Rev. 6.

And if there be any beyond this, why are there not Prophecies of all Nations and of their affairs without any reference to the Church?

The last Rule.

Those Interpretations are more likely to be true that are suggested to a Minde unprejudiced and unbiassed by any outward respects, then those that are made by such as the sense of Interest, worldly hopes or fears, or any feud or disgust may put a false biass upon, and make the judgement partial.

The truth of *this Rule* is plain at first sight, but I must confess the usefulness is more maimed and uncertain. For though it may be apparent enough in many cases, that an Interpreter is prejudiced by some of those waies I have intimated; yet because it is very hard to be assured of any mans being entirely free from prejudice, the application of *the Rule* will be found the more difficult. But where certain Demonstration will not reach, wary Conjecture may claim a right of succeeding in its place. Nor need we be over-solicitous concerning the force or use of this last *Rule*, it respecting the Interpreter more then the Interpretation, and arguing rather from the quality of the person then the solidity of the performance; which is better examined by the three foregoing Rules, and other firm Principles of Reason and Knowledge.

CHAP. X.

1. *The order and entrance of his Search into the Prophecies, beginning at the Seventeenth Chapter of the* Apocalyps. 2. *That the Seventeenth Chapter and the Thirteenth treat adequately of the same Subject, proved by* Two Parallelisms of Agreements. 3. *The Parallelism of Agreements betwixt the* Two-horned Beast *and the* Whore of Babylon. 4. *The Parallelism of Agreements betwixt the* Seven-headed Beast with ten Horns *in the* thirteenth *Chapter, and the* Seven-headed Beast with ten Horns *in the* seventeenth. 5. *That the Parallelism of the* Seven-headed Beasts *in those Chapters is perfectly adequate and exact: And also of the* Two-horned Beast *and the* Whore, *saving that her Original is omitted and her Destruction mentioned in the Seventeenth Chapter; of both which a sufficient account is rendred.* 6. *The Adequateness of these* Parallelisms *demonstrated by comparing the Seventeenth and Thirteenth Chapters, so as it may appear that the one does wholly imbibe the other, saving in what is above excepted.* 7. *That the naturalness and unforcedness of this Imbibition shall be made good by a joint-Exposition of the two Chapters.*

1. WE are now, I hope, competently well appointed to pursue our main Design, which is, *To trace out in Propheties of Scripture the Predictions and Prefigurations of this sad Apostatized state of Christendome into that Antichristian condition which it is notoriously known to have degenerated into.* Which we shall doe in the same order which we

we have obſerved in our *Idea of Antichriſtianiſm*, beginning firſt with that firſt and moſt eminent member of Antichriſtianiſm, *Idolatry*; which we ſhall note through all thoſe *Prophecies* which we conceive to have pointed thereat, whether in the Old or New Teſtament, beginning at the *Seventeenth Chapter of the Apocalyps*, which is the Royal Gate which will let us in to view with the greateſt certainty and aſſurance deſirable all thoſe Scenes of future things which are exhibited either by S. *John* himſelf, by S. *Paul*, or *Daniel*, touching the Church of Chriſt in that State we have deſcribed.

Wherefore it being of ſo great importance to be well aſcertain'd of the true meaning of the *Viſion of that Chapter*, I have thought fit with more then ordinary diligence (and I hope with proportionable ſucceſs) to ſearch into the genuine ſenſe thereof; and have, I think, by carefully comparing of it with the *Viſion of the Thirteenth Chapter*, thereby demonſtrating that both Chapters do adequately treat of the ſelf-ſame things, as alſo by ſtrictly keeping my ſelf to the known Analogy of Prophetick Schemes, wrought out ſuch an undeniable clearneſs of the meaning of *both thoſe Viſions*, that no man that is not wilfully blinde can fail of diſcerning the truth thereof.

2. That both theſe Chapters have the very ſelf-ſame Subject, and more particularly that the *Two-horned Beaſt* is the ſame with the *Whore of Babylon*, and the *Seven-headed Beaſt with ten Horns in the Thirteenth Chapter* the ſame in all reſpects with the *Seven-headed Beaſt with ten Horns in the Seventeenth Chapter*, the manifold *Agreements* betwixt the firſt two, and ſecond two, in theſe two following *Paralleliſms* will abundantly make good.

3. *The Paralleliſm of Agreements betwixt the Two-horned Beaſt and the Whore of Babylon.*

Agreement I.

The *Two-horned Beaſt* and the *Whore of Babylon* are both the Reſtorers and Promoters of Idolatry in the Empire.

Agreement II.

They both had the Rule and government over the *Seven-headed Beaſt with ten Horns*.

Agreement III.

They both aſpired to a Majeſty and Power plainly Imperial.

Agreement IV.

They both were workers of Miracles, or a kinde of Magicians or Sorcerers, and that in reference to the reſtoring of Idolatry.

Agreement V.

They are both Pretenders to Sanctity, and make a ſhow of acting in the behalf of Chriſt, when indeed they are Introducers of Idolatry and Antichriſtianiſm.

Agreement VI.

They are both cruel and bloudy Perſecutors of the Saints and of the Witneſſes of *Jeſus*.

Agreement VII.

They are both ſo deſcribed as to have a Juriſdiction over the whole Empire, as well Oriental as Occidental.

Agree-

Agreement VIII.

The Seat of them both is ſo indigitated at firſt, as that it may be underſtood to be as well at *New Rome* or *Conſtantinople* as at *Old Rome*.

Agreement IX.

Both their Seats are afterwards expreſly determined to *Old Rome*.

4. *The Paralleliſm of Agreements betwixt the Seven-headed Beaſt with ten Horns in the Thirteenth Chapter and the Seven-headed Beaſt with ten Horns in the Seventeenth.*

Agreement I.

They both have ſeven Heads and ten Horns.

Agreement II.

The bodies of them both are ſet out by the Symbols of Cruelty and Idolatry.

Agreement III.

In both Viſions this Seven-headed Beaſt is a Beaſt that had in ſome ſort ceaſed to be, and was reſtored, and healed, and revived again.

Agreement IV.

The time of the Death or of the Non-exiſtence of either was not long.

Agreement V.

In neither Viſion this Beaſt is ſo perfectly reſtored as to be utterly the ſame again, but rather the *Image of the former*; or is ſo the former in one ſenſe that it is not in another. Whence it is called *The Beaſt that is not, and yet is*; or, *Was, and is not, and yet is*.

Agreement VI.

Both the Beaſts are ſaid to riſe out of the Sea.

Agreement VII.

They are both ordained to deſtruction, as not being that Kingdome of the Saints that is to laſt for ever and ever.

Agreement VIII.

Of both theſe reſtored Beaſts it is ſaid, that *they whoſe Names are not written in the Book of Life ſhall worſhip them and wonder after them.*

Agreement IX.

The Seven Heads in each Beaſt are Idolatrous Heads.

Agreement X.

The Beaſts are ſlain or exterminated out of Being in the Sixth Head, reſtored or revived in the Seventh.

Agreement XI.

The ten Horns in neither Beaſt did actually reign in S. *John*'s time.

Agreement XII.

The ten Horns in each Beaſt begin their reign with the Beaſt.

Agreement XIII.

The ten Horns in each Beaſt give their ſtrength to the Beaſt.

Agreement XIV.

The Beaſts in each Viſion make warre with the Saints.

Agreement XV.

The Saints in each Viſion overcome the Beaſt at laſt.

Agreement XVI.

The Faith and Conſtancy of the Saints is exerciſed by both the Beaſts.

Agree-

Agreement XVII.

The time of each Beaſt is ſaid to be determined by God, and to be predicted by his holy Prophets.

Agreement XVIII.

The Seat of this *Seven-headed Beaſt* is not ſet down, (but left free in either Viſion) though the Seat of the *Whore* and the *Two-horned Beaſt* be determined: which has an admirable correſpondence with the Event.

5. Theſe be the two *Paralleliſms of Agreements:* concerning the latter whereof I dare affirm that it is ſo exact and adequate, that the Parallels betwixt the *Seven-headed Beaſt* in the *Thirteenth* Chapter and the *Seven-headed Beaſt* in the *Seventeenth* exhauſt all in each Chapter concerning that Beaſt. The former Paralleliſm is not ſo accurate, the *Original of the Two-horned* Beaſt being parallel to nothing in the *Whore,* and the *Deſtruction of the Whore* parallel to nothing in the *Two-horned Beaſt* as he is there deſcribed. Wherefore there is that peculiar in the Viſion of the 17. Chapter, that it treats alſo of the *judgement* of the two-horned Beaſt or the Whore, according to the very title of the Viſion, *I will ſhew thee the judgement of the great Whore.* But this is no argument at all againſt the Identity of their perſons, eſpecially the *Two-horned Beaſt* being alſo to be deſtroyed, and at the ſame time with the *Whore,* as it is eaſie to be made out by the Apocalyptick *Synchroniſms.* And as for the omiſſion of the *Original of the Whore* to parallel the *Original of the Two-horned Beaſt,* that is no argument againſt their Identity neither. Indeed if there had been an *Original* aſſigned to the *Whore* different from that of the *Two-horned Beaſt,* it had been ſomething; but this bare omiſſion ſignifies nothing but the art and accuracy of the very out-ſide of theſe Viſions, which keep a *Decorum* in all things. And therefore becauſe it was not ſo ſeemly nor ſutable to ſay a *Woman roſe out of the Earth,* (though Brutes did ſo, *Gen.* 1. 24.) the mention of *her Original* was fairly declined.

6. But whenas a leſſer number of Agreements in each Paralleliſm (provided there were nothing contrary) could not but have been a ſtrong preſumption of the Identity of the Subjects of the Viſions in each Chapter, I mean, *That the Two-horned Beaſt and the Whore are one, and the Seven-headed Beaſt in each Chapter the ſame;* how fully aſſured muſt we needs be of theſe Identities, the Agreements of theſe two Paralleliſms (thoſe paſſages onely excepted of which I have given ſo fair an account) perfectly exhauſting the whole ſubſtance of each Chapter? Which that it may be more plainly diſcerned, I ſhall expoſe to your eies the whole XVII. Chapter, and to every Verſe in order ſubjoin what is parallel to it in the XIII. For we ſhall ſee it will imbibe the whole Chapter.

Apoc. Chap. 17.

1. *And there came one of the ſeven Angels which had the ſeven Vials, and talked with me, ſaying unto me, Come hither, I will ſhew unto thee the judgement of the great Whore that ſitteth upon many Waters.*

Chap. 13.

Moſt of this firſt verſe of this Seventeenth Chapter of the *Apocalyps* is but Introductory to the Viſion, no part of the Viſion it ſelf, and therefore there needs no Parallel to it in this Thirteenth Chapter. But how the *Whore's being placed*

placed upon many waters may seem to comply with one of our Parallels, I shall note in its due place, when I come to give a Joint-Exposition of these two Chapters.

Chap. 17.

2. *With whom the Kings of the Earth have committed* [a] *fornication, and the Inhabitants of the Earth have been made drunk with the wine of her fornication.*

Chap. 13.

11.—*And he spake as a* [a] *Dragon.*

12. *And causeth the Earth and them that dwell therein to worship the* [a] *first Beast, whose deadly wound was healed.*

14.—*Saying to them that dwell on the Earth, that they should make an* [a] *Image to the Beast who had the wound by the sword, and did live.*

a Parallelism 1. Agreement 2.

Chap. 17.

3. *So he carried me away in the Spirit into the wilderness; and I saw a Woman* * *sit upon a* [a] *scarlet-coloured beast, full of names of* [b] *blasphemie, having* [c] *seven heads and ten horns.*

Chap. 13.

15. * *And he had power to give life to the Image of the Beast, that the Image of the Beast should speak.*

2. *And the Beast that I saw was like unto a* [a] *Leopard, and his feet were as the feet of a Bear, and his mouth as the mouth of a Lion.*

5. *And there was given unto him a mouth speaking great things and* [b] *Blasphemies.*

6. *And he opened his mouth in* [b] *blasphemy against God, to blaspheme his Name and his Tabernacle, and them that dwell in Heaven.*

1. *And I saw a Beast having* [c] *seven heads and ten horns.*

* Par. 1. Agr. 2. a, b Paral. 2. Agr. 2. c Parall. 2. Agr. 1.

Chap. 17.

4. *And the Woman was arraied in* [a] *purple and scarlet, and decked with gold and precious stones and pearls, having a golden* [b] *cup in her hand, full of abominations and filthiness of her fornication.*

Chap. 13.

12. *And he exercizeth* [a] *all the power of the first Beast before him.*

13. *And he doth great* [b] *wonders, so that he maketh fire to come down from Heaven on the Earth in the sight of men;*

14. *And deceiveth them that dwell on the Earth by those* [b] *miracles which he had power to doe in the sight of the Beast.*

a Par. 1. Agr. 3. b Par. 1. Agr. 4.

Chap. 17.

5. *And upon her forehead was a name written,* [a] *Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.*

Chap. 13.

11. *And I beheld another Beast coming out of the Earth, and he had two horns like a* [a] *Lamb, and he spake like a Dragon.*

a Par. 1. Agr. 5.

Chap. 17.

6. *And I saw the Woman drunken with the* [a] *blood of the Saints and with the blood of the Martyrs of Jesus: and when I saw her, I wondred with great admiration.*

Chap. 13.

a Par. 1. Agr. 6. 15. *And he had power to give life to the Image of the Beast, that the Image of the Beast should both speak, and cause that as many as would not worship the Image of the Beast should be* [a] *killed.*

Chap. 17.

7. *And the Angel said unto me, Wherefore didst thou marvell? I will tell thee the Mystery of the Woman, and of the Beast that* [a] *carrieth her, which hath the* [b] *seven heads and ten horns.*

Chap. 13.

a Par. 2. Agr. 7. 11. *And I beheld another Beast coming up out of the Earth, and he had*

b Par. 2 Agr. 1. [a] *two horns.*

1. *And I saw a Beast having* [b] *seven heads and ten horns.*

Chap. 17.

8. *The Beast which thou sawest,* [a] *was, and is not, and shall ascend out of the* [b] *bottomless pit and goe into* [c] *perdition; and they that dwell on the Earth shall* [d] *wonder, (whose names were not written in the Book of life from the foundation of the world) when they behold the Beast that* [c] *was, and is not, and yet is.*

Chap. 13.

a Par. 2. Agr. 3. 2. *And the* [a] *Dragon gave him his power and his seat and great authority.*

4. *And they worshipped the* [a] *Dragon that gave power to the Beast,* &c. See also verse 3.

b Par. 2. Agr. 6. 1. *And I stood upon the sand of the Sea, and I saw a Beast* [b] *rise up out of the Sea.*

c Par. 2. Agr. 7. 10. *He that leadeth into* [c] *captivity, must go into captivity: he that killeth with the sword, must be* [c] *killed with the sword.*

d Par. 2. Agr. 8. 3. *And all the world* [d] *wondred after the Beast.*

8. *And all that dwell upon the Earth shall worship him, whose names are not* [d] *written in the Book of life of the Lamb slain from the foundation of the world.*

a Par. 2. Agr. 3. 3. *And I saw one of his heads as it were wounded to* [a] *death, and his deadly wound was* [a] *healed.*

14. *Saying to them that dwell on the Earth, that they should make an*

c Par. 2. Agr. 5. [c] *Image to the Beast which had the wound by the sword, and the Beast revived.*

15. *And he had power to give life to the* [c] *Image of the Beast, insomuch that the Image of the Beast should speak.*

Chap. 17.

9. *And here is the mind that hath wisedom. The seven Heads are the* [a] *seven Mountains on which the Woman sitteth.*

Chap. 13.

a Par. 1. Agr. 8. 11. *And I beheld another Beast coming up out of the Earth, and he had* [a] *two horns like a Lamb, but spake as a Dragon.*

Chap. 17.

10. *And they are seven Kings; five are fallen, and one is, and the* [a] *other is not yet come: and when he cometh, he must continue a* [b] *short space.*

a Par. 2. Agr. 10. b Par. 2. Agr. 4.

Chap. 13.

1.—*Having* [a] *seven heads, and upon his heads the name of* [a] *blasphemy.*

3. *And*

3. *And I saw one of his heads as it were wounded to death, and his deadly wound was* [b] *healed.*

Chap. 17.

11. *And the Beast that was, and is not, even he is the eighth, and is of the* [a] *seven, and goeth into* [b] *perdition.*

[a] Par. 2. Agr. 9.

Chap. 13.

[b] Par. 2. Agr. 7.

1. *Having seven heads,—and upon his heads the name of* [a] *blasphemy.*

10. *He that killeth with the sword, must be* [b] *killed with the sword.*

Chap. 17.

12. *And the ten Horns which thou saweſt are ten Kings, which have received* [a] *no kingdom as yet, but receive power as kings* [a] *one hour with the Beast.*

[a] Par. 2. Agr. 11, 12.

Chap. 13.

1. *Having seven heads and ten horns, and upon his horns ten* [a] *crowns.*

Chap. 17.

13. *These have one mind, and shall* [a] *give their strength and power to the Beast.*

Chap. 13.

1. *I saw a Beast rising out of the Sea,* [c] *having ten horns.*

[a] Par. 2. Agr. 13.

Chap. 17.

14. *These shall make* [a] *war with the Lamb, and the Lamb shall* [b] *overcome them: for he is Lord of lords, and King of kings; and they that are with him are* [c] *called and chosen and faithfull.*

Chap. 13.

4. *Who is like to the Beast? who is able to make* [a] *war with him?*

[a] Par. 2. Agr. 14.

7. *And it was given him to make* [a] *war with the Saints, and to overcome them.*

16. *And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or on their foreheads.*

17. *And that no man may* [a] *buy or sell, save he that has the mark or the name of the Beast or the number of his name.*

[b] Par. 2. Agr. 15.

10. *He that leadeth into captivity, shall* [b] *go into captivity: he that killeth with the sword, shall be* [b] *killed with the sword. Here is the patience and* [c] *faith of the Saints.*

[c] Par. 2. Agr. 16.

Chap. 17.

15. *And he saith unto me, The waters which thou saweſt, where the Whore sitteth, are* [a] *peoples and multitudes and nations and tongues.*

Chap. 13.

7. *And power was given him over all* [a] *kindreds and tongues and nations.*

[a] Par. 1. Agr. 7.

12. *And I beheld another Beast come out of the Earth, and he had* [a] *two horns like a Lamb, and he exerciseth* [a] *all the power of the first Beast before him.*

Chap. 17.

16. *And the ten horns which thou saweſt upon the Beast, these shall hate the Whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire.*

Chap. 13.

There is nothing in this Thirteenth Chapter answering to the 16. verse of

of the other; but that verse answers punctually to the main Title of the Vision, which is *The judgment of the great Whore.* But that this defect is no prejudice to the certainty of our *Paralleliſm*, I have already noted.

Chap. 17.

17. *For God has put in their hearts to fulfill his will, and to agree and give their Kingdom unto the Beaſt, untill the* [a] *words of God ſhall be fulfilled.*

Chap. 13.

[a] Par. 2. Agr. 17. 5. *And there was given unto him a mouth ſpeaking great things and blaſphemies, and power was given unto him to continue* [a] *forty and two months.*

Chap. 17.

18. *And the Woman which thou ſaweſt, is that great City which* [a] *reigneth over the Kings of the Earth.*

[a] Par. 1. Agr. 9.

Chap. 13.

18. *Here is Wiſedom, let him that hath underſtanding count the Number of the Beaſt; for it is the number of a man, and his number is* [a] *ſix hundred threeſcore and ſix.*

7. Thus you ſee the *Two Viſions* of the Thirteenth Chapter wholy imbibed into the Viſion of the Seventeenth, excepting the *Original of the Two-horned Beaſt*, of which I have given an account already. And that it is naturally drunk in, not daſh'd in by force, will appear from that joint-Expoſition which I ſhall make of theſe two Chapters together, interpreting thoſe verſes or parts of verſes of the Thirteenth which I have ſubnected to each verſe of the Seventeeth, together with the verſes they are in order ſubnected to. But before I ſet upon this task, I will firſt prepare the way by making good a certain Poſition that is of main concern and of common influence for the clearing and aſcertaining of the true meaning of the *Viſions* in both Chapters. Which I ſhall doe as accurately, and yet as briefly, as I can.

CHAP. XI.

1. *The great importance of proving the* Seven Heads *of the Beaſt to be* Seven Sorts of Governours. 2. *That the proving of the Seven-headed Beaſt to ſignify the Idolatrous Roman Kingdom or Empire* quatenus *Idolatrous, will go far toward the proof of the former Poſition.* 3. *That the Seven-headed Beaſt is a Kingdom or Empire;* 4. *And particularly the* Roman. 5. *That it is the Idolatrous* Roman *Kingdom or Empire.* 6. *That it is this Idolatrous Empire or Kingdom through all thoſe Ages it is Idolatrous.* 7. *That it repreſents the* Roman *Kingdom or Empire in thoſe Ages onely in which it is Idolatrous. Whence the true meaning of the* ſlaying of the Beaſt, *and a further confirmation of the foregoing Aſſertion, is to be underſtood.* 8. *That this adequate Repreſentation of the Idolatrous duration of the Empire implies that no Seven ſingle Perſons can be the Seven Heads thereof.* 9. *The ſame concluſion inferred*

inferred from the Stigmatizing these Seven Heads *with the note of* Idolatry, *whenas more then* Seven, *nay all, of the Pagan Emperours were Idolaters.* 10. *Also from the ordinary form of speech in distinguishing Animals by the number of their parts.* 11. *And finally from the certainty of the Seventh Head's being not one single Person but a Succession.* 12. *That what-ever Interpretation supposes these Seven Heads Seven single persons is not onely false, but impossible.* 13. *That it follows from what has been evinced, That the Beast in the* 17 *chap. of the* Apocalyps *is the Roman Empire degenerated again into a kind of Paganism.* 14. *As also that the* Whore of Babylon *is not* Rome Pagan, *but* Pagano-christian. 15. *And that the coming of Antichrist at the very last end of the World is a Chimericall Fiction.* 16. *The true Subject of the Visions of the* 17 *and* 13 *Chapters of the* Revelation.

1. THE Position which I mentioned, and which is of so great importance, is this; *That the Seven Heads of the Beast are not any seven single Persons, whether Emperours or any other Supreme Governours, but Seven sorts of Governours succeeding one another.* Which being cleared, we shall then be infallibly assured what is the Subject and the genuine sense of the Visions of these two Chapters we have in hand.

2. And truly we shall strike very far into the proof of this so important a Thesis, if we can but make good this preparatory Conclusion thereto, namely, *That the Beast with seven Heads and ten Horns signifies the Idolatrous Roman Kingdom or Empire* quatenus *Idolatrous*, that is to say, *when and so long as Idolatrous, and no farther.* The truth of which Proposition I shall endeavour to demonstrate gradually and by parts.

3. First therefore, That by *Beast* is understood a *Kingdom* or *Empire*, it is needless here to repeat, having proved that in my *Prophetick Alphabet*; as also advertised in my first Rule of comparing Interpretations of Prophecy, how absonous and ridiculous it is not to interpret Prophetick Figures according to the approved meaning and observable use of the Prophetick style. To which, lastly, you may adde, that the *Seven Heads* of the Beast being interpreted *Seven Kings* in succession, and the *Ten Horns Ten Kings* at once appertaining to it, it must of necessity be a Kingdom or Empire. Chap. 5. Sect. 9.

4. Secondly, That this *Seven-headed Beast with Ten Horns* is the *Roman Kingdom* or *Empire*, besides that those Ten Horns answerable to the Beast with ten Horns in *Daniel* (which the Church has constantly interpreted of the *Roman* State) seem to defix and determinate the Prophecy to that sense, the *Whore of Babylon*, which is said to sit on this Beast with seven Heads, which is universally understood of *Rome*, (*Alcazar* cites at least twenty Interpreters) must of necessity infer the same. And, lastly, the Interpretation of the Angel, who makes the *Seven Heads* of the Beast to signify as well *Seven Hills* as *Seven Kings*, does plainly demonstrate that the Beast is *Roman*, the Hills being the Hills of *Rome*. For how can the *Seven Hills of Rome* be said to be the Beast's *Seven Heads*, if the Beast were not the *Roman* Empire?

But that the *Seven Hills* do denote *Rome*, *Ribera* himself dares not deny; and *Grotius* expresly upon the Text, *Noti satis Montes ex Poetis & Historiis, nec ulla poterat ad describendam Romam adferri nota illustrior.* And it is universally the sense of all Interpreters. And Bishop *Mountague*, who would extend it to the *Turkish Empire*, which has gotten the possession of *Constantinople*, (which History has also in some measure noted for her *seven Hills*) yet he does not exclude *Old Rome* from the Angel's Interpretation: But that the *Seven-headed Beast* cannot be the *Turkish Empire*, we may conclude with Mathematick certitude; Because it is an Empire that had continued the Succession of *Five Heads* in S. *John*'s time, whenas the *Turkish Empire* was not so much as in being by many hundred years. Nor was there any Empire whose Metropolis was famous for Seven Hills but the *Roman*. Whence we have all desirable assurance that the *Beast with Seven Heads and Ten Horns* is the *Roman Empire*.

5. Thirdly, That this *Seven-headed Beast* is the *Idolatrous Roman Kingdom* or *Empire*, may appear from several indications. As first, in that this very Figure of a *Beast* in that sense that the *Greek* word sounds, which is θηρίον, *Fera*, does of it self signifie an *Idolatrous Kingdom* or *Empire*, as I have already made good in my *Prophetick Alphabet*: which alone were sufficient to evince this third part of our Assertion.

Chap. 5. Sect. 9.

But besides this, it is observable that in every Vision wherein this *Seven-headed Beast* is represented, there is that which plainly speaks him *Idolatrous*. As *Apocalyps* 12. he is a *Dragon* or *Serpent*. Which therefore must needs be a *Pagan Power*, or *Idolatrous Empire*; his shape being the very Effigies of the *Devil*, his War against the Church of Christ, and his downfall the Exaltation of Christ's Kingdom. And *Grotius* himself will acknowledge that this * πυρρὸς δράκων μέγας, *this great red Dragon*, is *Mars* the President-Dæmon of the Roman Polity, which was as notoriously *Idolatrous* as *Cruel*.

* Rev. 12.

Now as it is certain that the *red Dragon* is the *Idolatrous Roman Empire*; so that the *Seven-headed Beast* in the 13 Chapter is the same *Idolatrous Empire*, is as certainly imply'd, in that it is the Beast healed of that deadly wound it had in its conflict with the Host of *Michael*, and in that the *Dragon* is said *to have delivered his power to this Beast*, and this Beast is termed the *Image of the Dragon* that was so mortally wounded: As also chap. 17. the *Seven-headed Beast* there exhibited is said to be *the Beast that was*: and, I pray, who was that but the *Dragon*? and therefore this *Draco redivivus* or this *Image of the Dragon* cannot but be an *Idolatrous Empire*, or the Empire again becoming Idolatrous.

And, lastly, lest the Reader should not be heedful enough to observe the Idolatry of the *Seven-headed Beast* in the 13 and 17 Chapters from this consideration I have named, the Spirit of God has farther and more expresly stigmatized him with this Note in both those Visions, placing *the Name of Blasphemy* on his Seven Heads in the 13 Chapter, and declaring his Body to be full of the *Names of Blasphemy* in the 17, by *Blasphemy* meaning *Idolatry*, as I have abundantly proved in my *Prophetick Alphabet*.

6. Fourthly, That these Visions exhibit the *Roman Empire Idolatrous through*

through all the time it was ſo or was to be ſo, appears, Firſt, from the general nature of theſe Prophetick Figures, where a *Beaſt* ſignifies a Kingdom or Empire in its entire ſucceſſion and duration, unleſs any thing be intimated to the contrary. Which is clear as well from thoſe examples in *Daniel*, where the *Four Beaſts* ſignifie ſo many Kingdoms in their entire Succeſſions, as alſo from the very nature of that Prophetick Scheme which we call *Henopœiâ*, which always goes along with theſe *Iconiſms* of Beaſts. For an *Henopœia* is nothing elſe but a Collection as well of Succeſſion as of Multitude into one Individual Form or Shape, be it Humane or Belluine. See Chap. 3. Sect. 6.

Again; in that the *Seven-headed Beaſt* in the 13 Chapter is ſaid to be the *Image of the Dragon*, and the ſaid Beaſt in the 17 to be *the Beaſt that was*, which certainly was the *Dragon*, this ſhews that thoſe Viſions intend to repreſent the Empire through all the times of its being Idolatrous, as well the times of its primitive or purely Pagan Idolatry, as of the *Image* or *Reſtauration thereof* in a *Paganiſh* or *Idolatrous kind of Chriſtianity*. Or more fully thus: This Seven-headed Beaſt is repreſented under ſome one of his Heads to fight and to be wounded to death, but after to be revived; alſo to have been for a certain time, and then to ceaſe to be, but after to be again, and then finally to periſh. Wherefore the whole Duration and Continuance of the Beaſt ſeems to be compriſed therein, divided into two parts by this death and interceaſing of the Beaſt for a time: Of which the plain ſenſe is this, The Roman Kingdom or Empire has been and ſhall be a *Beaſt*, that is to ſay, *Idolatrous*, for a certain *ſeries* of time, then ceaſe to be ſo for a while, but after be Idolatrous again, and then ceaſe to be ſo for ever. Theſe Prophetick Figures therefore, I mean theſe Beaſts, that exhibit this ſenſe; muſt needs imply theſe two entire parts of time wherein the Empire is repreſented Idolatrous: as he that divides a Line into two, divides the whole Line into two parts.

To all which you may adde, That the Seven Heads of the Dragon being repreſented as actually crowned, whenas yet Five were gone in S. *John*'s time, and but one preſent, and therefore the Seventh not yet in being; it plainly intimates that the whole Duration and Succeſſion of the Beaſt is exhibited at once. Which is ſtill more evident, in that the Seventh Head is the laſt, under which the Beaſt periſheth together with that Head, as that Elliptical Text doth certainly imply, chap. 17. 11. the entire ſenſe whereof is this, *And the Beaſt that was, and is not*, even his Head is *the Eighth, and is one of the Seven*; *and he* together with his Head *goes into perdition*: as I ſhall have occaſion more fully to note in its due place.

Wherefore it is reaſonable to conceive that the firſt Head reaches to the firſt beginning of the Beaſt, that is, of the *Roman* Empire, as well as the laſt to its deſtruction. Nor will I adde, that ὁ ὄφις ὁ ἀρχαῖος connoting the Roman Empire as well as the Devil, may alſo connote the antiquity of the one as well as of the other.

7. Fifthly and laſtly, That the *Seven-headed Beaſt repreſents the Roman Empire no further then as Idolatrous*, (which is the laſt part of our Aſſertion) will appear from this, That this Prophetick Image or *Iconiſm* of θηρίον or *Fera* is not uſed for the Repreſentation of any Empire but

what is *Idolatrous*, as I have already intimated: and therefore if it should stand for a Kingdom or Empire while it is not Idolatrous, it would be like a false affirmation in words, and prove an Emblematical slander. The *names of Blasphemy* also *on his Heads* and *on his Body* make this *Seven-headed Beast* still more inept to represent any Kingdom while it stands free from Idolatry; I mean, the Life and Being of the Beast is thus inept.

But the slaughter of the Beast, or extermination of him out of Being, may signifie that an Empire that was *Idolatrous*, and consequently, according to the Prophetick style, a *Beast*, ceases to be so still: And considering that the *Roman Empire*, as an *Empire*, has not yet ceased to be, but that it did cease to be Idolatrous upon *Constantine* his turning Christian, it is manifest that the Beast's being slain or ceasing to be is to be understood of that state of the Empire. For from *Constantine*'s time till the entrance again of *Idolatry* into the Empire, the Beast in life and being was an inept Emblem thereof, and, as I said, a mere Hieroglyphick slander.

But as the slain Beast, during the time it lies slain, comprises in it all the time of the Empire's pure Christianity: so the Beast as yet not slain, as also after the slaughter again restored to life, comprises all that tract of time of the Roman Kingdom or Empire's Idolatry, as well that before as that after the flourishing of pure Christianity in it. Which is another plain discovery of the truth of the fourth part of our Assertion.

8. It is abundantly plain therefore from what we have alledged, *That the Beast with seven Heads and ten Horns signifies the Idolatrous Roman Kingdom or Empire* quatenus *Idolatrous*, that is to say, *when and so long as Idolatrous, and no longer*. Which is one confiderable Argument to evince that the *Seven Heads* of the Beast are *not Seven single Persons succeeding one another*, but *Seven sorts of Supreme Governours*. For what seven Persons can fill out the time of the duration of the Empire while Idolatrous, and not leave it many hundreds; if not above a thousand years, destitute of Sovereign Power, and so make it a Beast living so many Ages without an Head? then which nothing can be more absurd.

9. But this is not our onely Argument, though it alone may seem sufficient to prove our main *Thesis*. For it may be farther confirmed by reflecting on the nature and description of these *Seven Heads*: for what they are set out by ought to be conceived as a character to distinguish them from all other Heads of the Beast (if there be any besides them) that are omitted, and to denote that these thus characterized are all that are of this character. And therefore whenas these *Seven Heads* are said to have *Seven Crowns* upon them, (were it not to distinguish them from the Seven Hills to which *Crowns* are not so proper) I should demand of them that make these seven Heads seven Roman Emperours, if there were but seven Roman Emperours crowned. But I have already answered my own demand, by acknowledging that the *seven Heads* bear *seven Crowns*, to determine the sense in that place to such Objects as it is proper to wear Crowns, namely, Seven Kings; and that the phancy may make no divagation to the *Seven Hills*.

But whereas in the following Chapter these Seven Heads (for that they are the same that fought with *Michael*, appears in that one of them is represented

represented as wounded in the battel) are said to have inscribed upon them *the Name of Blasphemy*, that is to say, of *Idolatry*; here I seriously demand, if there were no more then *Seven Blasphemous* or *Idolatrous Emperours* in the whole Roman Succession. And I dare answer, without expecting the consent of our Adversaries, that there were. And that therefore *Seven single Emperours* cannot be understood by these *Seven Heads*, but *Seven sorts of Governours*.

10. To which in the second place you may adde, That as in ordinary speech by a two-footed Animal is understood an Animal that has two feet and no more; as also in a four-footed Animal, four feet and no more: so by this *Seven-headed Beast* is naturally to be understood a *Beast that has Seven Heads and no more*; it being so * constantly represented with that number of Heads and no more. Which cannot be true of the Roman Idolatrous Empire, unless *Seven sorts of Governours*, not that number of Persons, be understood. For *seven single Persons* in the whole tract of the Empire's continuance will make no better show then a tuft of seven bristles on the back of the *Calydonian Boar*; which can neither be painted nor called the *Boar with seven Bristles*, when there is a whole row or ridge of these setaceous prickles of the same nature with them that are either mentioned or depainted.

* All Seven crowned, *Apoc.* 12. one of the Seven wounded, ch. 13. the succession of all Seven, ch. 17. Which are all the places where the Heads of the Beast are mentioned.

11. Lastly, The Beast (as appears plainly from the Text) was slain under the Sixth Head, because the slaughter of him is a Prediction by S. *John*, who himself lived while the Sixth Head was in being, and the last Head is the Head of his restoring or reviving; and there are but *Seven Heads* in all. Wherefore it is plain that the Beast was slain under the Sixth Head. Nor could the last Head be said to be the Head of the *Beast that was, and is not, and yet is*, if it had started up before the Beast was slain or before he was restored. Wherefore it is plain that his slaughter was under the Sixth, as it is also that the Beast revived has but one Head from the commencement of his restauration to his final perdition; for there are but *Seven Heads* in all.

But now the *slaying of the Beast* or *making of him cease to be*, it is manifest that it was the Introduction of Christianity instead of Paganism into the Empire, and of the Christian Emperours into the place of the Pagan *Cæsars*: the continuance of which state of things is said to be but * *a little while* in comparison of this succeeding or reviving Beast. (For the preceding Head is nothing to our present purpose.) But that *little while* there is none will say was so little as to be concluded within the reign of one Christian Emperour, and therefore must signify a Succession of Emperours purely Christian. * Revel. 17.

Much more therefore must the *Seventh Head* (which is also called the *Eighth King*, but amongst the Heads is as well the Last as the Seventh) signify a Succession, it being to continue much longer. But for those that make the return of Idolatry into the Empire more late or not yet, how long will the reign of that Beast *that was, and is not, and yet is*, be found in their compute? If the *little while* be already thirteen hundred years, how many thousands must the reign of the revived Beast be? So impossible is it that the *Seventh* or Last *Head* should be understood of any *single Person*,

Person, but of a Succession; unless they will have a Beast live some thousands of years without an Head.

But if the *Seventh* or *Last Head* signify a Succession of Supreme Governours of such a kind, and not one single Person, then must the other Six also signify six sorts of Governours, not six persons, as any one unprejudiced will easily acknowledge.

12. Which Conclusion was worth the searching into; the only establishing it so plainly evincing, that such an Interpretation as implies *That the Seven Heads are Seven successions of different sorts of Governours*, is not onely fit and agreeing to the Text, but necessary, and that all other Interpretations that run upon *Seven persons* are not onely false but impossible.

13. Now out of what we have concluded it is further manifest what is the main *Subject of this Vision in this Seventeenth Chapter* of the *Apocalyps*, namely, *That it is not the Roman Empire purely Pagan*; for that had passed under the *Five* first Heads, and was passing away under the *Sixth* in S. *John*'s time. Which *Sixth* Head together with the Beast was slain and ceased to be upon the Roman Empire's receiving Christianity, and the Emperours becoming Christians, and the Christian Religion continuing untainted with Idolatry. For while that was, (and it was so once) the Beast ceased to be. But the Beast exhibited to S. *John* in this Vision is *the Beast that was, and then ceased to be, but after was to be again, and then was utterly to be destroyed.* Which Notes all put together are onely competible to the Beast upon his temporary ceasing to be; and is a Name given to him with regard to that time of his temporary cessation, for then was all that true of him; and is a proper Characteristick of his nature and order of succession.

Wherefore it is plain that the Subject of this Vision is the Roman Empire again revived into Idolatry, and so to continue till the final extirpation of Idolatry out of it: Which is the utter Perdition of the Beast, and the making of him cease to be for ever; as the exterminating of Idolatry out of the Empire for a time was the deadly wounding or killing the Beast for a time, but so as that he revived again in a very lively Image of himself.

14. From whence it will also follow, That the *Whore of Babylon* cannot be understood of *Rome Pagan*, but of Rome *Pagano-Christian*, or of the *Roman Hierarchy* (taking *Roman* in the largest sense) corrupting Christianity with the illicite Doctrines and practices of Idolatry. For how can *Rome Pagan* that past under the first Six Heads sit upon *the Beast that was, and is not, and yet is*; that is to say, upon that Beast that had no existence before pure Christianity had become the Religion of the Empire, but was afterwards to succeed that State, as a sad Corruption thereof, under the Seventh Head?

Rome Pagan therefore sate upon the Beast under the succession of the *Six* first Heads onely. At which onely time it could rightly be said of the Beast, and simply, *That he is*. But the incorrupted Christianity being once made the Religion of the Empire, at that time it might rightly be said, *That the Beast was, but is not*, but that he was again to ascend out of

of the Abyss, and then after a certain considerable duration of time utterly to perish. But during the time of that corrupted Condition, when Christian Religion became *Paganish* and *Idolatrous*, it might rightly be said of the Empire then, *That it is the Beast that was, and is not, and yet is.* But this *Whore* is said to ride this very Beast. Wherefore it is *not ancient Rome*, but the *Pagano-Christian* Harlot, or the *Roman Hierarchy*, which is the *Whore* that rides the Beast in this Vision.

15. Nor can the Vision be understood of *Paganism* grosly so termed, that should again over-run the Roman Empire a little before the End of the World under a *Chimerical Antichrist* then to appear, (as some are willing to phansy for a shuffle;) but is to be interpreted of an *Antichristianism* that has already seized it, forasmuch as it is said, that the truly Christian Cæsars shall continue but * *a short time*. Which implies that the Antichristian State will continue a long time in comparison thereof. * Revel. 17.

Wherefore if this Antichristian State is not come, but all is well, and that *Pagano-Christian* Idolatry has not entred from the reign of *Constantine* to this very day; the Reign of Antichrist will be at least three or four thousand years long: Which is so monstrous a consequence, and so point-blank contrary to Scripture, that the Position must be necessarily false that infers it.

16. Wherefore we may safely conclude, *That the main Subject of the Vision* in this 17th Chapter of the *Apocalyps*, as also of that in the 13th (which is in a manner the very same with this) *is the State of the Roman Empire corrupted and degenerated from the true and pure Christianity into a Paganish and Idolatrous condition*, by reason of the false direction and guidance of those of the Roman Hierarchy that took upon them to rule the Empire in matters of Religion: But withall, That this *Idolatrous* condition both in the Hierarchy and Empire after a certain Period of time shall be changed, and true Christianity overflow all again, and Idolatry never again revive.

This is the Summary Account of these Visions. We will now fall upon the Exposition of every Particular of each Chapter, whereby this general Account may be still more convincingly demonstrated.

CHAP. XII.

1. *The Scope and Order of his Joint-Exposition.* *Ver.* I. *What is meant by* Whore. 2. *What by* her Greatness. 3. *That she is not* Rome *Heathen, but* Rome *Pseudo-christian.* *Ver.* II. *Who the* Kings of the Earth, *and what their* Drunkenness. 2. *The first Agreement of the first Parallelism made good.* *Ver.* III. *That the Two-horned Beast and the Whore's being in the wilderness might have made one of the Agreements of the first Parallelism.* 2. *The second Agreement of the first Parallelism.* 3. *What meant by the* scarlet colour *of the Beast.* 4. *The second Agreement of the second Parallelism.* 5. *The first Agreement of the second.* *Ver.* IV. *The Woman's* purple *and* scarlet

and

and precious stones *and* pearls, *what they signify.* 2. *And how plainly the third Agreement of the first Parallelism is evinced.* 3. *What is meant by the* Cup of abominations in the hand of the Whore. 4. *That it is a* Philtrous *Cup, with an inference therefrom of the truth of the fourth Agreement of the first Parallelism.* 5. *The chief charm used in the mingling of this* Philtre. 6. Fire from Heaven *Excommunication.* 7. *Other Miracles for the promoting Idolatry.* 8. *What the* golden Cup *signifies in respect of the Metall.* *Ver.* V. *The names of Whores inscribed on their foreheads.* 2. *That the whole sentence is the Whore's Name; and how ridiculous it is to understand by* [Mystery] *a mere Synecdoche.* 3. *The Interpretation of these parts of her name,* Mystery, *and* Babylon. 4. *As also of,* Babylon the Great, *the* Mother of Fornications. 5. *A demonstration of the fifth Agreement of the first Parallelism.* 6. *The different Rise of the Two-horned Beast from Others.*

1. IN this Joint-Exposition, though I shall not be wanting in other Particulars, my main drift shall be to note out and confirm the Agreements of the two Parallelisms I have above delineated. And for brevity sake, without any farther Analyse, I shall guide my Exposition by the Order of the Verses of the Seventeenth Chapter, passing from verse to verse, and comparing those out of the Thirteenth which I have subjoined, with what is comprized in each Verse of the Seventeenth, accordingly as I have above intimated.

Ver. I. *The Judgment of the Great Whore that sitteth upon many waters.* The *Judgment* or *Condemnation of the Great Whore*, the Punishment to which she is sentenced, is a special part of this Vision, and therefore bears the Title of the whole. I need not here insist upon what I have so fully instructed my Reader in, in my Doctrine of the *Prophetick Schemes*; How in the Prophetick style a *Body Politick* or a *Multitude of Persons* and their *Succession* is represented under *one Individual shew* or *shape*, whether *Belluine* or *Humane*: which Scheme we called *Henopæia*. And therefore he will easily understand that the *Whore* is no single or particular Woman, but a Type of a *Body Politick*, which being called a *Whore*, implies their *Idolatrousness*, as I have abundantly made good in the Explication of that *Icasme* in my *Prophetick Alphabet*.

Ch. 3. Sect. 7.

Ch. 9. Sect. 9.

2. And that she is said to be that *Great Whore*, it may either signify the *height of her Whoredom*, or the *extent of her Jurisdiction*; the latter whereof is agreeable to her being placed *upon many waters*. The Greek has it, ὅδε τῆς ὑδάτων τῶν πολλῶν, where the second τῶν seems to be demonstrative and emphaticall, pointing at the whole *Roman* Empire. For that is *those many waters* indeed, a great Sea or Ocean, in the Prophetick style. Whence I conceive the *Great Whore* to be the *Roman Hierarchy* in a larger sense, understanding thereby the *whole Body of the Idolatrous Clergy throughout the Roman Empire*: though I do not doubt but that this imputation will more notoriously concern one part then another, more the *Roman* then the *Greek* Church; and then especially when the *Bishop of Rome* had once got the Title of *Universal Bishop*, he in a more peculiar manner entitling himself thereby to all the foul miscarriages of the Catholick Church.

3. And

3. And that the Vision of the *Two-horned Beast* does also imply such an universal Idolatrous Corruption in the Clergie, as well in the *Oriental* as in the *Occidental* parts of the Empire, is intimated in the *Two horns* of that Beast; as also in *exercising all the power of the former Beast in his sight*, which I will defer to speak of till we come to the 15th verse of this present Chapter. I shall onely take notice before I pass any farther, that I have in the foregoing Chapter proved by a method plainly Demonstrative, That this *Great Whore* is not to be understood of any Body Politick that promoted Idolatry while the Empire was Pagan, but after it became and continued Christian, though contaminated with a *Pagan-like* Idolatry of a new Fashion, which I have proved to have been many Ages already in being, according to the evident sense of this Prophecy. So that there can be no rub nor scruple as concerning this. Par. 1. Agr. 7.

Ver. 11. *With whom the Kings of the Earth have committed Fornication.* That is to say, By whose allurements and perswasions the Kings of the *Roman Empire* (which is called οἰκουμένη *the inhabited Earth*, Luke 2.) have admitted and embraced Idolatrous doctrines and practices, which is Spiritual Whoredome. Haply the *Ten Kings* may be alluded to which are mentioned v. 13. and are said *to have one minde, and to give their power and strength to the Beast*, which the *Whore* rides. *And the Inhabitants of the Earth have been made drunk with the wine of her fornication:* that is to say, The people of the Empire were so inflamed, intoxicated and dementated with the unwholsom heat of Idolatrous zeal, that it made them very tragically quarrelsom against all Opposers or Despisers of their fair *Diana*; and made them so sottish, secure and heedless, that they were exposed to all the deceits and injuries this intoxicating *Circe* could put upon them.

2. Now as this *Great Whore* is said to be such a Promoter or Restorer of Idolatry: so likewise is the *Two-horned Beast*; which though he have *two horns like a Lamb*, yet is said *to speak like a Dragon*, that is, to publish Idolatrous Edicts or Doctrines. And again v. 12. he is said to *cause the Earth and them that dwell therein*, that is, the Empire, (as I said before) *to worship the first Beast whose deadly wound was healed:* And v. 14. *to command them that dwell on the Earth, that they should make an Image to the Beast who had the wound by the sword, and did live.* The sense of the latter of which citations is this, That the *Two-horned Beast* by his authority and power of speech perswaded them of the Empire, which was now purely Christian, (and was therefore the death of the Beast, as I have demonstrated in the fore-going Chapter) to introduce such a face of Idolatry again, (though upon pretence of the better adorning and promoting Christianity) that the slain Beast might justly seem to *revive* again in this *Image*, that is to say, that the Empire might be said to become a Beast again by becoming Idolatrous, as the death of the Beast was the Empire's ceasing from Idolatry. And therefore to make an *Image to* the Beast that was slain, is as much as to make an *Image in the behalf* of the Beast that was slain; that he might at least live again in this *Image*. And it is said in the very Text, καὶ ἔζησε, *& revixit*; so *Vatablus* and *Grotius*: that is, upon the making this *Image* the slain Beast *revived again* and lived in this *Image*. Paral. 1. Agr. 1.

Wherefore it is no wonder that this *Two-horned Beast* is said *to make them that dwell on the Earth to worship the first Beast whose deadly wound was healed*, when he was the Healer and Reviver of him, and put him in a capacity of being *worshipped*, that is, *obeyed*, as I have noted in my Alphabet, and that in such Injunctions as were Impious and Idolatrous. For this *Pagano-Christianism* becoming the Religion of the Empire, it was made thereby the Law and Commandment of the Empire, so that the healed Beast may be rightly said to be *obeyed* in the submission thereto. Out of all which does plainly appear, That the *Two-horned Beast* as well as the *Whore of Babylon* was a Restorer and Promoter of Idolatry in the Empire.

Ver. III. *So he carried me away in the Spirit into the wilderness.* This is no part of the Vision, unless we make *Wilderness* Hieroglyphical. And indeed *Alcazar* from the authority of many of the Fathers makes it a Symbole of *Gentilism*. But whether you consider the Type or no, this *Two-horned* Θηριον or *wild beast* will naturally be conceived to be in the wilderness as well as the *Whore* is declared to be so; and this *Pagano-Christianism*, of which they are both the Authors, what is it but a kinde of Gentilism? So that it had not been inept to have made this one Agreement in our first Paralleliſm.

2. *And I saw a Woman sit upon a scarlet-coloured Beast.* The sitting upon a Beast implies the riding and guiding of him, the exciting and quickning of him to this or that course, as the Rider pleases. And the *Two-horned Beast* is said likewise to animate the *Seven-headed Beast*, and to prick him up to those bloudy Edicts that seem to be alluded to Chap. 13. v. 15. That the revived Beast should speak, and cause as many as will not submit to him *as Beast*, that is to say, *as Idolatrous*, to be slain. And this may suffice for an intimation of the truth of the second Agreement of the first Paralleliſm; That as well the *Whore*, as the *Two-horned Beast*, has the governance and rule over the Beast with seven Heads.

Paral. 1. Agr. 2.

3. Now for the *scarlet colour* of the Beast, it has a double indication; the one of *Tyrannical Cruelty*, the other of *Imperial Majesty*. In the former sense *Victorinus*, *Aretas*, *Zegerus*, *Viegas*, *Alcazar* and others interpret it. In the latter *Cornelius à Lapide*, *Paræus*, *Ribera* and *Grotius*. *Fera coccinea*, (saith he) *nimirum quia eo colore tingi solebant Imperatorum Romanorum Paludamenta.* But where both senses are so fit, they are both to be understood by an *Henopœia*, which reduces many Objects prefigured, under one Type. But for the present I shall onely take notice of the *Cruelty* of the Beast set out by this bloudy colour. And the like is also figured in the shape of the *Seven-headed Beast* in the Thirteenth Chapter: *His body* there being like that of a *Leopard*, *his feet* like a *Bear*'s, and *his mouth* like a *Lion*'s. All which are Beasts of great Rapine and Cruelty.

Paral. 2. Agr. 2.

4. *Full of names of Blasphemy*, that is, Full of Titles or Kinds of Idolatry. *Plenam Diis*, so *Grotius*, understanding it of the Pagan Empire; and we may safely render it, *full of Damons*, in Mr. *Mede*'s sense, that is, full of the superstitious and Idolatrous worship of the Souls of the Saints departed, (besides other Idolatries committed in the manner of worshipping the

the due Object of our Religion, God and Christ) since the Empire has become *Pagano-Christian.*

Nor is the Beast in the Thirteenth Chapter less remarkable for this foul sin. For as the *Scarlet* Beast was full of *names of blasphemy*; dappled as it were with those black Titles; so *Grotius* makes the *Leopard* spotted with various objects of Idolatry. *Pardalis varii coloris animal; sic Idololatria Romana Deos habebat mares, fœminas, mari-fœminas; maximos, medioximos, minimos, vario vultu, vario habitu, variâ potestate.* And does the *Pagano-Christian Idolatry* fall any thing short? Has it not its He-Saints and She-Saints, to which they give Religious worship? Do they not profess a *Dulia* and *Hyperdulia*, as well as *Latria*? which bids fair towards the Heathens *Dii Minimi* and *Medioximi.* Has it not some Saints famous for inflicting particular mischiefs, and others for doing this or that particular good? some Saints of one aspect and dress, and others of another? Have not some one office, and others another? as shall be seen more punctually hereafter. Par. 2. Agr. 2.

But the *Blasphemy*, that is, the *Idolatry* of this Beast is more copiously recorded and more expresly v. 5. *And there was given unto him a mouth speaking great things and blasphemies*; that is to say, an Authority decreeing gross Idolatries to the reproach of the living God; *whose name* he is said *to blaspheme*, in the following verse, *and his Tabernacle, and them that dwell in Heaven.* To *blaspheme God*, viz. by worshipping him by *Images*, or by giving *Religious* worship to others which is onely due to him, and thereby vilifying him and making him no better then a Creature. *To blaspheme the Tabernacle of God*, that is, the Body of Christ; *in whom the fulness of the Godhead dwelleth bodily*, (as the Apostle speaketh) by pretending that a piece of Bread, which they put into that foul prison whither a mans phancy is loath to descend, is the very Body of Christ, even that Body so full of stupendious glory: which certainly is wretchedly eclipsed, while a morsel of Bread is avowed to be really it, and is adored towards accordingly. And, lastly, *To blaspheme them that dwell in Heaven*, namely the Saints, by declaring they are so ambitious and rebellious against God, that they do not onely accept, but would extort Religious worship from men by deaths and imprisonments, and various pressures and afflictions, which this bloudy Beast does execute against the sincere members of Christ, having first branded them with the odious Nick-name of *Hereticks*; pretending herein their Zeal and Honour to the Saints, while they are really by these courses very highly reproached and blasphemed as cruel and inhumane against men, as well as rebellious and treacherous against God. So wonderfully true and significant is this Character of *Blasphemy* upon the Beast, and so plainly have we made out the second Agreement of the second Paralleliſm.

See my *Idea* of *Antichrist.* Book 2. Ch. 5. Sect. 2, 3.

See *Idea* of *Antichristianism*, Book 1. Ch. 16. Sect. 2.

5. *Having seven Heads and ten Horns.* So Chap. 13. *And I saw a Beast rise up out of the Sea, having seven Heads and ten Horns.* Which is a palpable evidence of the first Agreement of our second Paralleliſm. What is meant by these *seven Heads* and *ten Horns* we shall understand anon. Par. 2. Agr 1.

Ver. IV. *And the Woman was arrayed in purple and scarlet colour, and*

decked with Gold and precious ſtones and pearls. That *Purple* and *Scarlet* is an Imperial colour, we have already noted, and is here again allowed by *Grotius* on this 4. verſe. But here it is ſeaſonable to obſerve, That as the Beaſt, which is the whole Roman Empire, was allowed to be called a *Scarlet Beaſt*, though that Wear was peculiar to the Heads of the Empire, I mean the Emperours themſelves or the Senate; ſo this *Whore* may be ſaid *to be arrayed in purple and ſcarlet* (that is, the Roman Hierarchy or whole Body of that Clergy) though this colour ſhould belong onely to the Head, or at leaſt thoſe higher Governours of this Body next to this chief Head. And ſuch are the Robes and Habits of the Roman *Cardinals*, as is well known. And for the *Gold and precious Stones and Pearls*, it does plainly refer to the Pope's *Triple Crown of Gold* gliſtering with rich *gemms* and *precious ſtones*, as alſo to the *pearls* of his rich Cope, &c. Which ſhews that this Viſion hath a more peculiar regard to the *Church of Rome* properly ſo called, though it may caſt a lighter glance on the whole Idolatrous Clergy of the Empire.

But this Head of the *Roman* Hierarchy with his *purple* Cardinals are ſo *Emperour-like* and of ſuch a *Senatorious* ſplendour, that it is manifeſt that there is an affectation of *Imperial* power in the Pope himſelf; his Crown and Veſtments being ſo plainly *Imperial*. And though the colour of the Beaſt and the Seventh Head diſtinct from this Mitred Head implies there is an Emperour to be acknowledged diſtinct from the Pope; yet this Hieroglyphick does plainly ſignifie that the Pope does play the Emperour as well or more then he. Which does admirably agree with the known event of things, and is plainly foretold alſo in the 13. Chap.

Par. 1. Agr. 3. v. 12. *And he exerciſeth all the power of the firſt Beaſt before him*, that is to ſay, He plays the Emperour as much or more then He. Which muſt be underſtood of this *Two-horned Beaſt* moſt eſpecially as reſiding at *Old Rome*, who timely challenged the right of *Univerſal Biſhop*, and had it early conferred upon him by the bounty of *Phocas* the Emperour; and after ſo out-topp'd the Emperours, that he made himſelf greater then they: though I do not ſtick to confeſs with *Grotius*, that neither they nor their Empire has yet ceaſed to be, accordingly as the Prophecie it ſelf may ſeem to teſtifie, there being a Seventh Head of this Beaſt diſtinct from the Head of the *Two-horned Beaſt* or the *Whore*.

2. But that this *Two-horned Beaſt*, viz. the chief and moſt eminent part

Par. 1. Agr. 3. of him, does *exerciſe all the power of the firſt Beaſt before him*, is to admiration fulfilled in the Pope's playing the Emperour: As in wearing not onely a ſingle Mitre as *Biſhop*, but a *Triple Imperial Diadem* as if he were *Emperour*. His purple Veſtments alſo and crimſon pantofles; his Title of *Dominus Deus noſter*; his Senate of purpurate Cardinals; his making Kings and Princes kiſs his feet; his receiving Tribute even from the remoteſt parts of the Empire; his Canonizing of Saints with the joint ſuffrages of the Cardinals; his ſending of his Legats to Princes; his Revenue out of Stews, &c. (of which and others of the like nature you may be informed more punctually in * *Molinæus*) all theſe were imitations of the *Imperial* Power and Dignity. So exactly may he be ſaid to *exerciſe all the power of the firſt Beaſt before him*.

* *Molin.* Var. Lib. 5. c. 17.

And

And is yet ſtill more palpably true, in that he takes away all power in *Eccleſiaſtick* affairs from the Emperour, and will exerciſe it ſolely himſelf: not to adde that by virtue of this entire *Eccleſiaſtick Power* he has wreſted even the *Civil Power* of the Empire out of the Emperour's hands in a very great meaſure; ſo awful a thing has been the Pope's thunder of *Excommunication*. And this is ſufficient to make good the third Agreement of my firſt Paralleliſm.

3. *Having a golden Cup in her hand, full of abominations and filthineſs of her fornications.* Where *Grotius* upon the word *Abominations*, βδελύγματα, ſaith he, *In Viſo quidem intelligendo* humor fœtens, *in re verò* Dii falſi, *quos Græci vocant* βδελύγματα, and the Hebrews שקוצים and תועבות. And therefore the *filthineſs of her Fornications* is the ſame with the former, they all ſignifying the *Idolatry* of the *Roman* Hierarchy. And as we have already demonſtrated in the foregoing Chapter, that this *Whore* is not underſtood of *Rome Pagan*, ſo this Circumſtance amongſt others agrees very naturally thereto. For this Woman with her *Cup in her hand* implies ſhe is the beginner, not of an health, but of this damnable Pollution of Idolatry; and that, whereas the Empire had grown chaſt and cold to this folly and madneſs through the power of the pure Goſpel of Chriſt, this Woman by this Incentive, this *Virus amatorium*, would inflame their ſpirits again with new luſtful motions after Idols, and make them goe a-whoring from their God.

4. But there is ſomething further obſervable in this *golden Cup*, wherein the force of its bewitchery may conſiſt. For that it is an *enchanted Cup* or a *Philtrum*, I have abundantly made good under that Title in my *Prophetick Alphabet*; and not onely Mr. *Mede*, but *Cornelius à Lapide* and *Alcazar* interpret it to that ſenſe. The latter of whom beſides the filthineſs of the Compoſition, as the aſhes of Toads and of mens brains hanged at the Gallows, addes alſo *Cantiones & execranda verba*, Charms and direful words: which muſt needs therefore be conceived to be *Magical* and of a miraculous power. Analogical to which is that Chap. 13. concerning the *Two-horned Beaſt*, that *he doth great wonders, even ſo much that he maketh fire to come down from Heaven, and ſo deceiveth them that dwell on the Earth by thoſe miracles that he had power to doe in the ſight of the Beaſt*; that is to ſay, in the ſight of the Empire which he ſeduced into Idolatry by theſe Miracles, and ſo re-introduced the Image of the ſlain Beaſt by this ſeduction. Whence it is plain, That the *Magick* and the *Miracles* of the *Whore* and of the *Two-horned Beaſt* tended to one end, the reviving of Idolatry again in the Empire, according to the fourth Agreement of our firſt Paralleliſm.

Cha. 8. Sect. 2.

V. 13, 14.

Par. 1. Agr. 4.

5. But one chief Charm that was uſed over this *Magical Cup* undoubtedly was thoſe powerful and affrightful words of *Excommunication*, that Menace of committing men to Hell-fire, if they did not ſubmit to theſe Idolatrous Inſtitutes of the Church. This Thunder from that Roman *Vejovis* did not ſowre but ſweeten this Cup, and make it goe off with a great deal of pleaſure; it looking ſo like the *Cup of ſalvation* to thoſe that drank it, when it was ſo authoritatively and terribly declared that thoſe that refuſed it ſhould undoubtedly periſh. This is that main *Spell* that did

invigorate the virtue of this Potion, and made the Whore's Paramours lie more cloſe in her boſom, when they were terrified with ſuch ineffable danger and miſery that ſhould befall them out of it. Which pretended power being neither lawful nor natural, but above the limits of Nature, what can it be juſtly deemed but *Magical* or *Diabolical?* And this is that very ſame power which is plainly and apertly figured out in thoſe words of the 13 Chapter, where the *Two-horned Beaſt* is ſaid *to make fire come down from Heaven:* which I have already, in my *Prophetick Alphabet*, plainly proved to be a very ſignificant *Iconiſm* of *Excommunication.* Chap. 6. Sect. 14.

6. And there is nothing more frequent in the mouths of all men then the *Pope's Thunderbolt*; of which they have conceived ſo miraculous an effect, that the people at *Paris* were made generally to believe that it had ſo blaſted the Hereticks, that their very faces were grown black and ugly as Devils, their eyes and looks ghaſtly, their breaths noiſom and peſtilent, as Sir *Edwin Sandys* has recorded in his *Europæ Speculum*. *Eraſmus* alſo runs much upon this Metaphor in his Colloquies, and the Popes themſelves glory in it. And as if the people were not quick enough to underſtand the ſimilitude without ſome viſible Ceremonie, the Pope caſts down *burning Fire-brands* from aloft at a certain ſolemn *Excommunication*. And, laſtly, *Nauclerus* uſes this phraſe of being thus *Thunderſtruck* three or four times within the compaſs of a page or two. And the Popes themſelves look upon them whom they have Excommunicated *tanquam fulmine afflatos*, and ſo ſpeak of them, as *Paræus* has alſo obſerved upon the place. So that there is not room left for the leaſt Heſitation whether *Excommunication* be not alluded to in that miraculous *bringing down fire from Heaven.*

7. But whereas it is ſaid, *That he deceiveth them that dwell on the Earth by reaſon of thoſe Miracles which he had power to doe*; I muſt confeſs I think *other Miracles* may alſo be glanced at, of which there is abundance boaſted of by the *Roman* Church themſelves, by which they would confirm ſeveral ſorts of Idolatries practiſed amongſt them. Which may be attributed, as many of them as are true, to the great activity and deſire of their Prieſts to promote Idolatry, who thereby invite the Devil to play ſuch pranks at their Images or Altars or in their Cœmeteries. But to return to the *Magick-Cup*.

8. We have conſidered the contents of it, and that ſupernatural Magick infuſed into the Liquor thereof. But the very Metall of the Cup, which is *Gold*, has alſo its ſignificancy, and bears with it a meaning of a more natural Magick that attracts all.

——— Quid non mortalia pectora cogis,
Auri ſacra fames?

Wherefore that great Affluency of Riches, Honours and Preferments that are to be had in the *Roman* Church is no ſmall part of this intoxicating Potion, ἧς πεπότικε τὰ ἔθνη· nay indeed has made the *Inhabitants of the Earth drunk*, the fumes of Ambition and Covetouſneſs poſſeſſing their Brains; eſpecially theirs of the *Roman* Clergie, who are not enriched with theſe *Golden gifts* of the Church but upon the condition of aſſiſting and abetting the *Idolatry* thereof. This *Cup* therefore I conceive may

may also be an Emblem of Sensuality, Luxury and Affluency; and to be drunk therewith, to abound with worldly felicity even to an Insensibility of better things, and to a besotted security and contentedness with the present enjoyments of this Life. This also may be one sense of this *intoxicating Cup*, besides what I have touched upon before.

Ver. V. *And upon her forehead was a Name written.* Which Interpreters have rightly noted to allude to the custom of some *impudent Harlots* who had their *names written upon their foreheads*; as appears from that in *Seneca*, *Nomen tuum pependit in fronte, pretia stupri accepisti; & manus quæ Diis datura erat sacra, capturas tulit.*

2. *Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.* All which Inscription I conceive is *the Name of the Whore.* For the Scripture often makes *long Names*, even a whole Sentence, as I shall have occasion more fully to note anon. I say, the very word [*Mystery*] is part of the Name. And the sense of the whole is, That the *Name of the Whore* is *Mystical Babylon the Great, the Mother of Harlots*, or rather *the Mother of Fornications*, πορνειῶν· so some Copies, which the Vulgar Latin follows, and *Grotius* best approves of, and best fits with what follows, *and of the Abominations of the Earth*, that they may be both Abstracts. And *Mystical* here signifies the same that *Spiritual* elsewhere in the *Apocalyps*, *Which is spiritually called Sodom and Ægypt*, as *Cornelius à Lapide* has also compared them: and it is the *Great City* there too which is so called. Wherefore let any one judge if *Mystical* or *Spiritual Babylon* can be understood of *Rome Pagan*; or whether it is likely that the Spirit of God should prefix the term [*Mystery*] to an Inscription that hath no more in it then a dry *Synecdoche*. For if *Rome Pagan* be understood, it is no more but putting one Pagan, Idolatrous and Persecutive City for another. With which certainly so profound and venerable a Preface as [*Mystery*] cannot well suit. Chap. 11. v. 8.

3. Wherefore it must be understood of a *Christian City or Polity Idolatrizing* and debauching others with Idolatry. And the meaning of the *Mystery* must be this: Even that that Hierarchy which should over-spread the Empire, & pretend to be the pure and unadulterate Apostolick Church, and be generally believed to be so; nay, to be *that City from Heaven, the foundations of whose Walls are twelve, with the names of the twelve Apostles of the Lamb inscribed upon them; that City wherein God will wipe away all tears from the eyes of his servants, where there shall be no more death nor sorrow nor crying, nor any more pain*, that is to say, no more bloudy Persecutions, Pressures nor Tortures of the faithful Servants of Christ, as *Grotius* well interprets it; and, lastly, *that City wherein there is no Temple*, that is to say, no Object towards which we bow, besides the Lord God Almighty and the Lamb, who alone is worshipped with Religious worship; I say, the *Mystery* is this, That that *Oecumenical Hierarchy* or Body of the Clergie that boast themselves to be this pure and Apostolick City, as being of an unerring judgment, should indeed be the very City *Babylon* it self, which in stead of being so chast a pattern of Purity of Worship, were *Sacrificers to the dead*, and the Adorers or *Worshippers of Bel*, and the Propagators of the worship of the *Baalim*, that is to say, of the wor-

ship of *Dæmons* or *false Gods*, through the world, infecting therewith even the very *Jews* themselves, the peculiar people of God; and in stead of being a Protection and Refreshment to the Servants of the true God, held them in a long and sad Captivity, casting them that would not bow to the Image that *Nebuchadnezzar* had set up into an hot fiery Furnace. This is the *Mystery*, and yet a very true one.

For it is over-manifest of this Pseudo-christian Hierarchy, that they have debauched the professed People of God with various kinds of Idolatry, and have held them captive a long time under an hard servitude, and besides other tortures and persecutions have burned thousands of the faithful servants of Christ with Fire and Fagot. Wherefore it is a *Mystery* indeed that she that so boldly professes her self the *City of God*, and had the luck to be believed, so generally, to be so, should in truth be found to be that *bloudy* and *Idolatrous Babylon*.

4. And because she boasts her self also to be the *Catholick* as well as the *Apostolick Church*, she is farther adorned with the Title of *Great* as well as of *Babylon*, and is at once styled *Babylon the Great*; the vast extent of that City (which they that have made the most frugal computation reckon 360 or 380 *Stadia* in compass, *Pliny* and *Herodotus* 480) being a fit Symbol of their pretence to *Catholickness* or *Universality*. And, lastly, because she will pretend to be the *Spouse of the Lamb*, and be called *Our Mother the Church*, the Spirit of God in reproach to this false Beast has styled her the *Mother of Harlots and Abominations of the Earth*.

5. Which style does plainly discover that this City *Babylon* is not *Rome Heathen*, but a *Polity Christian*. For *Rome Heathen* was not μήτηρ πορνειῶν, as *Grotius* reads it, *the Mother*, that is, the *Author* and *Dispenser, of Idolatry over the face of the Earth*: for the Nations were Idolatrous of themselves without her, and she rather a Learner and Receiver of their Idolatries, which she increased as she advanced her Trophees; as it may appear by that promissory Charm which *Macrobius* sets down, used by the *Romans* when they had hopes of taking a City, calling out thereby the Tutelary Gods of the Place, and promising them Temples and Solemnities at *Rome*.

Saturnal. lib. 3. cap. 9.

Wherefore the Title of *Mystery* prefixed to the *Name of the Whore* (or rather it being a part of it, and which easily answers to that *Mystery of Iniquity* the Apostle speaks of) jointly considered with this part of the Name [*The Mother of Fornications and Abominations of the Earth*] does evidently agree with our Demonstration in the foregoing Chapter, that proved it necessary to understand by *Babylon*, not *Rome Heathen*, but a State of the Church degenerating into Heathenism and Idolatry. Which lying deeper then that every man can discover it at first sight, as being coloured and gilded over with fair pretences of magnifying Christ and his Apostles and the rest of the Saints, especially the Virgin *Mary* the Mother of Christ, is rightly called a *Mystery*. In which this *Whore* and the *Two-horned Beast* do exactly agree. For his *having Horns like a Lamb* is that outward pretext of Succession from Christ and his Apostles, and of having a power from them to rule and discipline the Church according to the

2 Thess. 2. 7.

Paral. 1. Agr. 5.

the mind of Christ, to his Honour and for his Interest, which they pretend in every thing: But his *speaking like a Dragon* bespeaks him a Decreer of Idolatrous practices, and a publisher of Doctrines of Adulterate Worship. Whence the fifth Agreement of our first Parallelism is manifest; both the *Whore* and the *Two-horned Beast* being found Introducers of Idolatry under pretence of promoting Christianity.

6. That was the meaning of the *Lamb-like Horns* and *Dragon's speech* of the *Two-horned Beast*: But concerning his *rising up out of the Earth*, which is peculiar to him, other Beasts being described both in *Daniel* and the *Apocalyps* to *rise out of the Sea*, the Winds also bustling against one another on the surface thereof in those four Beasts in *Daniel*; this discovereth this Beast to be quite of another kind, getting up, not by War nor by power of the Sword, as the Potentates of the world doe, but in a more still and concealed way, and from a meaner condition; *Cui origo privata, non publica*, saith *Grotius*: and he addes further, *Mos est Hebræorum vocare viros ἰδιώτας populum terræ*. And *Molinæus* also upon the Text, *Sic Latini homines novos & ex sordibus provectos ad nobilitatem & opes vocant Terræ filios, ipsáque Scriptura dicit Deum attollere humilem ex pulvere*. Which how true it is of the *Whore* and the *Two-horned Beast* every one knows. Apoc. 13. 11.

CHAP. XIII.

Ver. VI. *What is meant by the* Martyrs of Jesus. 2. *The sixth Agreement of the first Parallelism.* *Ver.* VII. *That the* Woman *is not* Rome Heathen, *demonstrable from the Beast that carries her.* 2. *That she rides the whole Empire.* 3. *That the* Two Horns *of the Beast are the* Two Imperial Patriarchates, *but by an* Heiopœia *may glance also at the* Power of Binding and Loosing, *and at the* Horns of the Episcopal Mitre. 4. *The seventh Agreement of the first Parallelism.* 5. *The first Agreement of the second.* *Ver.* VIII. *What is meant by* ἀπώλεια. 2. *That the end of the Vision of the Beast in this Chapter is to represent the Empire in that Succession wherein it is Pagano-Christian.* 3. *That the prolixity of the Title hinders not but that it may be called* the Name of the Beast. 4. *The meaning of the* Name. 5. *That the Angel having considered the whole Successions of the Roman Kingdom or Empire, fixed his mind on that time the Empire was purely Christian, and why. And that it thence appears what succession of the Beast's time is understood.* 6. *As likewise from his name a little varied into*, Was, is not, and yet is. *Whence the fifth Agreement of the second Parallelism is also evinced.* 7, 8. *How the Angel came to give the Beast these Names: And that there is an* Ellipsis *in the Angel's saying*, The Beast which thou sawest, was, and is not, *&c.* 9. *That the Name* Was, and is not, and shall ascend, *&c. signifies the successive Order in being, not the actual being or not being of the Beast; with a confirmation thereof out of* Alcazar. 10. *A plain Eviction from the Name* [Was, is not, and yet

yet is] *that* [Was, and is, and is not] *do not signifie actual Existence or Non-existence, but order of Existence and Similitude.* 11. *That* [Is not, and yet is] *would neither be good sense nor any elegancy, unless the Laws of aright Contradiction were closely touched on in this mysterious Assertion.* 12. *And yet that an absolute Sameness, in either Essence or Qualification, could not be under this affirmation and negation without falsity. Whence Similitude is necessarily intimated thereby.* 13. *That the certainty of the meaning of this Title* [Was, is not, and yet is] *confirms the sense of the former, and demonstrates a latitant* Ellipsis *in the Application of these Names of the Beast; which is farther argued from other considerations.* 14. *Why he interprets the* Re-existence *or* Image of the Beast, *of the Empire's becoming Idolatrous again, rather then of the Revival of its ancient Polity in the Pontifical Power.* 15. *The third Agreement of the second Paralleliſm.* 16. *The sixth Agreement.* 17. *The seventh.* 18. *The eighth Agreement.* 19. *The third Agreement again noted, with a Confirmation, therefrom, of the above-mentioned* Ellipsis. 20. *That near Resemblance stands for Identity in common elegancy of speech: Whence,* The Beast that was, is not, and yet is, *and the* Image of the Beast *is again evinced to be all one, and the fifth Agreement of our second Paralleliſm thereby farther confirmed.*

Ver. VI. *AND I saw the Woman drunk with the bloud of the Saints and with the bloud of the Martyrs of Jesus:* that is to say, with the bloud of the Saints which were the Martyrs of *Jesus.* Which were not Martyrs for the Doctrine of this or that seducing Spirit or false Teacher, who might besot them with a foolish confidence and hardy resolution of laying down their life to witness to a Lie cunningly contriv'd for the Interest & Advantage of the Inventours of it. No, these were the close followers of the Lamb, *Jesus* Christ; and trode in his footsteps onely, and in the footsteps of them that faithfully followed him, I mean the Apostles, according to their own direction, *Be ye followers of me, as I am of Christ.* And him they did follow through prosperity and adversity, through good report and evil report, through life and death it self.

1 Cor. 11. 1.

2. Whose *Death* is imputed here to the *Whore*, because she by her counsel and animation stirs up the *Seven-headed Beast* to this Murther and Bloud-shed. Accordingly as it is said of the *Two-horned Beast*, that he gave life and animation to this revived Beast, and made this breathing Image speak, and cause as many as would not *worship*, that is, *obey* and submit to the commands of the Image of the Beast, even in those things wherein it was the slain Beast's Image, *viz.* in *Idolatry*, that they should be killed. Which is plainly the sixth Agreement of our first Paralleliſm.

Ver. VII. *I will tell thee the mystery of the Woman, and of the Beast that carrieth her.* Which Mystery of the *Woman* he unlocks by unfolding first the order and succession of the Beast that carrieth her: for that is a demonstration that it is not meant of *Rome Pagan*, as I have clearly proved in the eleventh Chapter of this Book; and consequently that the meaning of this Mystery of the Whore's Title, which displays her nature, is such as

I have

I have declared upon the Fifth verse in the fore-going Chapter.

2. Here we shall onely note, that her *riding of the Beast* implies her to be such a Polity as had the Governance of the whole Empire, was not confined to one part thereof. As he that rides an Horse is not conceived to ride one part of him, and leave the other unridden, but to ride the whole, So the *Whore* rides the whole Beast, that is, the whole Empire, as well *Oriental* as *Occidental*. Which agrees with the description of the *Two-horned Beast*, whom I conceive to be so depainted in the Vision, because of the two Imperial Patriarchates, the one at *Rome*, the other at *Constantinople*, dividing in a manner the Empire thus betwixt them, as the Eastern and Western *Cæsars* did. But all the whole Clergie of the Empire, I mean the Idolatrizing Clergie, are the Body of this Whore or Beast, of which these two Imperial Patriarchates are the Horns.

3. Nor have I found any thing yet in the Interpreters that can according to the Prophetick style be interpreted *Horns*, unless some such Concrete Power as this may have place also in the Type. But by a secondary *Henopœia* (it being once admitted that these two Patriarchates are two real Concrete Powers and Dignities, for I understand the two Patriarchs themselves thus empower'd) it may be the *two Horns* of the Episcopal *Mitre* may be also glanced at, as the *seven Heads* signifie as well *seven Hills* as *seven Kings*. And *Josephus Acosta* in his Treatise of the Last times, speaking of this *Two-horned Beast*, *Duo cornua*, saith he, *Episcopalis dignitatis, putà Mitræ sive Infulæ, (hæc enim est Bicornis) insigne sunt. Videtur ergò quòd hic Pseudopropheta erit Episcopus quispiam Apostata & simulator Religionis.* Which Interpretation of the *two Horns* of the Beast *Cornelius à Lapide* seems also inclinable to, and does rightly conceive that the Interpretation is no more a reproach to Episcopacy, then that they are *Agni cornua* is a reproach to Christ; but rather an argument of the Excellency of that Degree and Function, this great Apostate endeavouring to recommend himself to the world under that Habit and Dignity. *De Temp. Novissi. lib. 2. c. 17.*

Nor need we exclude Mr. *Mede*'s Interpretation, who understands by these *two Horns* the *power of Binding and Loosing*, which this *Pseudoprophetick Beast* pretends to be derived upon him from the Lamb Christ *Jesus*. For these two significations, and more, if there were more as fit and convenient, may by an *Henopœia* be couched under this one Type; provided first, as I have already said, that the Type have one signification plainly allowable according to the Prophetick style, which every-where in *Daniel* and the *Apocalyps* understands by *Horns* some Persons or other in high place and dignity, not abstract Powers or Virtues; as if one should make an Emperor to have *two Horns*, because he had the power of *Life* and *Death*. This is not warrantable in the Prophetick style, nor would that sense alone support so substantial an Emblem as this.

4. Wherefore these *two Horns* implying the Pseudo-prophetick Beast to be spread as well over the *Oriental* as *Occidental* part of the Empire, and the Whore's riding the Beast with seven Heads denoting also what a hank she had upon the whole Empire, it appears that the seventh Agreement of our first Parallelism is not without grounds in these Visions. To which Paral. 1. Agr. 7.

you

you may superadde a farther and fuller Confirmation from what we have said upon the first verse in the preceding Chapter, in the second and third Sections.

Paral. 2. Agr. 1. 5. *Which has the seven Heads and ten Horns.* The same description of the Beast as to this point is in the Thirteenth Chapter, verse 2. And we have already noted that it makes good the first Agreement of the second Parallelism.

Ver. VIII. *The Beast that thou saweſt, was, and is not, and shall ascend out of the bottomless pit and go into perdition;* καὶ εἰς ἀπώλειαν ὑπάγειν, that is, εἰς παναλεθρίαν, *into utter destruction*, or *into final perdition:* for the circumstance does plainly imply that sense. For in that it is said, before this last course, that *he was not*, (which imports that he was destroyed) it naturally follows, that this last is a more signal destruction, and final as well as last, and that ἀπώλεια is to be taken in such a sense as in υἱὸς ἀπωλείας, *the Son of perdition*, who is so called because he is utterly to be blasted and consumed by the brightness of Christ's appearing. And therefore this *Perdition* is the very same that is spoken of in *Daniel*, *I beheld till the Beast was slain*, (and he speaks there of the Ten-horned Beast) *and his body destroyed and given to the burning flame*, which was to be utterly consumed. But the understanding of this eighth Verse being of so great importance, I shall something more largely paraphrase thereon, that we may the more fully understand the scope thereof; which I conceive is to this sense.

2. The Beast which thou saweſt, and which thou didst see in the two former Visions, is the same Beast, as may appear from the chief Character thereof, *seven Heads* and *ten Horns*, and is one and the same Idolatrous Kingdom or Empire, as is evident in the Serpentine body thereof in the first Vision, from the *names of Blasphemy* on each Head in the second, and from the *body full of names of Blasphemy* in this third and last. But the chief drift of this last Vision (though it have a reflexion upon the former part of the Succession of this Idolatrous Empire, as it is of a-fresh represented in that part of the whole Succession which is next after that intervall wherein for a time it ceased to be,) I say, the chief drift of this Vision is, to represent determinately this Idolatrous Empire, and adequately under that succession of time which commenced upon the expiration of that season wherein the Empire was purely Christian, and as yet untainted with Idolatrous Superstitions, even unto that very time wherein Idolatry, having taken its course once more, is quite to be exterminated out of the Empire, never to return thither again.

3. Wherefore the Angel counting as it were upon his fingers the order of things, and then more particularly pointing at this succession of time; *The Beast which thou saweſt*, (saith he to *John*) his name is (for the Ecstatical style of Prophecy may easily admit of such an *Ellipsis*) *Was, and is not, and shall ascend out of the bottomless pit and go into perdition.* Which is a name of fewer syllables then *Mystery, Babylon the Great, the Mother of fornications and abominations of the Earth.* But such long names are not
Isa. 8. 1. unusual in Scripture, as appears in *Maher-shalal-hash-baz*, which in English is, *In making speed to the spoil he hasteneth the prey.*

4. But now the meaning of the Beast's Title or Name is this; That this Idolatrous

atrous Empire is represented onely under that succession of time (ac-
ing to the main scope of this present Vision) under which it being
idered, it will be sometime opportune to say, That it is *the Beast that*
, *and is not, but will ascend again out of the bottomless pit, and then goe*
perdition, that is to say, be finally destroyed, never to revive again.
hat time or state of the Empire under which considered it is sometime
onable to pronounce thus, is this present Vision of the Beast to be un-
tood, and of no other: and therefore was thereby especially recom-
ded to the Church of Christ for that season when the Empire ceased to
dolatrous.

. The Angel therefore placing his thoughts on those times of the
urch, does here preadvertise them of a strange alteration of the Chri-
n Empire, even while they find it thus purely Christian, and as yet un-
ted with Idolatry; namely, that this pure and happy state will pass
y, and that the Beast will revive and come again into Being; that is,
the Empire will again become Idolatrous. Which premonition being
seful to as many as receive it, to fortifie them against those Idolatrous
ovations that would be brought into the Church, it is no wonder that
mind of the Angel was fixt on those times when he unriddled the mean-
of this Vision to *John*, as if he were present then amongst them fore-
ning them of the danger to come.

This is one way of determining the sense of this Vision to the intended
e and state of the Idolatrous Empire, that is here aimed at, namely, by
ing our minds on those times wherein this *Note* or *Name of the Beast*
ghtly applicable to him as future, and not again returned into Being;
ch was when the Empire was purely Christian.

5. But that you may still lay farther hold upon the meaning of the Vi-
n, and certainly understand under what succession of time this Idolatrous
pire is represented, I will a little alter his *Note* or *Name*, saith the An-
, and style him *The Beast that was, and is not, and yet is*. Which
le imports him considered as present, though acknowledged yet to
ne; for it is a Prophecie, and not an History. But I say in this Title he is
sidered as present; as those words also most naturally imply, *When*
y behold *the Beast that was, and is not, and yet is*. For we *behold* and *eye*
ngs present; and therefore καίπερ ἐστὶ seems the more reasonable reading
well as the more authentick and approved, (and not καὶ παρέσται, as
. *Mede* would have it out of *Arethas*) and denotes the Empire be-
ne Idolatrous again as it was once, and therefore to be the Beast that
, and yet to be true that the Beast *is* also. But it is not that Idolatry
t consists in worshipping the ancient Pagan Deities, *Mars*, *Venus*, *Vul-*
, &c. Wherefore in this respect it is *the Beast that was, but is not*. But
sidering again, as I said, that onely the Objects are changed, and that
e Saints are worshipped with such like Idolatry as the Heathen Deities
re, it is in that respect rank Paganism, though exercised upon new Ob-
ts; and therefore though the Beast be, in some sense, said *not to be*, yet
s true in a very considerable sense that *he is*. Whence it is evident that
the Beast that was, and is not, and yet is, is meant this *Roman* Empire
generated into a Paganizing or Idolatrizing Christianity; which

 though

though it profeſs Chriſtianity, bears the Image of the ancient Pagan Idolatrous Empire.

Paral. 2. Agr. 5. So that the *Image of the Beaſt* and *the Beaſt that was, and is not, and yet is*, do anſwer exactly one to another. For the Image is, and is not that of which it is the Image, as is eaſily acknowledged and conceived by any one. Whence the truth of the fifth Agreement of our ſecond Paralleliſm plainly appears.

7. This Interpretation which I have given of this verſe is ſo natural and coherent, that I think it were impoſſible for any one to doubt of it, were it not for that obſcurity which ariſes from that Elliptical manner of ſpeech in the beginning of the verſe, *The Beaſt which thou ſaweſt, was, and is not, and ſhall aſcend*, &c. For it ſeems to import that this Idolatrous *Roman* Empire was not in S. *John*'s time; which is contrary to truth. But I anſwer, that there is an *Ellipſis* to be ſupplied, and then this miſtake will vaniſh. Which ſupplement may be made either thus, as I have already hinted, *The Beaſt which thou ſaweſt, his name is, Was, and is not*, &c. or thus, *The Beaſt which thou ſaweſt, was, and is not; and ſhall aſcend*, &c. this is his *Name*, this his *Character* whereby you ſhall underſtand under what ſucceſſion of time he is to be expected.

For it is to be conceived that the Angel had before his ſight the entire Succeſſion of the Beaſt diſſected into two parts by that temporary Interemption of him in the introduction of pure Chriſtianity into the place of Paganiſm, that it might become the Religion of the Empire. Now he revolving theſe *ſeries* of Ages in his mind, in reference to the Beaſt, on the firſt he could not inſcribe any other Title then, *Is*. For till that interceſſation of the Idolatry of the Empire by the victory of pure and untainted Chriſtianity, it was not proper to ſay of the Beaſt, that he *was*, he continuing ſtill in being; much leſs that he *is not*, he being ſtill in exiſtence. Nor was it ſeaſonable to take notice of his aſcent again out of the bottomleſs pit, he being as yet not deſcended thither; nor of his utter and final perdition, he being to revive again after his firſt Interemption.

8. Wherefore this Title being incompetible to the Idolatrous Empire in the firſt *ſeries* of time it was conſidered in, it is plain that the Angel caſting his ſight forward on theſe ſucceſſions of Ages, and finding a ſeaſon wherein the Beaſt ceaſes to be, but withall foreſeeing that he would get up again, and then after a certain continuance finally periſh, he deſcribes the Beaſt *under that* Period, ſtyling him, (in an abrupt and rapturous way, without prefacing that it is his ſtyle) *The Beaſt that was, and is not, but would again emerge into Being, and then finally periſh*. Which Name the Angel gives him while his eye is fixt on that *Interregnum* of his, his temporary ceſſation from Being. Which occaſion of his name though it was tranſient, as that of the child who was called *Maher-ſhalal-haſh-baz*, yet it may be a permanent Appellation of the Beaſt, to ſhew his order in ſucceſſion. For his *Condition* and *order of ſucceſſion* into exiſtence is rather hereby noted, then any thing declared of his exiſting or not exiſting in S. *John*'s time. Which duly conſidered and rightly underſtood will eaſily take away this ſeeming difficulty of the Text's implying that the Beaſt was not in the time of S. *John*.

9. For

9. For this Expreſſion concerns not it ſelf at all in any ſuch Aſſertion, but onely conſiders the ſucceſſion and *ſeries* of time under which this Idolatrous Empire is comprehended, and has given a name to the Beaſt under the laſt ſucceſſion, not in reference to S. *John*'s time, but in reference to the firſt *ſeries* of time under which the Idolatrous Empire *was to be*, and then of the time it was *not to be*, and laſtly of that *ſeries* of ſucceſſion it *was to be again*, and then *finally to periſh*. Which Character from theſe *ſeries* of times compared one with another, might have been made as well in *Daniel*'s time as S. *John*'s, they having no coherence or ligation with the time of the Prophet, but onely with one another. For ſo far forth as is expreſſed in this verſe, the ſignification is onely of ſucceeding Order, in Exiſtence and Non-exiſtence and Re-exiſtence, which changes upon that conſideration are indeed tied to one another, but free as yet from being fixed to the Prophet's time, or any ones time elſe.

Which thing though I have been ſo carefull to make good, yet is an apprehenſion ſo eaſy to admit, that *Alcazar* in his Expoſition ſuppoſes it without asking leave or giving any account. For he underſtanding the revived or re-exiſtent Beaſt of the perſecuting Empire under *Julian* the Apoſtate, whom he makes the eighth King, and acknowledging the Viſions exhibited to *John* in *Domitian*'s time when the *Roman* Empire was actually perſecutive, does evidently implie that [*The Beaſt which thou ſaweſt, was, and is not*] is not to be underſtood of Exiſtence or Non-exiſtence joyned with the time of the Viſion, (for it had been falſe to ſay the Beaſt *is not*, in *Domitian*'s time) but onely of permutations and ſucceſſions of the Condition of the Empire. *Cùm igitur* (ſaith he) *perſecutiones interrumpendæ forent, hâc ipſâ interruptione ſignificatur quod Angelus ter repetit capite decimo ſeptimo, dum ait de Beſtia,* Fuit & non eſt, Erat & non eſt; *Quod idem eſt ac ſi diceret,* Modò eſt & modò non eſt. Which phraſe ſignifies no ſet time of Exiſtence or Non-exiſtence, but onely the viciſſitude of them.

This upon the Thirteenth Chapter; and to the ſame purpoſe he ſpeaks upon the Seventeenth, where he aſſerts that by the *Beaſt that was, and is not*, the Angel onely intimates that there would be an Intermiſſion of Perſecution. I might adde alſo that our Proteſtant Expoſitours go generally upon the ſame ſuppoſition, as *Paræus* has noted. But this point, I hope, is abundantly cleared.

10. And what has been ſaid of this firſt Deſcription of the Beaſt, *Was, is not, and ſhall aſcend out of the bottomleſs pit and go into perdition*, is to be underſtood of the ſecond, *Was, is not, and yet is*; namely, that it is the *Name, Nature*, or *Character* of the Beaſt, not any Aſſertion concerning his preſent Exiſting or Not-exiſting. For of that Idolatrous Empire which is here indigitated, it could not be properly ſaid, when S. *John* wrote, that it *was*, but *is not*; for it did then continue ſtill in an uninterrupted being. Nor could it be ſaid of it, *Is not, and yet is*; for it was not the Image of the Pagan Idolatrous Empire, but that very Empire it ſelf. And it is remarkable that this Beaſt is deſcribed as to come hereafter out of the bottomleſs pit, and that the world ſhall wonder at him, when he aſcends again upon the Stage, beholding the *Beaſt that was,*

and is not, and yet is. Where therefore neither *Was* nor *Is not* have any connexion or ligation with that preſent Age of S. *John*, ſeeing it is ſo evident that *Is* has not, the prediction being not of a preſent Beaſt, but of one to come. And indeed to me it ſeems very improbable that the Title or Name of the Beaſt would have been ſo preſently in the ſame verſe repeated again with this little variation, had it not been done on purpoſe to be a Key to the meaning of the former Title, and to caſt the conſiderate Reader upon ſuch a ſenſe as I have pitched upon. But to reade ὁ παρέσται for καίπερ ὄζιν, is to make the Prophecy guilty of a ſapleſs and uſeleſs Tautologie, and to deface in it a ſpecial Note and Mark of direction to the true meaning thereof. But we proceed.

11. Nor can [*Is not, and yet is*] be underſtood of any Object but with a cloſe touch on the known laws of a right Contradiction. Which is the Myſterious dreſs which is here affected to excite amuſement, and without which it will not ſound like either ſenſe or an Elegancy. The ſame thing therefore in ſome ſenſe or other muſt be affirmed and denied of the ſame Subject. Wherefore as by that part of the Title [*Was, and is not*] it is naturally underſtood he is not what he was; and as [*Is not*] is to be underſtood in the ſame extent that *Was*, (as if [*Was*] intimate his whole Exiſtence, [*Is not*] muſt take away his whole Exiſtence; and if [*Was*] intimate onely the Condition or Qualification of Exiſtence, [*Is not*] muſt take away juſt ſo much and no more:) So [*Is not, and yet is*] muſt be underſtood in the ſame extent, and the Object of their Affirmation and Negation muſt be equal; that is to ſay, either the whole Exiſtence of the thing muſt be affirmed and denied, or the ſame Condition or Qualification.

12. The former in this caſe cannot be pretended to, it being ſo real a Contradiction that it is a down-right Falſity. And in the latter if there were a perfect Sameneſs, it would be as rank and as unreconcilable a Contradiction. As ſuppoſe a man were a King, and ſhould be depoſed for a time, but then afterwards be reſtored to his Kingdom in as full power as ever; it were a real contradiction and groſs falſhood to ſay, *He is not King*, as well as, *He is King*. Whence the fondneſs of *Hugo Grotius* his interpretation is detected, who makes *Domitian* the Beaſt that *is not, and yet is*. For it could never be ſaid of him while he was Emperour, that he was not Emperour, or while he was not Emperour, that he was Emperour; becauſe to be Emperour was utterly the ſame Condition at both times he was ſo, if he was ſo twice. For which he has no evaſion but by reading ὁ παρέσται.

But when this ſameneſs is in ſome reſpect defective, and verges rather towards ſimilitude then exact Identity, then indeed this Riddle is proper; and though the *Ænigma* ſeems to amuſe a man with a contradiction, yet it declares a truth. As is apparent in our Interpretation of the Beaſt that *is not, and yet is*; which is this, That the ancient Idolatrous Empire *is not*, and *yet is*: where both parts are true. For as to the manner of Idolatry it is the ſame Beaſt, but in reſpect of the perſons whom they would worſhip it is not the ſame; and therefore, as I have already noted, is alſo called *the Image of the Beaſt*.

Paral. 2. Agr. 5.

13. Wherefore this ſecond Title of the Beaſt [*Was, and is not, and yet is*]

is] being thus plainly discovered not to signify existence, but condition and order of succession, it is a farther assurance that our Interpretation of the former Title of the Beast is true also: and that the omitting of the Intersertion or subjunction of *This is his Name* or *Property*, or the like, is a mere Prophetick Ellipsis, and Artifice of concealment, warrantable upon a double ground; either as spoken rapturously and ecstatically, and therefore thus Elliptically; or else because there are Examples of such an Ellipsis in other places of Scripture and in the very same case, as *Apoc.* 1. and *Exod.* 3.

But to object that there they breed no such obscurity of sense as in this place, is to acknowledge what I contend for, that the Ellipsis is here used on set pupose for concealment; but the concealment again more recommendable, and not at all invincible, because this Ellipsis is not without Examples in Scripture, and made, it may be, not without some allusion to those very Texts, where the Name of God is אהיה אשר אהיה *Ero qui ero*, and ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος. which *Zegerus* and *Cornelius à Lapide* compare with this name of the Beast, to shew the great discrepancy. And the latter of them concludes, that the Reign of the wicked is fitly expressed by *Erat, & non est*; but the Name of God, who alone has immortality, and whose Kingdom is a Kingdom of all Ages, by *Qui est, & qui erat, & qui venturus est*: and much more he has to that purpose in comparing this Name of God with the Name of the Beast; for so he also calls this description of him. *Sicut Dei Nomen est Jehova*, h.e. Qui est; *ità Bestiæ Nomen est*, Qui non est. *Secundò, Dei Nomen est*, Qui fuit & est; *Bestiæ*, Qui fuit & non est. *Tertiò, Dei Nomen est*, Fuit & erit; *Bestiæ*, Non erit amplius. So *Cornelius*. The last of which answers exactly to our sense of εἰς ἀπώλειαν ὑπάγει. But we have been over-copious and industrious in clearing a point which we had already so fully demonstrated by proving, That this Beast, whose Name, or Title, or Description (call it what you will) is [*Was, and is not,*] &c. is the *Roman* Empire after it had taken the profession of Christianity upon it, and had degenerated therein into a kind of an After-Paganism. Exod. 3. 14. Chap 11. Sect. 13, 14, &c.

14. And that I have interpreted the Beast in his Re-existence of the Empire turning Idolatrous, rather then being moulded into any new Political Government, as many doe, my reason is, because this is more consonant to my third Rule of interpreting Prophecies: and likewise because the Empire in a Political sense cannot be said to have ever yet ceased to be; there was never yet a season since its being when a man might say, *It is not*: and lastly, the Whore or Two-horned Beast will not be Synchronal with the Beast that *was, and is not, and yet is*, unless this Beast's Commencement begin upon those terms I have declared, namely, That the Rising again of the Beast was the Empire's Relapse into a kind of Paganism & Idolatry.

15. But we shall now pursue the detection of Agreements. *Was, and is not, and shall ascend out of the bottomless pit.* That is to say, *It was* in that decursion of time before the Dragon was fought by *Michael* and slain, but *ceased to be* upon that slaughter. And therefore it is said in the Thirteenth Chapter, that *the Dragon gave him his power*, that is, he succeeded as Heir to the powers of the Dragon; and the Dragon's forces (for so δύναμις signifies, as in Κυρίος δυνάμεων) were left to his conduct and management.

Or, because the Dragon signifies the Devil as well as the Pagan Empire, The Devil delivered to this Beast his forces, his power and throne, so as he had done to the Pagan Empire, that is, the assistence of evil Spirits, Idols, or Images, and all the Pomp and Train of his Kingdom of Darkness; but yet changing himself and all these into a show of true light, and hiding his villainy under a pretext of adorning and improving the Christian worship. See Mr. *Mede* upon the place.

Paral. 2. Agr. 3. Which setting up again of the Beast that had the deadly wound, and getting into life by means of the Dragon's assistence and proper weapons of his warfare, such as Idols and Images and false Miracles, answers very fitly to his re-ascending here out of *the bottomless pit*: For so ἄβυσσος may signify as well as *the Sea*, or *Abolition*, or *Evanescency*. And hence is manifested the truth of the third Agreement of our second Paralleliſm.

Paral. 2. Agr. 6. 16. But if we understand ἄβυσσος to signify *the Sea*, as it usually does, and in reference to the Empire it self I doubt not but does also here; this answers to the Seven-headed Beast's rising out of *the Sea* chap. 13. v. 1. and is the sixth Agreement of our second Paralleliſm.

Paral. 2. Agr. 7. 17. *And go into perdition.* According as it is said chap. 13. v. 10. *He that leadeth into Captivity, must go into Captivity: He that killeth with the sword, must be killed with the sword.* Which is the seventh Agreement of our second Paralleliſm.

Paral. 2. Agr. 8. 18. *And they that dwell on the Earth shall wonder, whose names were not written in the book of life.* According to what we reade chap. 13. v. 3. *And all the world wondered after the Beast:* and v. 8. *And all that dwell upon the Earth shall worship him, whose names are not written in the book of Life of the Lamb*, &c. Which is the eighth Agreement of our second Paralleliſm.

19. *When they behold the Beast that was, and is not.* He is said here, or rather in the beginning of this verse, *not to be*, answerably to his being said *to be slain* chap. 13. 3. *And I saw one of his heads as it were wounded to death*; so the English Translation. But the Greek has it, ὡς ἐσφαγμένην εἰς θάνατον, that is, *cæsa ad mortem*. Nor does ὡς, which we render *as it were*, imply that his head was not slain and struck with so deadly a wound that it died. For besides that this wound is called πληγὴ τοῦ θανάτου, *a deadly wound*, more then once; it is evident that the particle ὡς does not always weaken or lessen the sense, as appears ch. 5. v. 6. where we find ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον, which Lamb notwithstanding was really and down-right slain. Ὡς therefore referrs to the Imaginativeness of the Representation, not to the Imperfectness of the Death or Slaughter represented. Wherefore this Head was really slain and killed, and therefore implies the Body was dead also, and that the Beast ceased to be, according as it is here said that *he is not*: Which I have already noted to be the third Agreement of our second Paralleliſm.

Paral. 2. Agr. 3.

Which Agreement considered jointly with the perpetual Agreements of that Paralleliſm is also an invincible Confirmation of the truth of our Exposition of, *The Beast which thou sawest, was, and is not*, &c. namely, That he speaks adequately of the Beast under the last Succession, re-existing, in this Seventeenth Chapter, as he does of the healed Beast in the Thirteenth;

Thirteenth; and that there can be no objection against the over-close concealment of the sense in this notable *Ellipsis*, because though the commissure be as invisible as that in curious Steel-work, yet the apparent Agreements of this second Paralleliſm betwixt the Seven-headed Beast in this and the Thirteenth Chapter would not fail to unserue the meaning with the considerate and intelligent.

20. *Is not, and yet is.* Of which I have shewn already that there can be no good sense, unless we understand not a perfect Identity, but rather a Resemblance or Similitude. Which Resemblance by way of elegancy gives the title of Identity, as if that which is very like were exactly the same. So he that came in the Spirit of *Elias* was called *Elias*; and one egregiously *Epicurean* or *Platonical*, might be called *Epicurus redivivus*, or *Plato redivivus*, as if the one were really *Epicurus*, the other *Plato*. And it is a vulgar expression, *That such an one will never die, while such a Son of his*, namely, one that is exactly like him, *is alive*; conceding herein that the Father may be dead and alive at once, dead in his own person, but alive in that lively image of himself, his surviving Son. *Quanquam nullum monumentum clarius* Servius Sulpitius *relinquere potuit quàm effigiem morum suorum, constantiæ, pietatis, ingenii, filium.* Of such a son as this is that saying of *Siracides*, *Though his father die, yet he is as though he were not dead; for he has left one behind him that is like him.* Paral. 2. Aph. 5. Ecclesiastic. 30. 4.

So then, as *Servius Sulpitius* may be said to be dead and alive at once, dead in his own person, but alive in his son who is so perfect an *Effigies* of him; so it may be said of the Beast, that he *is not*, and *yet is*: Because he *is not* really that ancient Pagan Empire which was the Beast killed by the introduction of pure Christianity; but yet *he is*, in that he is revived in the Empire's becoming again so Paganly Idolatrous, and so lively representing the state thereof in the Dragon's time. *Res enim dicitur existere* (saith *à Lapide*) *cùm ejus Exemplar, Imago, Typus, aut Figura existit.* And how lively an Image or Resemblance this degenerate Empire is of that under the Dragon, I might here particularly display, but I will rather defer it to the following Chapters. In the mean time this may suffice in general to prove the fifth Agreement of our second Paralleliſm.

CHAP. XIV.

Ver. IX. *What is the meaning of* σοφία, *and that* Siracides *seems to allude to the Hebrew* חכמה *in his description thereof.* 2. *That* Constantinople *is also allowed to have Seven Hills, and that it makes for the proof of the eighth Agreement of the first Paralleliſm. Ver.* X. *That the making the* seven Heads seven sorts of Governours *is no* μετωνυμία, *but a natural and necessary truth.* 2. *How naturally the different successions of the Supreme Powers of the* Roman *Empire fall into eight parts.* 3. *The onely true reason why there are numbred* Eight Kings, *though but* Seven Heads *of the Beast.* 4. *That the dividing of the Em-*

perours into Pagan, Christian and Pagano-Christian, is aimed at or supposed in the enumeration of the Eight Kings, is an unexceptionable Truth. 5. That it is most credible that after the Sixth King no other account of distinction of the Supreme Power of the Empire was look'd upon by the Angel but what respected Religion. 6. A demonstrative Inference from [One is] that there is an Ellipsis in, The Beast that thou saweſt, was, and is not, &c. 7. Why * ὁ ἄλλος ὅπου ἦλθεν, rather then ὁ ἐβδομος. Whence the last subdivision is confirmed, and the tenth Agreement of the second Paralleliſm made good. 8. The fourth Agreement of the second Paralleliſm. Ver. XI. That the deſcription of the Beaſt is his Name, and part thereof uſed for the whole, as in the Name of God; which farther confirms the above-mentioned Ellipsis. 2. The eaſie and genuine meaning of καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτά ἐστιν. 3. That the meaning of [* The Beaſt that was, and is not, he is the eighth] is, that his Head is the eighth. 4. That the Eighth King by an Henopœia may admit of more Cæſars then one reigning at a time, and why. 5. The ninth Agreement of the ſecond Paralleliſm. 6. The ſeventh Agreement. Ver. XII. The eleventh Agreement of the ſecond Paralleliſm. 2. The twelfth Agreement. 3. The meaning of * ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι μετὰ τοῦ θηρίου. Ver. XIII. The thirteenth Agreement, together with the meaning of * being of one minde, and of giving their ſtrength and power to the Beaſt. 2. That the Pope once emerged above the Emperour even in Secular Power may continue the ſucceſſion of the ſeventh Head, there being nothing elſe intended thereby but the ſecular Pagano-chriſtian Sovereignty of the Empire. Ver. XIV. The fourteenth Agreement of the ſecond Paralleliſm. 2. The fifteenth Agreement. 3. The ſixteenth Agreement of the ſecond Paralleliſm.

*Apocal. 17. 10.

* Verſe 11.

* Verſe 12.

* Verſe 13.

Ver. IX. *AND here is the mind that hath wiſdom,* ὧδε ὁ νοῦς ὁ ἔχων σοφίαν In ſuch a ſenſe as ὧδε ἡ σοφία ἐστὶν, ch. 13. 18. *Here is wiſedom,* that is, Here is a ſpecial *Arcanum*, Here is recondite Wiſedom, or a *Cabbaliſtical* Parable. According as is intimated *Eccleſiaſtic.* 6. 22. Σοφία γὰρ κατὰ τὸ ὄνομα αὐτῆς ἐστὶ καὶ οὐ πολλοῖς ἐστι φανερά· *For wiſedom is according to her name, and is not manifeſt to the vulgar.* Where *Siracides* in all likelihood alludes to צפה, which ſignifies *to cover over a thing* and ſo *conceal it*, as if σοφία were derived from thence. And aſſuredly the Wiſedom of the Ancients was ſuch, had an outward cruſt or rind as well as an inward pulp: And *Diogenes* ſhould have rather wrote thus of *Parmenides*, διττὴν τε εἶδε σοφίαν, (not φιλοσοφίαν) ἥ μὲν κατ' ἀλήθειαν, ἥ δὲ κατὰ δόξαν. That the ancient *Sophia*, which *Siracides* would have ſound like צְפוּנָה, had a double ſenſe, one according to external appearance, the other according to an inward truth. Wherefore as ὧδε ἡ σοφία ſignifies, *Here is ſuch a kind of recondite wiſedom as I have deſcribed*; ſo ὧδε ὁ νοῦς ὁ ἔχων σοφίαν ſignifies, *Here is a meaning that implies* a ſpecial example of the ancient *Sophia*, which uſed to hide great and concerning Truths under outward Hieroglyphicks and Types.

2. *The ſeven Heads are ſeven Mountains on which the Woman ſitteth.*

That

That Old *Rome* is here indigitated by these seven Hills, Interpreters generally consent; that City being so famously taken notice of for them both by Historians and Poets. As by *Dionysius Halicarnassæus*, *Pliny*, *Plutarch*, also by *Varro*, *Tertullian* and others. By Poets, as *Virgil*, *Horace*, *Ovid*, *Claudian* and the *Sibylls*. Which things being so well known and obvious in Commentators, I think it needless to produce any examples.

But there are that please themselves in finding Records of *Constantinople*'s being also noted for her seven Hills: which Bishop *Mountague* does in his *Appello Cæsarem*; where he saith, this City is called πόλις ἑπτάλοφος by *Nicetas*, *Urbs Septicollis* by *Paulus Diaconus*, and that it is so acknowledged by *Janus Dousa* and by Mr. *Richard Knolls* in his *Turkish* History. To which I will adde what I finde in *Theatrum Urbium*, That *Scholarius* Patriarch of *Constantinople*, in his *Enarratio Vaticinii de Turcici Regni interitu*, styles the City ἑπτάλοφος. *Dilichius* also in his description of the City not onely mentions the seven Hills, but tells also what magnificent structures stand upon them. And lastly, *Ludovicus Gotofredus*, *Muri ejus* (saith he speaking of this City) *sunt incredibilis altitudinis*, *complectentes ambitu suo septem Colles*. So that though there be not so ancient and early mention of the Seven Hills of *Byzantium* or *Constantinople* as of those of *Rome*, and that it may be probably conceived that upon the Emperour's pleasure of having the City called *New Rome*, they would also finde *seven Hills* in it, (in emulation of the old Imperial City) whether there were just Seven or no, I mean though there might be more then *seven*, or if fewer, take occasion to phansy one and the same Hill for some little unevennesses in it to be more then one; yet I cannot well distrust but that there is a tolerable ground for this Title: and being that it has obtained in the Writers of her History, I will not gainsay but that she may also goe for *Urbs Septicollis*. Which will be no inconvenience to our Interpretation, but a further confirmation of our Exposition of the *Two Horns* of the Beast, which I conceive to be the two Imperial Patriarchates, the *Roman* and *Constantinopolitan*: which shews the extent of that Pseudo-prophetick Beast, that it reached over the whole Empire, as well *Oriental* as *Occidental*.

Part 2. Ch. 5.

And here we finde the Seat of the Whore as broad; these *Seven Hills* not confining her, as is usually conceived, to *Old Rome*, but permitting her to reside also at *New Rome* or *Constantinople*, there being *Seven Hills* there as well as at the other Seat, but not so famous as those other, as the fame of her whoredomes is not so great from the one as from the other. According to which sense Αἱ ἑπτὰ κεφαλαὶ ὄρη εἰσὶν ἑπτὰ, would be rendred *Septem capita septem sunt montes*, The *seven Heads* signifie the two Septenaries of Mountains, the one at *Rome*, the other at *Constantinople*. From whence the eighth Agreement of our first Parallelism is cleared.

Paral. 2. Agr. 8.

Ver. X. *And they are seven Kings*; that is, They signifie *seven sorts of Supreme Governours*, which are called *Kings* here by a *Diorismus* or an Hebraism, who understand by *King* and *Kingdom* any Body Politick with the supreme Power thereof, be it in one or in many. And these *Seven Sorts* are not seven Individuals of different sorts, but the whole

Succes-

Succeſſion of each ſort, by an uſual *Henopæia*. And that ſeven different Sorts of Governours may be called *Seven Heads* as well as ſeven Individual Perſons, I think is demonſtrable by Reaſon, becauſe there is a greater difference betwixt Kind and kind, then betwixt Individuals of the ſame kind. Whence I wonder that *Grotius* ſhould call ſeven forms of Government, taken concretely, (as every one does take them) πεπλογία. Whenas if there be ſuch a ſevenfold difference in the ſupreme Powers in the ſucceſſion of an Empire, the Empire once conſidered as a Beaſt, it will be *ipſo facto* Seven-headed whether we will or no. So farre is it from being a πεπλογία, that it is a natural and inevitable truth.

2. Now the Diviſion of the ſucceſſion of the Supreme Powers of the Empire is made naturally thus. This Power was either in *many* or in *one*: In *many*, as in the *Conſuls*, the *Tribuni Militum*, the *Decemviri*; In *one*, as in the *Kings*, *Dictatours*, and *Emperours*. Which *Emperours* I will again divide into *Pagan*, *Chriſtian*, and *Pagano-Chriſtian*. So that the whole line of ſucceſſion of theſe Supreme Powers is divided, firſt into two equal parts, and then each of thoſe two ſubdivided into three, and then one part of the ſecond ſubdiviſion into three again. So that the whole line does naturally fall into eight parts, agreeably to the Hiſtory of things and declaration of the Prophecy.

For there are plainly numbered *Eight Kings*, though but *Seven Heads* of the Beaſt. For under the Chriſtian Emperours the Empire was no Beaſt, and therefore there could be no Head thereof.

3. Nor know I any tolerable ſolution of this Riddle of *Eight Kings* and yet but *Seven Heads*, but this. For the ſhortneſs of the ſtay of the Chriſtian Succeſſion cannot put them out of the number of the Heads, ſince the ſtay of the *Decemviri* was above fourty times ſhorter. Wherefore it is not this, but becauſe the Empire during their ſucceſſion was not a Beaſt, nor they either fit or actual Heads of one; but were onely Heads or Kings of the undegenerated and not-yet-again-Paganizing Empire. Which therefore was the time of the Death of the Beaſt, when he was not, and therefore was to have no Head, nor could have any.

4. Nor is there the leaſt ground of any Cavil againſt our laſt Subdiviſion, which is of *Emperours* into *Pagan*, *purely Chriſtian*, and *Pagano-Chriſtian*, as if there were not a cauſe fundamental enough of this laſt Diſtribution: Whenas on the contrary there is ſuch a ſtrong Oppoſition betwixt the two firſt members thereof, that one outs the other, the ſeventh King being the wounder and killer of the ſixth Head. And foraſmuch as when a Religion is made the Religion of a Kingdom or Empire, it is in a ſort the Law of that Empire; it may be rationally conceived that there is even a Political difference betwixt a *Chriſtian* and a *Pagan* Emperour. And, laſtly, be that how it will, it is plain to all men that there is a very eminent and notorious difference betwixt a *Chriſtian* and a *Pagan* Emperour, and of more concernment to the Church of God then any Political Diſtinction of Government. And that which moſt concerns his Church, we may be aſſured God takes moſt notice of; and therefore would be as likely to diſtinguiſh the ſucceſſion of Supreme Governours by this difference as by any.

5. Nay

5. Nay I think I may safely adde, that it is likely, that when once the Angel had come to the division of the Heads or rather Kings into *Christian* and *Pagano-Christian*, he did wholly neglect the consideration of the Political differences of forms of Government in the Empire, that notion being now impertinent to his design, and contented himself with the distinction of them from the account of Religion onely. But till this he numbered according to the distinction of Political form, they all of them till now agreeing in pure Paganism. So that the sense of [*The Beast that was, and is not, his Head is the eighth King*] seems to be this, That supreme Power, be the Political frame or Title of it what it will, which is over the Beast revived, that is, over the Empire Idolatrizing again, all that Succession, pitch upon it where you will, be it Pope, be it Emperour, is look'd upon as the Eighth King or last Head of the Beast. For this is that which this Vision onely concerns it self in, and not useless discriminations and niceties. Which supposition is agreeable to our third Rule of interpreting Prophecy.

And what was said in the behalf of the Distinction of the two first Members of my last Subdivision, is so easily applicable to the last compared with the second, that is to say, *Pagano-Christian* with *Christian*, that I need onely advertise so much, and pass to other things.

The Proof of the truth of my first Subdivision into *Consules*, *Tribuni militum*, *Decemviri*, and *Kings*, *Dictators* and *Emperours*, or *Cæsars*, I will deferre till after I have finished my Joint-Exposition.

6. *Five are fallen, one is.* The *five* fallen in S. *John*'s time were *Kings*, *Consuls*, *Decemviri*, *Dictators* and *Tribuni militum*; the *one* that then was, was the continued Succession of the *Pagan Cæsars*.

And here it will be seasonable to note, That S. *John* so plainly asserting that one of the seven Heads of the Beast was alive and not slain as yet, when he had this Vision, that the Beast it self was still alive and in being; and that therefore the Beast then was not come to the state of [*was, and is not.*] Which is a demonstration no less then Mathematical that [*was, and is not*] do not signifie fixt or determined Existence or Non-existence, but onely the order of them, accordingly as I have declared; and that consequently there is such an *Ellipsis* as I have supposed in [*The Beast that thou sawest, was, and is not*] &c. So demonstratively evident in every point is our Interpretation. But I proceed.

7. *And the other is not yet come.* Ὁ ἄλλος οὔπω ἦλθεν. He does not say ὁ ἕβδομος οὔπω ἦλθεν, but ὁ ἄλλος· because this *Seventh* is not of the line properly of the predecessors, they being all Pagans. And therefore he is called ὁ ἄλλος for that excessive difference he had, or distinction from them that went before, as if it were plainly specifick; according as *Porphyrius* has defined, Ὅτι πᾶσα διαφορὰ παραγομένη τινὶ ἐτεροῖον ποιεῖ, ἀλλ' αἱ μὲν χοινῶς τι καὶ ἰδίως ἄλλοιον ποιοῦσιν, αἱ δὲ ἰδιαίτατα, ἄλλο. And then he addes, αἱ μὲν δὴ ποιοῦσαι ἄλλο, εἰδοποιοὶ καλοῦνται· Those *Differences* that make a thing ἄλλο are called *Specifick* differences, which are the greatest Differences that can be. So just a ground is there of our last Subdivision.

Out of which is also discoverable that the Beast was wounded in the sixth Par. 2. Arg. 10.

sixth Head. For this ὁ ἄλλος being so perfectly opposite and contrary to him, outed him out of Being; it being impossible that the Head of the Empire should be purely Christian and yet Pagan at once. Which is agreeable to what we have in the Thirteenth Chapter, where there are numbered *Seven Heads* of the Beast with the Inscription of *Blasphemy* upon them, that is, of *Idolatry*. Now there being but *Seven* Idolatrous Heads, whereof *Five* were gone in S. *John*'s time, and the Seventh or last appertained to the Beast restored, which is here called *the Beast that was, and is not, and yet is*; it necessarily falls to the share of the *Sixth Head* there to be the wounded or slain Head, as it is the Head exterminated out of Being in this Seventeenth Chapter. From whence appears the tenth Agreement of our second Paralleliſm.

8. *And when he cometh, he must continue a short space.* *Short* and *Long* are terms of comparison, and must respect some other term with which they are compared. And assuredly the neareſt and most freshly mentioned is the most naturally glanced at, namely, the duration of the *Sixth* Head or King: The stay of this *Seventh* King will be short in comparison of the *Sixth*. And that his stay will be *short* seems also to be prefigured in that expression in the Thirteenth Chapter, *And his deadly wound was healed.* For though ἐσφαγμένη εἰς θάνατον implies him at length really dead, yet ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη, *his deadly wound was healed*, seems to inferre that his stay in death was not long, but more like a deep and profound trance, or deadly stound. For such a wound as transmits a man into the state of death for a long time is a wound not to be cured, as here it is said to be.

Paral. 2. Agr. 4. Wherefore this state of death in this deadly-wounded Beast was but for a *short space*, as the reign of ὁ ἄλλος is described to be; the one necessarily implying the other. For just so long as the *Cæsars* were purely Christian did the *Sixth* Head that was slain (which were the Idolatrous *Cæsars*) lie dead upon the spot, and no longer. Which makes good the fourth Agreement of our second Paralleliſm, That the time of the Death or Non-existence of the Beast is not long in either Description of his fate.

Ver. XI. *And the Beast that was, and is not, even he is the Eighth.* It is observable, that as in *Exodus* 3: after God had declared his Name to be *I AM THAT I AM*, afterwards he takes but part of it, *Thus shalt thou say unto the children of Israel, I AM hath sent me unto you*; so here, whenas this Beast was thus defined, [*Was, and is not, and shall ascend out of the bottomleſs pit and goe into perdition*] and afterwards [*Was, and is not, and yet is*] yet here a short portion of the Title is made use of, [*The Beast that was, and is not.*] Whereby I conceive is intimated (accordingly as I have above noted) that this Description of him is look'd upon as his Name, so as ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος to be the Name of God: And that in all these places there is an *Ellipsis* or defect of that intimation. But is to be understood as firmly as if it had been thus supplied, v. 8. Θηρίον ὃ εἶδες ὀνομάζεται ἦν καὶ οὐκ ἔστι, &c. and in the same verse, βλέποντες τὸ θηρίον, ὅτι ἦν τὸ ὄνομα αὐτοῦ, ἦν καὶ οὐκ ἔστι καίπερ ἐστίν· and in this 11. verse, Καὶ τὸ θηρίον ὃ τὸ ὄνομα αὐτοῦ, ἦν καὶ οὐκ ἔστι, &c.

2. *Even*

2. *Even he is the Eighth:* So our English; but this sense is not so even and so adequate. The Greek has it, ἐκ αὐτός ὄγδοος ἐστι; καὶ ἐκ τῶν ἑπτά ἐστι· which is most easily and naturally rendred, *Et ipsissimus ille octavus est, & tamen è septem*, or more briefly, *Et ipse octavus est, & de septem:* That this Beast that *was, and is not*, namely, his Head, (for it is manifestly a *Synecdoche*) is both the *Eighth King*, and also of the *Seven*, to wit, of those seven Kings that are understood by the Heads of Blasphemie or Idolatrous Heads.

Where it is remarkable with what caution and circumspection things are penned down in this holy and mysterious Book of the *Apocalyps*. For first, when he came to the *Sixth* Head, he did not say the *Sixth* is, but *One* is, to make way for the reckoning the next under the name of ἄλλος, which is so significant, as I have already noted, and so necessary an Expression to set off the quite different nature of him from all that went before, he not being properly of that kind of Line. For what communion or affinity had the pure Christian *Cæsars* with the purely Pagan?

But now when he comes to this last Head, which I cannot avoid for significancy to term *Pagano-Christian*, (the whole Empire from head to foot being supposed such) this King he thinks good to call the *Eighth*, because he being derived from a double Line, takes in all Predecessors before him, as well Christian as Pagan; and therefore reckoning here ὁ ἄλλος in the Succession, from whom also he is derived, he is rightly called the Eighth King; and yet considering that he is a Paganizing or Idolatrizing Head as well as Christian, he is said to be *one of the Seven*, namely, of those seven Kings that are noted by the *seven* blasphemous Heads of the Beast, which were *seven*, and no more. This, in my apprehension, is the most easie and the most assured sense that any can desire of any place of Scripture.

3. Nor need we distrust it for the seeming harshness of that *Synecdoche* by which the whole Beast is put for part, namely, the *Head*, the speech being to be salved not onely by this Figure, but confirmed by Example. As *Dan.* 2. 38. *Thou art this Head of Gold:* and yet this *Head of Gold* was a Type of the whole Kingdom of *Babylon*. Wherefore it is plain that the whole *Head of Gold* is put for some chief part thereof. Also *Dan.* 4. 20, 22. *The Tree which thou sawest, which grew and was strong*, &c. *It is thou, O King, that art grown and become strong*, &c. Where notwithstanding that Tree was an Emblem of his whole Kingdom, and of the large extent of the Dominion thereof. So that the King is here again called the *Tree*, whereas indeed he was but part thereof, the *Root*, as βασιλεὺς is said to be βίου λαοῦ· and the stumping of the Tree to the ground was a Figure to represent the cutting him off from his Kingdom for a time. Besides all which it is not sense without this *Synecdoche*; for how can any Head be truly and properly the whole Beast?

4. Wherefore the *Eighth King* is the Succession of the Christian *Cæsars* for that time wherein the Empire Paganizes, that is, Idolatrizes in Christianity. Which, though their Succession be long, and their Persons more then one at a time in some Ages, yet by an *Henopœia* they are expressed under the show of one single King. For the Division into *Seven*

was not by Individuals, but by difference of Kind, as I have above declared. And therefore the Eastern and Western Emperours reigning at once in the Empire breaks no squares in this Prophetick way of Computation, which reckons not by Individuals, but by Sorts and Successions contrived into one Individual shape or show. Which is the reason there is no mention of succession of Persons, no more then enumeration of Years in this Book of the *Apocalyps*, though it treat of things that fill the Period of almost two thousand years, and that of this side of the *Millennium*.

Par. 2. Agr. 9. 5. *And is of the Seven.* This also intimates that the Seven Heads of the Beast are Idolatrous Heads, accordingly as they are declared Chap. 13. v. 1. Which is the evidence of the ninth Agreement of our second Paralleliſm.

Par. 2. Agr. 7. 6. *And goeth into perdition*, that is, into final destruction, as is intimated also in the Thirteenth Chapter, v. 5 and 10. where his time is set 1260 days, but then death allotted him. It is the seventh Agreement of our second Paralleliſm, as I have noted already.

Par. 2. Agr. 11. Ver. XII. *And the Ten Horns which thou saweſt are Ten Kings, which have received no Kingdom as yet*, that is to say, in S. *John*'s time, who liv'd in the reign of the Sixth Head, under which the Beast fought and was slain by *Michael*; in which Battel he is also represented with Seven Heads and Ten Horns, but no Crowns upon these Horns, their actual Coronation being not till the Seventh Head: And therefore, *Which have received no Kingdom as yet*, answers to that Type of the Horns without Crowns upon them: Which is the eleventh Agreement of our second Paralleliſm.

Par. 2. Agr. 12. 2. *But receive power as Kings one hour with the Beast*; that is to say, with the Beast whose name is [*Was, and is not, and yet is*,] which is the Beast considered under the succession of the Seventh or last Head, the healed or revived Head from the mortal blow it lay under: the Kings receive power and are actually crowned Kings at the time of this Beast's getting again into Being. And therefore this healed Beast his ten Horns are represented with ten Crowns on them, Chap. 13. 1. which answers exactly to this present Text, *They receive power as Kings one hour with the Beast*, and is a manifest proof of the twelfth Agreement of our second Paralleliſm.

3. Ἀλλ' ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι μετὰ τοῦ θηρίου. The meaning is, I conceive, *But they are receiving power about the same hour with the Beast.* For the present Tense may intimate a productedness of the Action as being *in fieri*: nor does imply but that they may be receiving (though not in such a passive way as it does not involve with it some stout effort of their own towards the getting of this power; for λαμβάνειν ἀρχὴν and λαμβάνειν πόλιν, have an higher sense and more active then so) that they may be receiving, I say, this Roial power for some time together, though some speed sooner then other some, but none long without their booty. For so I would understand μίαν ὥραν by a *Diorismus*; that it does not signifie an Hour properly so called, but any short space of time the measure of which Circumstances will make us

the

the beſt to underſtand. Wherefore I would render it, *But they receive power as Kings about the ſame time with the Beaſt*: ſo as it is underſtood, *Exod.* 9. 18. *Behold, to morrow about this time I will cauſe it to rain a very great hail.* The Greek has it; Ἰδὺ ἐγὼ βρέχω ταύτην τὴν ὥραν ἄυριον χάλαζαν. And that μίαν ὥραν will ſignifie τὴν ἀυτὴν ὥραν, is plain from *Exod.* 36. 9. and ſeveral other places of Scripture.

The ſenſe therefore is this, That about what time the Beaſt ſhould revive, and be worſhipped, that is, obey'd, or, in plainer Engliſh, About what time the Empire ſhould relapſe again into Idolatry, and be a-reſuming the ancient Pagan Rites, though placing them upon Chriſtian Objects; about that very time ſhould the Empire be rending into Ten Kingdoms, or theſe Ten Kings be catching at and receiving power as Kings, all of them appearing and ſucceeding in their Enterpriſes within a little time from the firſt Degeneracy of the Empire into Pagan Idolatries and Superſtitions: which may be within the ſpace of fourty or fifty years. See Mr. *Mede*'s Diagram of the ten Kings.

Ver. XIII. *Theſe have one mind, and ſhall give their ſtrength and power to the Beaſt.* And therefore in the Thirteenth Chapter he is alſo adorned with this gift, where he is deſcribed *The Beaſt with ſeven Heads and ten Horns, and upon his Horns ten Crowns*; which ſhews that even when they were actually Kings, they were voluntarily the ſtrength of this Beaſt. For what ſtrength in the Empire could have conſtrained them, they being the very ſtrength thereof? Whence appears the thirteenth Agreement of our ſecond Paralleliſm. Par. 2. Agr. 13.

But the ſenſe of this verſe is briefly this: Theſe ten Kings *ſhall be of one mind*, that is, of one mind in matters of Religion, ſhall be of the Religion of the Empire, that is to ſay, of the Pagano-Chriſtian Religion, whereby the Empire had again become a Beaſt; *and ſhall give their power and ſtrength unto this Beaſt*, that is to ſay, ſhall be ready even by force of Arms, if need be, or by what other power or authority they have, to maintain this Beaſt in its beaſtly, that is, in its Idolatrous condition and Pagan-like Superſtitions: or elſe, underſtanding all along a *Synecdoche*, ſhall give the Pagano-Chriſtian Emperour (which is the Head of this Beaſt) the aid or afford him the aſſiſtence of their Armies or forces, if need ſhould ſo require, againſt all Oppoſers of this Pagano-chriſtianiſm. For the Emperour is look'd upon as the chief Champion and *Generaliſſimo* of all the Pagano-Chriſtian Forces. And though thoſe Kings be diſtinct and abſolute in their own Dominions, yet looking upon them as held together in one upon the account of the Religion of the Empire, of which the Emperour is by place the chief Champion, theſe ten Kings may be conſidered as coming into a kind of ſubordination unto him, and be conceived to be the Horns of this Head, I mean, of this *Generaliſſimo* or Emperour of that Army which *makes War with the Lamb*. But that Power which influences all is the *Whore* that rides the Beaſt.

2. And truly when the Head of this *Whore* is once found to be ſo big as to out-top the *Secular Head* of the Empire, the *Emperours* themſelves, and both pretends to and makes uſe of that boaſted *Jus utriuſque gladii*; that is to ſay, So ſoon as the *Pope* is found to act the *Ceſar* as well as the

Univerſal Patriarch, there is no incongruity to allow him repreſented in two places as well as he ſuſtains two parts, and conceive him to be typifi'd as well in the laſt Head of the Beaſt as in the coſtly adorned Head of the *Whore*. But my way is more diſtinct and more compliable with *Grotius* his opinion, who ſtands ſo ſtoutly for the permanency of the Imperial Majeſty to this day. And it ſeems alſo reaſonable to me to interpret Prophecie according to the ſenſe and phraſe of Hiſtory; *Prophecie* being nothing elſe but an *Anticipative Hiſtory*. And therefore the *Series* of *Roman* Emperours and Title of the Empire and the Body of the Empire continuing ſtill, (though much contracted) and being ſo look'd upon in Hiſtory, I ſhould think it is the moſt natural way to interpret according to the common acknowledged phraſe and ſenſe of Hiſtorians.

But, as I ſaid, if the Pope be conceived to ſupply the room of the Emperours, as ſoon or as oft as he appears to out-top them even in Secular power, and to prove the real Head of the Empire, acting the *Cæſar* as well as the *Patriarch*; that Interpretation alſo is very approvable and unexceptionable. For the Supreme Power of the Beaſt *that was, and is not*, is by the Angel look'd upon as one and the ſame Head, provided it be but all along the Head of that Beaſt that is *Pagano-Chriſtian*. For the ſpirit of Prophecie takes no notice of any uſeleſs diſtinctions and diſcriminations. Wherefore that Supreme Power that ſhall be found Pagano-Chriſtian is ſtill one Head in the ſtyle of this Prophecie, as I have above noted. And that which is under it, though it were inveſted with the Title of *Emperour*, will fall under the number of the *Ten Horns* after the diviſion of the Empire into many Kingdoms, *Ten* ſuppoſe at leaſt, or thereabout. For I look upon the number to ſignifie Symbolically rather then purely Arithmetically.

Par. 2. Agr. 14. Ver. XIV. *Theſe ſhall make war with the Lamb.* What is ſaid of theſe *Ten Kings*, is ſaid of the *Beaſt* in the Thirteenth Chapter, That *he ſhould make war with the Saints*; which is the ſame as *to war with the Lamb. Saul, Saul, why perſecuteſt thou me?* And theſe *Ten Kings* being the Horns of the Beaſt, what is done by them is done by the Beaſt. So that the Beaſts in both Chapters make war with the Saints; according to the fourteenth Agreement of our ſecond Paralleliſm.

As for the 16 and 17 verſes of the Thirteenth Chapter, the ſenſe of them is this; That no man, of what degree ſoever, that was not of the Pagano-Chriſtian *Profeßion*, (for that is meant by *receiving a mark in the hand or in the fore-head*) ſhould have any traffick or commerce in the Empire or Territories of any of theſe Ten Kings, which is a kind of beſieging them with famine, and therefore not unfitly reckoned under the Hoſtilities of War. Which interdiction of all commerce and traffick is an effect of *Excommunication* by the Two-horned Beaſt. Examples of which Warfare are obvious every-where in Hiſtory. Concerning the *Name of the Beaſt* and the *Number of his name*, mentioned in thoſe 16 and 17 verſes, I ſhall ſpeak upon the laſt verſe of this preſent Chapter.

Par. 2. Agr. 15. 2. *And the Lamb ſhall overcome them.* According to that in the Thirteenth Chapter, v. 10. *He that leadeth into captivity, ſhall go into captivity.* This fifteenth Agreement of our ſecond Paralleliſm is very manifeſt.

3. *And*

3. *And they that are with him are Called, and Chosen, and Faithful.* Par. 2. Agr. 16. Sutably to that in the Thirteenth Chapter, v. 10. *Here is the Patience and Faith of the Saints.* The great stress lies upon *Chosen* and *Faithful*, *Patience* and *Faith*: For many are *called*, but few are *chosen*. But those choice ones that are said to be with him are stout Souldiers that will follow the Lamb whersoever he goes, never leave him for any persecution whatsoever; but be Firm and *Faithful* unto him, be their *Patience* never so much exercised by sufferings. In which is comprised the sixteenth Agreement of our second Parallelism.

CHAP. XV.

Ver. XV. *The seventh Agreement of the first Parallelism.* *Ver.* XVI. *The folly of those Interpreters that understand the* Burning of the Whore *of the burning of the Houses of* Rome *by fire.* *Ver.* XVII. *The* Ten Kings giving their Power and Kingdom to the Beast *according to the will and purpose of God, how stupendious an* Arcanum. 2. *In what sense God may be said to* put it into their hearts. 3. *That it is rather* Fate *then* Policy *that has carried on the affairs of the* Whore *so prosperously hitherto, with an Admonition thereupon.* 4. *The meaning of* Until the words of God be fulfilled; *with a further Admonition to the Apostatized Church.* 5. *The eviction of the truth of the seventeenth Agreement of the second Parallelism.* *Ver.* XVIII. *Why the* Seat of the Whore *is so determinately affixed at last to* Old Rome *in this Prophecie.* 2, 3. *A clear and confessed evidence that* Old Rome *is here pointed at as the* Seat of the Whore, *with a short Paraphrase upon the sense of the Verse.* 4. *That the Seat of the Two-horned Beast is also fixed to* Old Rome; *and of the* Cabbalisticalness *of the* Apocalyps. 5. *That the Numeral Name of the Beast is* Λατεῖνος, *and that it is so to be written, and not* Λατῖνος, *proved from the ancient Orthography of both the* Greek *and* Latin *Tongue.* 6. *That the ancient* Latines, *who usually sounded long* i *as a Diphthong, pronounced their Vowels nearest to the* Greeks. 7. *How exquisitely this name* Λατεῖνος *answers to Events.* 8. *That the finding the number* 666 *in other names does not at all weaken the determinate applicability of this.* 9. *In what sense* 666 *is called the number of the Beast.* 10. *The application of the Root thereof illustrated from the* Cabbalistical *application of the Root of the* Tetractys. 11. *The last Agreement of the first Parallelism.* 12. *The last Agreement of the second.* 13. *That the Vision of the Whore is more appropriate and peculiar to the Church of* Rome. 14. *Of the Inscription* Mysterium *on the Pope's Crown, and of a Woman-Pope.*

Ver. XV. *The Waters which thou sawest where the Whore sitteth, are peoples and multitudes and nations and tongues.* This Interpretation of *Waters* in reference to the describing of the Extent of the Whore's Jurisdiction does imply that it was very large: and if we com-

pare it with what is in the Thirteenth Chapter, v. 7. it seems to indicate no less compass then that of the whole Empire. For the Beast there is certainly the whole Empire, and it is but said of him, ἔτι ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ γλῶσσαν καὶ ἔθνος. Here is not indeed in this present verse πάντες λαοὶ καὶ ὄχλοι, &c. for the Angel here delivers a precept of the Art of interpreting of Prophecies, and therefore could not so well say that *Waters* signifie All peoples and multitudes; but his heaping up so many words more then in the fore-cited Verse of the other Chapter, and that in the plural number, seems to drive at as large extent as the other. Which the consideration of his calling these Peoples and Multitudes and Nations and Tongues τὰ ὕδατα τὰ πολλὰ in the beginning of this Prophecie (which seems to point at the whole Empire, as I have intimated above) does farther ratifie. To which you may adde, that both *Grotius* and *Alcazar* understand the meaning of the place of the universal extent of the *Roman* Empire. And *à Lapide* also, who glosses upon the Text; *Aquæ quas vidisti* (saith he) *significant omnes gentes & populos quibus Roma imperabit.*

Par. 1. Agr. 7. But that the *Two Horns* of the Second Beast import the same thing, I have already named; and whether this *exercising all the power of the first Beast before him* may not as well respect extent of place as the kinds of power, I leave to further disquisition. Enough already has been produced for the making good of the seventh Agreement of our first Paralleliſm.

Ver. XVI. *And the Ten Horns which thou sawest upon the Beast, these shall hate the Whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. To burn with fire* is a *Diorismus*, and signifies onely to consume and destroy, and to make to cease to be what it was. What execution also the *making of her desolate and naked and eating of her flesh* does imply, I shall defer to declare till the last part of our Discourse.

In the mean time having so plainly discovered that this *Whore* is not a City built with Wood and Stone, but an Hierarchical Polity degenerated into a kind of Idolatrous Paganism, the very same with the *Two-horned Beast* or Pseudo-prophetick Body, I must confess I see no necessity of any such War as should aim at the burning of the ancient City of *Rome*, but that this Prophecy may be fulfilled without any such martial noise, or ruines, or garments rowled in bloud. Which is a thing seriously to be considered for the peace and welfare of Christendom. For the hatred of these *Ten Horns* against the *Whore*, and their persecution of her, implies no such raising of Forces, or marching in Battalia against Bulwarks and Walls and Houses, and taking so long an Expedition as to *Rome*. For this City is larger then to be compriſed within the whole confines of *Italy*. For it is a Pseudo-prophetick Polity that has spred through the whole Territories of the Empire, a Water-Nymph whose skirts are so large, that she has sat floting upon the whole Imperial Ocean for these many Ages; and therefore is such as neither the Punishment of *burning* nor *drowning* is competible to, in that crass and literal sense as vulgarly is understood. But of these things in their more proper place.

Ver. XVII.

Ver. XVII. *For God hath put in their hearts to fulfill his will, and to agree and give their Kingdom unto the Beast.* This seems to be but the very same with the thirteenth verse, *These have one mind,* (μίαν γνώμην ἔχουσι, which answers to ποιῆσαι μίαν γνώμην here) *and shall give their power and strength to the Beast.* But that which is the most stupendious *Arcanum*, and not to be thought upon but with the greatest humility and veneration, is, That God is here entitled to this counsel and joint-purpose of these Kings; he is said *to put this in their hearts*, and it is called *the fulfilling of his purpose* or *counsel* (τὴν γνώμην αὐτοῦ) *to give their Kingdom to the Beast.* Of which the easie sense is, to contribute their Kingdoms to make up this *Ten-horned Beast*; as the children of *Israel* might be said to contribute to the golden Calf.

2. This seems a wonderful passage of Providence, which that of S. *Paul Act.* 17. will hardly come up to, where speaking of the gross Idolatries of the Pagans which reigned in the world so many Ages, *And the times,* saith he, *of this ignorance God winked at, but now commandeth all men every where to repent.* But God is said here not to *wink* at the thing, but to *put it into the hearts of these Kings*, &c. Vers. 30.

Wherefore it seems most like to that of *hardening Pharaoh's heart*, that he might not let *Israel* go; or of the Jews crucifying our Saviour Christ, whom (*Peter* saith) they took, and by wicked hands crucifi'd, and slew him, τῇ ὡρισμένῃ βουλῇ καὶ προγνώσει τοῦ θεοῦ ἐκδοτον, *being exposed and given up to them* (as it were) *by the determinate counsel and foreknowledge of God.* Wherefore it should seem that such invincible circumstances and inviting opportunities which God by his permissive or more positive Providence brings into the world, to try or rather discover what is in the hearts of the wicked, and which he is well assured will naturally take effect in those that are lapsed into this lower Fate, are look'd upon as Suggestions or Transmissions and Motions upon the hearts of men from God himself; and that by such a providential frame of affairs of his allowing at least, if not contriving, the minds of men are determinated to act thus or thus. And no other way then this need we understand touching *Pharaoh's* heart being hardened by God: the grand cause whereof was his permitting the *Magicians* to emulate, if not equalize, the Miracles of *Moses* for the most part; for so the Text runs, *And the Magicians did so with their Inchantments, and Pharaoh's heart was hardened.* Act. 2. 23.

And it is as easie to conceive that it might be permitted to the Pseudo-prophetick Beast (by the officious Assistence of the Powers of Darkness) to doe such Miracles and use such ways of imposing upon the Ten Kings as would certainly enough determine them to the Idolatrous Religion of the Empire. But that they were thus certain to be deceived, is the fault of their own lapse and of the after-Consequences of it, not any Injustice in God.

3. But it is here seasonable to consider (lest that School of false Prophets sacrifice too much to their own Nets, and too lavishly applaud the marvellous pitch of their own policy and the policy of their predecessours,) how the *Romish* Politicians have hitherto rowed in a

manner with the stream, and how God has *winked* at the times of this Ignorance. But let them be assured that the Night is far spent, and the Day is at hand wherein God will no longer wink nor men be so universally asleep and in so deep a sopor, but that they will be easily awaken'd by that voice of S. *Paul* commanding all men every where to repent; or, if you will, of *John* the Baptist, *Repent, for the Kingdom of God is at hand.* For there is no other prevention of that dreadfull and peremptory judgement against the *Great Whore*, (who, being lulled in security by long and
Apoc. 18. 7. fatal successes, saith in her heart, *I sit as Queen, and am no widow, and shall see no sorrow*) then by casting away her Idols and by serving the living God. Otherwise the stream of Fate and Providence will turn, and that Doom shall be fulfilled upon her in the most unwelcome sense, *Therefore shall her plagues come in one day, death and mourning and famine: For strong is the Lord God that judgeth her.* For her time of prosperity is set, as is plain by what follows in this present verse of this Seventeenth Chapter;

4. *Untill the words of God be fulfilled.* That is, These *Ten Kingdoms*, which were contributed to the making up the Ten-horned Beast which was to be rid by the Whore and be at her devotion, will be in this subjection but such a time as is decreed by God and predicted by his Prophets. So long indeed they will be her servants, ἄχρι τελεσθῇ τὰ ῥήματα τοῦ θεοῦ, till the words of God be fulfilled spoken by the mouth of the Prophet *Daniel*, but no longer. For in *Daniel* 7. it is plainly said of the *little Horn* that there takes upon him *to change Times and Laws*, (that is, that makes what Festivals and Solemnities he pleases, and for his own advantage appoints Laws and Institutes not onely new, but grosly clashing with the known Laws of God) that *they shall be given into his hand for a time and times and half a time.* But then it presently follows, *But the Judgement shall sit, and they shall take away his dominion, to consume and to destroy it to the end.*

This 17th verse therefore gives a reason of the unexpected hatred and hostility of the *Ten Horns* against the *Whore* in the foregoing verse, namely, That their giving their Kingdoms to the Beast (which is their professing of that Idolatrous Religion they were intoxicated with by the *Whore* that rides the Beast) was to be but for a determinate time foretold by the Oracles of God; but that Period expiring, the Scene of things would fatally change, and the doom of the *little Horn* or of the *great*
Acts 9. *Whore* would be executed upon them. And *there is no kicking against the pricks*, as our Saviour told *Saul* out of Heaven. And I wish those whom it most concerns would believe the voice, and so become of Persecuters the true followers of Christ, and living members of his body, the *truly Catholick* and *Apostolick Church*, and would cease to be the Body of an Harlot.

5. But we may observe from the joint consideration of these two verses together, That these Ten Kings their giving their Kingdoms to the Beast, and their being in league with the Whore, is all one. For their being guided by this Whore makes the Empire Beast, by making it Idolatrous. And for these Ten Kingdoms, though their Kings be called the *Horns* of the

the Beast, (for the four Successours of *Alexander* are called the four *Horns* of the Beast Empire divided into four shares;) yet these Kingdoms themselves may be look'd upon as the greatest share of the Body of the Beast, while they are at the devotion of the *Whore*, and profess her Idolatrous Religion. Whence their flying upon the Harlot to consume her is *ipso facto* the dissolving or destroying the Beast, that is, the making the Empire to cease to be Idolatrous.

Wherefore it is plain that the continuance of this *Ten-horned Beast* is said to be determined by God in this Chapter as well as in the Thirteenth, where it is said that *it is given unto him to continue fourty two months*, which is plainly *three years and an half*, the same that *a Time and Times and half a Time*. Whence the truth of the seventeenth Agreement of our second Parallelism is cleared. Par. 2. Agr. 17.

Ver. XVIII. *And the Woman which thou sawest is that great City which reigneth over the Kings of the Earth.* The adjection of this last part of the Interpretation is of special consequence, and very answerable to the event of things. For this Idolatrous Hierarchy having at first as magnificent a Seat in the Oriental part of the Empire as the Occidental, and both these Imperial Patriarchates being in a manner alike engaged and alike active, or at least alike authoritative, in the debauching of the Empire with Idolatrous doctrines and practices; the Seat of the Great *Whore* is not restrain'd necessarily to one place more then another at first. But because afterwards this Occidental Patriarchate did so much emerge above the other, and exceed the other, not onely in his peremptoriness and activity in keeping up and propagating Idolatry, and is so foully besmeared, or rather has been so swinishly drunk, with the bloud of the Witnesses of *Jesus*, but also besides all this did acquire to himself the Right and Title of *Universal Bishop*, and has for a long time laid claim to and exercised this power; (to say nothing of his high insultations over the *Cæsarean* Majesty, and his usurping as well his Rights, as wearing the Imperial Ensigns) I say, this Idolatrous Hierarchy growing so big in time in these Western parts of the Empire, and their power shrivelling up or melting away so much in the Eastern, and not continuing in nor advancing to that gross measure of *Antichristianism* that is found in the other, the Spirit of God has accordingly more strongly stamped the mark of discovery on the *Western* Hierarchy then on the *Eastern*; and because that See lays claim to an Universal Jurisdiction, has made *Old Rome*, I mean the whole Hierarchy whose Head is seated there, to be this *Great Whore*. For he saith, *The Woman which thou sawest is that great City which* [*now reigneth*] *over the Kings of the Earth.* For it is the present Tense, and spoken in S. *John*'s time, when there was no Seven-Hilled City that reigned over the Kings of the Earth but *Old Rome*. And therefore of necessity it is she.

2. But besides that ἡ ἔχουσα βασιλείαν signifies in the present Tense, and is all one as if one should say, *quæ nunc regnat*; it is farther observable, that if it were not determined to this sense it would rather be a Nugation, if a man may speak it with reverence, then an Interpretation, and would be added to no purpose, as being of an uncertain sound, and not able

to

to ſignify any thing but what was ſaid before. For in that ſhe is ſaid to *whore with the Kings of the Earth*, and to *ride the Beaſt*, and to *ſit upon Peoples and Multitudes and Nations and Tongues*, this already amounts to as much as the *reigning over the Kings of the Earth*. Wherefore this Adjection muſt have this peculiar in it, that in ſaying ἡ ἔχουσα βασιλείαν, it implies that that City was meant that ruled the world in S. *John*'s time, and therefore is the *Seven-Hilled Rome*.

But why do I goe about ſo induſtriouſly to prove that which our very Adverſaries do not deny, as *Ribera* and *Cornelius à Lapide*, who both acknowledge *Old Rome* here meant, and *Alcazar* alſo and *Bellarmine* upon particular evincement from this verſe? The words of *Bellarmine* are, *Neque enim alia Civitas eſt quæ Joannis tempore imperium habuerit ſuper Reges terræ quàm Roma, & notiſſimum eſt ſupra ſeptem montes Romam ædificatam eſſe*. Which two things joyn'd together is a Demonſtration that *Rome* in *Italy* here is meant, and no other City.

3. The ſenſe therefore of the Verſe may be clearly delivered in this ſhort Paraphraſe. The *Woman* which thou ſaweſt riding on *the Beaſt that was, and is not, and yet is*, is that great City which now ruleth over the Kings of the Earth, that is to ſay, it is *Rome*, whoſe Inhabitants, though flowing ſucceſſively, are accounted one and the ſame City, becauſe included within the ſame walls or buildings; as that is accounted one and the ſame River that flows betwixt the ſame banks, though the ſame Water does not continue for a day together.

This *Woman* then which S. *John* ſaw riding the Empire under the laſt Head thereof, upon the pretence of being the true Catholick and Apoſtolick Church, though indeed become an Apoſtatized Harlot, this Woman, I ſay, is that very City, that great City, that great *Roman* State or Polity that now *rules over the Kings of the Earth*, ſaith the Angel to S. *John*. But where or from whence could that be but from *Rome* the Imperial City? Whence it is evident that the Roman Catholick Church (as ſhe calls her ſelf) which rules the world from the Seven Hills, is to be underſtood, as being look'd upon as one and the ſame Woman; this new *Roman* Hierarchy ſucceeding and being ſeated as much in the ſame City, that is, as much within the *Roman* walls, as that ancient Polity was.

Which is as eaſy to conceive, as if one ſhould propheſy of a certain River that it ſhould run bloud three hundred years hence, and then ſhould adde that this River is that River that now diſcharges it ſelf with ſeven mouths into the *Mediterranean*. For it is evident that this muſt be underſtood of the waters of *Nilus*, and yet not of thoſe that flow now, but thoſe that ſhall flow three hundred years hence. And as we would ſay, that this very River *Nilus* that runs now into the *Mediterranean* is the River that will run tinctured with bloud three hundred years hence, though the water is not the ſame now and then nor of the ſame Quality: ſo might it be ſaid in S. *John*'s time that that very City (meaning the Power or Polity there) which then ruled the world would ride *the Beaſt that was, and is not, and yet is*, ſo many Ages after, though the Polity be no more the ſame then the water of *Nilus* now running is the ſame with the bloudy water which is foretold ſhall flow within his banks three hundred years hence.

So

So easy and natural is the Expression of the Angel in this last verse, and so manifest the determination of the Woman's Seat to *Old Rome*, accordingly as it has come to pass.

4. And that the Vision of the *Two-horned Beast* may keep perfect pace with this of the *Whore*, for the same reasons which I have already here alledged the Seat of the *Two-horned Beast* is likewise at last restrained to *Rome*, as the onely See of the Universal Head of the Pseudo-prophetick Body.

Which restriction is discoverable as well by the Numeral Name of the Beast, as by numbering that Number comprised in his Name. The former Computation is observed by Bishop *Dounham* to be cavilled against by some as *Cabbalistical*. But he proves it plainly enough out of *Irenæus*, that this kind of Computation is *Traditionary* even from S. *John* himself: And though a many *Pseudo-Cabbalists* have brought the very name of *Cabbala* into a suspectedness, yet I must confess that I think the fame thereof was not raised upon nothing, but that there was such an hidden way of delivering the great *Arcana* of knowledge, and that part thereof was the Symbol of *Numbers*, (which is frequent in this Book of the *Apocalyps* as well as continual in the first Chapter of *Genesis*.) Not to take notice that that very Expression of *Alpha* and *Omega* seems to be *Cabbalistical*, there being frequent mention with them of *Aleph lucidum* and *Aleph tenebrosum*; concerning which *Robert Flud*, (who pleased himself in diving into these depths so far as his bucket would reach) *Habetis*, saith he, *Aleph Cabbalistarum tenebrosum in lucidum conversum, omnia creans, cœlúmque & terram informans, & consequenter habetis* Alpha & Omega *Principium & Finem*. This is answerable to that verse of *Orpheus* concerning God,

Ἀρχὴν αὐτὸς ἔχων ἅμα καὶ μέσον ἠδὲ τελευτήν·

Which *Plato* calls ἡ παλαιὸν λόγον· and I doubt not but was the doctrine of the old *Cabbalists*, and in all likelihood hid in some such dress as this.

De Antichrist. lib. 6. cap. 4.

Meteorolog. Cosmic. lib. 4. cap. 3.

Grotius acknowledges the phrase of *Alpha* and *Omega* to be *Rabbinical*, and to be taken from their אלף ועד תיו. And that which follows, * ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, what is it but a *Talmudistical* Exposition of יהוה or אהיה: and is peculiar to this Book of the *Apocalyps*. Wherefore if it be found to *Cabbalize* in other things, this *Cabbalistical* computation of the *Number of the Beast* is rather the more credible for being *Cabbalistical*.

* Apocal. 1. 8.

5. Now by this Computation his Name is found to be Λατεινος. For the numeral values of these letters will amount to *666*.

Λ	Α	Τ	Ε	Ι	Ν	Ο	Σ
30.	1.	300.	5.	10.	50.	70.	200.

Put these together and they will make up just *666*. *Grotius* excepts against the Orthography of Λατεινος, as if it should be writ Λατινος. But besides that *Irenæus*, a Greek Father, who should know better then *Grotius* or any one else now-a-days how they then wrote the word, does positively affirm the writing of it with ει in the very same place where he

he doubts whether Τεῖλαν be so to be wrote, and at such a time when he knew not whether it would ever prove applicable or no; *Joseph Scaliger* gives it for a rule, That the *Greeks* in *Latine* words turn a long *i* before *n* into ει· as Σαβεῖνος, Ἀντωνεῖνος, Αἰλεῖνος. And indeed the *Latines* themselves wrote in stead of *i* long, an *ei* diphthong. In *Ennius* there are infinite examples thereof.

Poinei sunt solitei sos sacrificare puellos
Diveis.

In the seventh Book of his Annals. And again in the same Book,

Quorum virtutei bellei fortuna pepercit,
Horundem me leibertatei parcere certum est.

I shall produce but one single verse more, but which affords no less then five examples at once;

Quàm preimùm Cascei popolei tenuere Lateinei.

So little ground is there for that conceit of *Grotius*.

6. Nor can these Examples be excepted against for their antiquity; because the Ancient *Latines* pronounced the neerest to the *Greeks*, as appears in those diphthongs of æ and œ, and in y, which the After-Latines distinguished not from *i*; but it was the *Greeks* short *u*, and they had no other. And that the *Greeks* sounded it like *u*, appears from several words derived from that tongue; as in *Sus*, *Super*, *Fucus*, *Turba*, *Trutina*, and the like, which are from the *Greek* ὗς, ὑπὲρ, φῦκος, τύρβη, τρυτάνη. Which analogie *Ennius* keeps to, in that he says *Olumpus* and not *Olympus*, *Cuclops* and not *Cyclops*, *Luchnus* and not *Lychnus*; and pronounces æ, *oi*, and œ, *ai*:

Annal. lib. 1. ——————————*Adeste,*
Musai, quai pedibus magnum polsatis Olumpum.

And for that example of *Cuclops*, it is in the ninth Book of his Annals;

Cyclopis venter velut olim turserat, alti
Carnibus humaneis ——————

And the third example is also had in the same place,

——*Luchnorum lumina bis sex.*

For the pronouncing æ like *oi*, there has been one example already in *Poinei*; to which you may adde, Book 1.

Quánquam molta manus ad coilei coirola templa
Tendebam lacrumans.

where there is also *lacrumans* for *lacrymans*, which is from the Greek δάκρυον by changing δ into *l*, as in *Ulysses* from Ὀδυσσεύς. We have also had two examples of sounding æ like *ai*, in *Musai* and *quai*; to which you may adde out of the same Book,

——*O gnata tibei sunt anteferendai*
Airomnai.

And infinite other examples there are to the same purpose: whereby it may appear that the ancient *Latines* pronounced more exactly according to the mode of the *Greeks* then the latter *Latines* did; and that therefore it is most likely that the *Greeks* pronounced *Latine* words according to the mode of the ancient *Latines*; and that they saying *Lateinus*, and not *Latinus*, the *Greeks* without any more a-doe spoke and wrote Λαλεῖνος, and not Λατῖνος.

Λατῖνος: and that if Λατῖνος be found in *Greek* Authors, it is the unskilful officiousness of some pragmatical Scribe or Critick that has depraved the Orthography of the word. Of which pragmaticalness there are innumerable examples. But these are subjects too trivial to insist upon.

7. Thus have we made good the Orthography of the Name. Now the Application is to admiration fitted to the *Two-horned Beast*. For though at first he might wear his Horns somewhat equilibriously; yet the *Eastern* Horn being afterwards so out-topped by the other in every respect, and shrinking into so small a power, the Beast became at last solely in a manner ὁ Λατῖνος, not Ῥωμαῖος. And it is well known that upon the Division of the Empire into *Eastern* and *Western*, the *Greeks* called the *Western* Churches the *Latine* Church, but called themselves *Romans*.

Wherefore whenas not onely the *Latines* but the *Greeks* called themselves *Romans*, and their Emperours *Imperatores Romani*, their City also *New Rome*, and the Countrey about it *Romania*; the *Latine* Church, or Κλῆρος Λατῖνος, is very particularly and discriminatively aimed at and described by this *Numeral name* of the Beast Λατεῖνος, the Event exactly agreeing with the Prophecy. For this distinction of the *Greek* and *Latine* Church was so notorious and acknowledged, that in general Councils the *Western* Bishops were called the *Latine* Bishops, and the Subscriptions of them both were accordingly distinct under the Titles of *Patrum Latinorum & Patrum Græcorum*. Thus exquisitely does the *Name of the Beast* determine him to *Rome* and *Italy*.

8. Nor is it any thing to the purpose to say there are several other Names wherein the letters will make up *666*. For that this of Λατῖνος is notwithstanding the right, not onely the Event shews, but the Connexion which the *Two-horned Beast* has with the *Beast that has Seven heads and Ten horns*, which is undoubtedly the *Roman* Empire. Who therefore so fit to play these pranks therein as this *Latine* Beast, as he is discovered to be, and doth so *Latinize* in every thing; *Mass*, *Prayers*, *Hymns*, *Litany*, *Canons*, *Decretals*, *Bulls*, *Councils*, *Bible*, and every thing so in *Latine*, that it cannot seem a slight cause that moved the Spirit of Prophecy to characterize him so particularly by this Name? I say, not every thing whose Name contains *666*, in the letters thereof, can be this Beast; but together with a Name containing this Number, all those things that are said of the *Two-horned Beast* must be also applicable to what-ever any one will pitch upon for Him. For no man that minds what he saith will argue thus, This Person or Polity's Name comprises *666*, therefore he is the Beast: but rather thus, This Person or Polity does or has done all those things that the *Two-horned Beast* is said to have done in reference to the *Roman* Empire, and moreover his Name also comprehends *666*; wherefore this is most assuredly the Beast. This is sound Reasoning, yea perfect Demonstration.

9. Hitherto we have but numbered the Number of the Beast in the *Name* of the Beast. But there is a farther piece of *Cabbalism* in the numbering the *Number* it self; whereby the chief Residence of the Beast will again be determinately detected, and the now *Roman* Catholick Church, so called, discovered to be chiefly aimed at in this Vision of the *Two-*

horned Beast. Wherefore as in the ancient *Cabbala* the Number *Ten* and the Number *Thirty six* are each called the *Tetractys*; whenas indeed they are rather the δύναμις or *power* of the *Tetractys*, (though more in a *Cabbalistical* sense then a Geometrical or Arithmetical) the one arising from the parts of *Four* put together, the other from the addition of the *four first fœminine and masculine Numbers:* so is this Number of the Beast (though it be called his Number) rather the *power* of that Number that detects the Beast then the Number it self.

For he could not say, ὧδε ἡ σοφία, and, *Let him that has understanding count the Number of the Beast*, if it were a mere reading of the *Number*, or but summing the *Numeral* letters of some Name. Therefore there is a greater skill required to the counting of the *Number of the Beast* then of the *Number of his Name.* And yet it is to be counted *humano more*, as it is intimated by [*It is the Number of a man.*] But there is no numbering of one Number given but by extracting of the Root.

10. Wherefore as the Square-Root of 36. may rightly be conceived to detect that that famed *Tetractys* had a relation to the *Hexameron* of *Moses*, and signified that every Day's Creation had its *Fœminine* Principle as well as *Masculine*, the *First* it self not excepted, (which is consonant to that Aphorism of the Jews, *Nulla virtus divina descendit sine indumento*, and to *Moses* his assimilating the First Day's Creation to *Light:*) so the Square-Root of this Number of the Beast may also detect to whom this Vision of the *Two-horned Beast* doth belong. And I have already shewed in my *Mystery of Godliness*, that the Root of this Number is 25, and that it does plainly agree with several substantial Observables concerning the *Church of Rome* and their City, and that in a perfect Ἀντισοιχία to 12, which is the Root of 144, the number of the Regiments that appear with the Lamb on Mount *Sion.* Which things being sufficiently cleared in the said Treatise, and may be more copiously understood out of Mr. *Potter*, I shall spare to speak any thing farther of them in this place, but wholly remit the Reader thither for satisfaction.

Book 5. Ch. 16. Sect. 8.

11. In the mean time I will not stick to conclude, that it is apparent partly from what I have delivered there, and partly from what is added in this place, That the Seat as well of the *Two-horned Beast* as of the *Whore* is at last in their respective Visions determined to *Old Rome*, as being the most permanent and conspicuous Residence of the Apostatized Priesthood, and such as, by being so notorious an Instance of this Wickedness, becomes a Measure and Rule of comparing and judging of the greatness of the Apostasy of other Churches by their nearer accession and agreement to this Queen of Harlots. And therefore by intimating the *Name*, *Number* and *Seat* of this chief part of the Apostatized Clergy, it gives us the clear knowledge and fast apprehension of the whole corrupted Body and all the parts thereof, where-ever and how long soever they be found within the Boundaries of the *Roman* Empire.

Paral. 2. Apr. 9.

But when once they are swallowed up and washed off by some extraneous Power, and fall under the Jurisdiction of some other Empire, I must confess (though we may judge these too by this measure) I do not see how they then can so well be concerned or aimed at in these two Prophecies,

phecies, both the *Two-horned Beaſt* and the *Whore* being look'd upon as Riders and Guiders of the Beaſt with ſeven Heads and ten Horns, and therefore ſuppoſed within the *Roman* Empire. Which is a plain cauſe why theſe Prophecies have laid ſo faſt hold on the *Church of Rome* in the concluſion of them, as if ſhe were in a manner ſolely concerned. For it was fit ſo to doe by reaſon of her Permanency in Duration, as well as Eminency in wickedneſs.

Which may be one reaſon alſo why this body of the adulterate *Clergy* is called *the Beaſt with two Horns*; becauſe all thoſe Patriarchates annumerated to the *Greek* Church were betimes ſwept away, a new Empire overflowing them, whenas the Patriarchate of *Conſtantinople* was free from this inundation till about two hundred years ago. So faithful is the Spirit of Prophecy in the Prefiguration of Events; as he may eaſily ſee that pleaſes to conſult Hiſtory. In the mean time, as I ſaid, it is manifeſt enough that the *Seat* as well of the *Whore* as the *Two-horned Beaſt* in each Viſion is determined to *Old Rome*. Which is the laſt Agreement of our firſt Paralleliſm.

12. As the laſt of our ſecond is, That the Seat of the *Seven-headed Beaſt* is left free in either Viſion, and not fixt to any Metropolis. Indeed the *Seven Heads* of the Beaſt being alſo interpreted of the *Seven Hills* of *Rome*, it is apparent that the Beaſt has ſome relation to that place, and muſt have ſome Title or denomination from that City, elſe why ſhould the Beaſt's Heads have any thing to doe to typifie thoſe *Seven Hills*? But the Prophecy, as it were *datâ operâ*, declining the fixing the Imperial Seat of the Seven-headed Beaſt, beſtows that Privilege on the Whore, aſſigns her the *Seven-Hilled* ſeat, ſaying, *The ſeven Heads are ſeven Hills where the Whore ſitteth.* Which is admirably agreeable to the event. For indeed *Rome* has been the conſtant See of the *Whore*, but the Seat of the *Seven-headed Beaſt* has been very changeable, ſome time at *Rome*, then at *Conſtantinople*, and laſtly in *Germany*. Par. 2. Agr. 18.

13. And thus we have ſeen the exquiſite Congruity and Coincidence of all the parts of the Viſions of theſe *Thirteenth* and *Seventeenth* Chapters one with another: which though they be ſo accurately correſpondent, yet I muſt confeſs not altogether ſo adequately, but that the Viſion of the *Whore* bears a more preſs and cloſe reſpect to the *Church of Rome* all along; and beſides the plain deſignment of her Seat, which is common to both, her *gorgeous attire* and *bloud-thirſtineſs*, or rather her being ſo laviſhly *bloud-drunk*, as ſhe is deſcribed, ſeems to appropriate the Viſion more peculiarly to her then the *Greek* Church. Which *Drunkenneſs* as well as *Gorgeouſneſs of Apparrel*, though it be not all along the reign of the *Whore*, yet according to the nature of theſe Prophetick Figures, which exhibit the whole Succeſſion of affairs under one joint ſhow, they were without any diſcrimination to be repreſented at once.

Which Conſideration may take off any the like ſcruple in theſe Prophetick Schemes and Repreſentations. For what was done but for a while adorns thoſe Images as much as what is permanent, there being no mention of Succeſſion of time, but all repreſented at once.

14. And therefore, though that Inſcription [*Myſterium*] upon the

Pope's Crown, which was questionless in imitation of the Inscription on *Aaron*'s Mitre, (all his vestments and ornaments being so industriously imitated in the Pontifical Habiliments) be now turned into *Julius Pontifex Maximus*; yet it is not the less probable that it was glanced at in this Description of the *Whore*. The truth of which Story Bishop *Downham* does assert with all imaginable confidence. *Quod autem ait in fronte Meretricis scriptum fuisse nomen* [Mysterium,] *id in Romano Pontifice completum esse pro comperto habemus*. Which passage is so confessed a truth, that *Lessius*, in his Answer to King *James*, could not deny it. Wherefore as our Saviour Christ's uttering that first verse of the twenty second Psalm, *My God, my God, why hast thou forsaken me?* intimated to the world that the whole Psalm was a Prophecy of his Passion; so this first word of the Name of the *Whore of Babylon* on the Papal *Tiara* was an indication that the whole Name or Title belonged to the Pope with his Clergy, and that they are this *Great Whore* that has *made drunk the Inhabitants of the Earth with the cup of her Fornication*.

De Antichristo, lib. 1. cap. 7.

This Inscription on the Pope's Crown, and the chusing of a *Woman-Pope*, who (besides other feats) betrai'd herself to be a *Whore* by falling into labour in the streets of *Rome* at a solemn Procession, (and did therein by a palpable Hieroglyphick insinuate to the world that *Rome* was indeed the Seat of that great Apocalyptick Strumpet) are two notorious *Specimens* of that *Jocantry* and *Festivity*, as I may so speak, that is sometimes observable in Divine Providence, answerable to that Ludibundness in Nature in her *Gamaieu's* and such like sportful and ludicrous Productions. And verily this Accident of a *Woman-Pope* is as assured a truth as that of the Inscription, if the Testimonies of above threescore Authors, and that of the Romish Party, may be thought sufficient to assure it. All which are produced by *Gabriel Powel* in his Theological Disputations *De Antichristo*. But these things I was not hasty to interweave in my Exposition of these Chapters, the contexture of things being abundantly clear and full and firm without them.

Lib. 1. cap. 28. Thes 7.

CHAP. XVI.

1. *What remains for the making up the fullest assurance that can be desired of the truth of our Joint-Exposition.* 2. *That the* Roman State, *from the beginning to the end, is to be look'd upon as One Kingdom or Empire, appears out of* Florus. 3. *That there had been* Five *sorts of Supreme Magistrates in S.* John's *time in the* Roman *State*, Reges, Consules, Tribuni Consulares, Decemviri, Dictatores: *and that the* Tribuni Plebis *were no Supreme Power.* 4. *Nor the* Tribuni Militum *simply so styled.* 5. *But that the* Decemviri *and* Tribuni Consulares *were.* 6. *As also the* Dictators. 7. *That there had been no more then* Five *sorts of Supreme Governours in S.* John's *time*; *and that the* Interreges *were not, nor were at all reckoned by Historians, a Supreme Government distinct from that of* Kings. 8. *That the* Triumviri

umviri Reipublicæ constituendæ *was either a Scuffle and Confusion in the* Roman *State*; 9. *Or else a formal* Cæsareate *exercised by* Augustus, Lepidus *and* Antonius. 10. *That there is full and sufficient ground from Reason and History not to reckon the* Triumvirate *of constituting the Commonwealth a* Sixth *Form of Government distinct from* Emperours *and the* Five *fore-going Forms.* 11. *That though there had been some other Forms truly distinct, but yet of a near affinity with some of the other, it had not been so harsh to have accounted them one with those they had that nearness with.* 12. *But that there is a greater Exactness then this in the Application of this Vision, and such as* Scepticism *it self can hardly doubt of.* 13. *The Conclusion of the whole drift of the Chapter, with a fuller enforcement of the truth thereof.*

1. I Have now finished my *Joint-Exposition of these* 17th *and* 13th *Chapters of the Apocalyps*, saving that I am more fully to confirm that part concerning *the Seven Heads being Seven sorts of Supreme Governours succeeding one another in the Empire*; as also more particularly to indigitate *How exact an Image of the Beast that was slain the Revived Beast became in points of Superstition and Idolatry.* To which if I adde a solid confutation of *Ribera*'s Interpretation of the *Seven-headed Beast*, as also of *Grotius* his, I think there will be nothing wanting to the greatest assurance of the truth of our Interpretation that any one can desire.

2. In the first, the Controversie is onely concerning the *Six* first Heads, *Whether from the Kings to the Pagan Emperours, speaking inclusively, there were Six Forms of Government, and no more*: or, if you will, *Whether there were just Five before the Roman Cæsars.*

That the *Roman Kingdom* or *Empire* is to be reckoned from their first Kings downwards, I think no man will scruple, nor that it is all along the same Beast, as well as *Florus* considers it as *one Man*, and distinguishes his *Ages*, allotting the first 250 years from *Romulus* to the *Infancy* of the *Roman* People or Empire, and then 200 years more to its *Youth*, and then 250 years more, which reached to *Augustus* his time, to the *Manly Age* of the Empire; but the next 200 years he calls *Senectutem Imperii.* Which shews plainly that he looks upon the whole Succession as one and the same Empire, though under several growths; which yet was longer-lived a great deal then to be accounted old in *Trajan*'s time. Wherefore History it self looking upon the whole Succession of the *Roman* People as one Body Politick, there can be no harshness at all in describing this Body by *such a number of Heads* as reached from the first beginning of this Succession to the last Period of the Empire.

3. *Five* whereof had passed away in S. *John*'s time, and no more nor no fewer then *Five*, as I come now to make good, namely, *Kings, Consuls, Tribunes, Decemviri* and *Dictators.* For the People of *Rome* had never any other Supreme Powers over them but these, before their *Cæsars*; viz. *Reges, Consules, Tribuni Consulares, Decemviri, Dictatores.*

Of *Kings* and *Conſuls* there is no controverſy at all. Now for theſe *Tribuni Conſulares*, they are ſo called, to diſtinguiſh them from the *Tribuni Plebis*, and the *Tribuni Militum* ordinarily ſo ſtyled, neither of which were the Supreme Powers of the *Roman* State or Empire. For the *Tribuni Plebis* were rather *Plebis* then *Populi Romani Magiſtratus*. And for thoſe few years wherein they hindered the chuſing of other Magiſtrates, the City was look'd upon to have no Magiſtracy at all. *Quatuor annis ſine Magiſtratibus Roma fuit*, ſaith *Sextus Rufus* of that time. Which condition of the City *Diodorus Siculus* alſo calls ἀναρχίαν. And that likewiſe of *Marcus Varro* in *Gellius* plainly ſhews that they could be no Supreme Power. *In Magiſtratu habent alii Vocationem, alii Prenſionem, alii neutrum. Vocationem, ut Conſules & alii qui habent Imperium: Prenſionem, ut Tribuni Plebis & alii qui habent Viatorem: Neque Vocationem neque Prenſionem, ut Quæſtores & cæteri qui neque Lictorem habent neque Viatorem.* Where it is plain that the *Tribuni Plebis* are reckoned amongſt them *qui non habent imperium*, and therefore are no Supreme Powers.

A. Gell. Noct. Attic. lib. 13. cap. 12.

4. No more are the *Tribuni Militum* ſimply ſo ſtyled, as appears out of that of *Livy: Diſciplinâ enim militari, miles Centurionis, Centurio Tribuni, Tribunus Legati, Legatus Conſulis paret imperio.* But the *Tribuni Militum Conſulari poteſtate* are thoſe *Tribuni Conſulares* which I have already named. Of which *Feneſtella, Penes quem ſanè Magiſtratum (ut ipſum nomen indicat) eadem quæ apud Conſules poteſtas erat collata eſt, nominibus tantùm immutatis, ac Plebis ratione haberi cœptâ.*

Liv. lib. 8.

De Magiſtr. Roman. c. 16.

5. That the *Decemviri* was a Supreme Power, is plain out of *Livy. Anno trecenteſimo altero quàm condita Roma erat, iterum mutatur forma Civitatis ab Conſulibus ad Decemviros, quemadmodum ab Regibus antè ad Conſules venerat, tranſlato imperio.* As alſo out of *Sextus Rufus. Quadraginta enim novem annis Romæ Conſules defuerunt: ſub Decemviris, duobus; ſub Tribunis militum, quadraginta tribus; ſine Magiſtratibus Roma fuit annis quatuor.* So *Rufus* in his *Breviarium*, where a late Edition has moſt groſly corrupted the Text, reading for *Quadraginta enim novem annis, Novem enim annis*; and after, *tribus*, for *quadraginta tribus*; forgetting that the Hiſtorian had ſaid a little before, that the People of *Rome* were under *Conſuls* four hundred ſixty ſeven years, namely, from *Brutus* and *Poplicola* to *Panſa* and *Hirtius*, but that he reckons within this ſpace but four hundred and ſeventeen Conſuls. How then can nine years make up the difference? But this onely by the bye. From hence it plainly appears that the Supremacy of theſe *Tribuni militum* as well as of the *Decemviri* is avowed by this Author; the Conſular Power ceaſing in their time. And as for the ſhortneſs of the reign of the *Decemviri*, who continued but two years, it can no more put them out of the Catalogue of theſe Forms of Government then *Otho*'s reigning but three moneths can put him out of the Catalogue of the *Roman* Emperours.

Liv. lib. 3.

De Mag. Rom. ca. 8.

6. And laſtly, that the *Dictators* were a Supreme Power is not doubted, but is plainly affirmed by *Feneſtella. Ea ſumma quidem apud Roma-*

nos

nos potestas fuit, à qua nec provocandi jus fuisse, & animadversionem in capite cujuscunque civis Romani, totiúsque Reipublicæ summam ditionem penes ipsam habuisse, veterum scripta testantur. Nor does the *Consuls* remaining while the *Dictator* is in power make any thing against us; for there were *Consuls* also during the reign of the *Emperours*. But while the *Dictator* was in being, the *Consuls* were not the Supreme Head of the *Roman* State, nay had less to doe then under the *Emperours*. And though this Power was not to continue long, yet upon the exigencies of affairs it was often repeated. *Sylla* continued in the Office three years together, and *Julius Cæsar* ten: But strait after was committed to him a perpetual Dictatorship joyned with the Title of *Emperour*, in which *Augustus* and the rest of the Emperours succeeded him.

7. Thus are we assured that there were *Five sorts of Supreme Governours* before S. *John*'s time in the *Roman* State or Empire. And that there were no more then *Five*, I think we may be easily perswaded, when they can bring no other into competition but the *Interreges* and *Triumviri Reipublicæ constituendæ*, which *Grotius* urges. For it is evident that the *Interreges* are necessarily reducible to the Regal Power, being but a vicarious Appendage thereto, and not a distinct *Species* of Supreme Power it self, nor so reckoned by Historians. For *Messala Corvinus* in his Book *De Augusti Progenie* mentions onely *Reges*, *Consules*, *Dictatores*, *Tribunos militares*, *Tribunos Plebis*, till the time of the *Cæsars*, omitting the *Interreges* and those *Triumviri* which *Grotius* puts in for: onely he is mistaken in making the *Tribuni Plebis* a Supreme Magistrate, as appears from what has been above said thereof. *Livie* also leaves out the *Interreges* in his Enumeration of the *Roman* Forms of Government. *Quæ ab condita urbe Roma ad captam eandem urbem Romani sub Regibus primùm, Consulibus deinde, ac Dictatoribus, Decemviríque ac Tribunis Consularibus gessere, foris bella, domi seditiones, quinque libris exposui.* Where the *Five Forms* we contend for are distinctly enumerated, but no mention of any *Interreges*, (no more then of the *Proconsuls*) they being but as it were Viceroys, and a sudden and transitory supply of Vacancy destin'd to be fitted up by a timely choice of a perfect and permanent King. But while they were, they are said *præfuisse cum Regia potestate & insignibus*. So plain is it that the *Reges* and *Interreges* are but one *Regia Potestas*, and therefore rightly typifi'd by one Head of the Beast, not by two. *Liv.* lib. 6.

8. And for the *Triumviri Reipublicæ constituendæ*, *Tacitus*, who of set purpose in the beginning of his Annals reckons up all the Forms of Supreme Power in the *Roman* State, declines the mentioning of any such *Triumvirate*: *Urbem Romam à principio Reges habuere*, (no mention of *Interreges*;) *Libertatem & Consulatum L. Brutus instituit*; *Dictaturæ ad tempus sumebantur*; *neque Decemviralis potestas ultra Biennium, neque Tribunorum militum Consulare jus diu valuit*. Which manner of speech implies that he would not leave out any of the Forms of Supreme Government, though of never so short a continuance, if sufficiently distinct from others. But now when he falls upon those times wherein this *Triumviratus Reipublicæ constituendæ* was to be noted, he runs over it as not to

be taken notice of, going on onely in this manner, *Non Cinnæ, non Sullæ longa Dominatio, & Pompeii Craſſique potentia citò in Cæſarem*, (which *Cinna* was onely Conſul, *Sulla* firſt Conſul and then Dictator, and *Pompey* and *Craſſus* Conſuls or Proconſuls and no more.) But now where is the very nick of naming this *Triumviratus Reipublicæ conſtituendæ*, he onely addes, *Lepidi atque Antonii arma in Auguſtum ceſſere, qui cuncta diſcordiis civilibus feſſa nomine Principis ſub imperium cepit.*

Wherefore according to this deſcription of things, this pretended *Triumvirate* is no Supreme Magiſtracy, but a Political Scuffle or Scamble or tranſient Shuffle betwixt theſe three men, *Octavius*, *Antony* and *Lepidus*. And though they called themſelves *Triumviros Reipublicæ conſtituendæ*, it was but for a blind to the people; nor had they any legitimate creation to that Office, unleſs *Octavius* be ſuppoſed to be Emperour, and they to be appointed or admitted by him into a participation of his Imperial Power. And then it is plain that this is onely a part of the *Sixth* Head which was in being in S. *John*'s time. Otherwiſe it is but a momentany Uſurpation and Confuſion in the Commonwealth, no legitimate Magiſtracy at all.

De *Magiſtr. Rom.* cap. 22. And therefore *Feneſtella*, though he firſt ſpeaks doubtfully of this *Triumvirate*, *Utrùm Poteſtatibus annumerandum cenſuerim haud ſatis ſcio*; yet preſently he recovers himſelf, and ſpeaks more definitively, *Quippe quòd eas Poteſtates quas injuſſu prætérque Senatûs authoritatem quiſque, non dicam ſortitus fuerit, ſed per libidinem dominandi arripuerit, Tyrannides potiùs quàm Poteſtates ſeu Magiſtratus appellandos duxerim.* And at the end of the ſame Chapter, he again ſmartly taxes the pretence of this Power, and makes it no legitimate Magiſtracy: *Igitur Tyrannidem prætextu Magiſtratûs palliare pergentes, ſeſe Triumviros Reipublicæ conſtituendæ appellavere; quorum nutu & auſpiciis omnis Reſpublica niteretur. Cæterùm eorum animos, quorſum inclinarent, mox ipſe eventus rerum oſtendit, omnes res ſimul divinas humanáſque commiſcens.* Wherefore things being thus underſtood, ſuch a tranſient Scamble as this can be no legitimate Form of Government, but the preſent Confuſion of the *Roman* State, let theſe Uſurpers call themſelves what they will, or what-ever others out of fear or Courtſhip might call them.

9. But if we take this Affair by the other ear, and will look upon *Octavius Auguſtus* as he was Heir to *Julius Cæſar*, in whom was the Supreme Power of the Empire, and alſo as upon one to whom the Senate had given a Precedency before the Conſuls themſelves, and a Power unbounded by Law, inſomuch that he might rationally be deemed the Prince of the Commonwealth; and that onely upon deſign he invited and permitted *Antony* and *Lepidus* to partake of his Principate, for the better ſuppreſſing of *Brutus* and *Caſſius*, and then of his Partners one by the other: theſe *Triumviri* will be found really three Emperours, (as there have been two, and three, and four at a time in other occurrences of affairs of the Empire, as is well known to any one that knows any thing in Hiſtory) and not any *Species* of Government diſtinct from the *Sixth* kind, which is that of the *Emperours*.

For they being three Generals of the Imperial Forces, *Antony* of the Eaſtern,

Eastern, *Octavius* of the Western, and *Lepidus* of the *African*, and of power unaccountable or unsubordinate to any other Magistracy, what were they indeed but *Three Emperours* at once, in that Notion that the *Roman* Monarchs were after called Emperours? And accordingly in History *Augustus* is reckoned to have reigned as Emperour from the decease of his Father *Julius*. To which sense *Suetonius* speaks, *Atque ab eo tempore exercitibus comparatis, primùm cum Marco Antonio Marcóque Lepido, dein tantùm cum Antonio per duodecim ferè annos, novissimè per quatuor & quadraginta solus Rempublicam tenuit.* Upon which *Nauclerus* thus comments, *Regnavit annis quinquaginta sex, duodecim cum Antonio & Lepido, solus verò quadraginta quatuor.* And Chronologers as well of the Pontifician as Protestant Party fix the beginning of his Reign *ab* U. C. *Anno* 710.

10. Wherefore these *Triumviri Reipublicæ constituendæ* being either no Magistracy at all of the *Roman* State, or coincident with that of their Emperours; and being also declined in the enumeration of the Forms of Government by the *Roman* Historians, or else acknowledged of the Line of the Sixth Head, that is to say, of the Order of *Emperors*; it is plain that there was sufficient, if not a necessary, ground of not reckoning this *Triumvirate* amongst the Heads that had passed in S. *John*'s time, and that therefore the truth of History agrees exactly with the Vision that saith, *Five are fallen*, not *Six*, nor *Seven*. For no Historians reckon otherwise, and what can be more satisfactory, then that Prophecie speaks in the very language of History? Or what Harshness or *Indecorum* is it to conceive the Vision to number onely so many distinct Heads as are plainly and confessedly both Heads and distinct, and are taken notice of up and down in History for the remarkable Governments of the *Roman* State, whenas those that are omitted in the Vision are also pretermitted in Historical Narrations, as either not agreed upon for distinct Heads, or disclaimed to be so?

11. And truly if there had been any other Forms of Government that might have seemed to disturb this solemn Number of *Seven*, provided they had had a very near affinity with some or other of the *chief Seven*, they might have been reckoned as one with such as they had so near agreement to, and so the Beast be still *Seven-headed*, as *Nilus* Seven mouthed, those distinct Rivolets that flow near the main Streams of this Septemfluous River being reckoned as one with those principal ones, and *Nilus* never the less celebrated by the Epithets of ἑπτάπορος or ἑπτάστομος up and down in Authentick Writers. Which liberty had been very tolerable, nay indeed unexceptionable, in those *Five* Heads that already had passed, the account for the future, on which all the weight lies, being so certainly fixed in the *Sixth*, whose course was in the Apostle's time, that it could breed no disorder nor confusion.

12. And yet we find a greater exactness then so. Whence it is manifest that we have the greatest assurance we can desire of the true sense of this Vision as to this point: forasmuch as we have above demonstrated that the *Seven Heads* of the Beast must be so understood as may reach through the whole Succession of Heads from the beginning to the end, and there-

fore

fore must be the several Successions of so many *Sorts* of Supreme Governours, not *Seven single Persons*; and then find also *de facto* that Five of these Successions do so exquisitely fit the number of those *Five* Forms of Government which according to History were past in S. *John*'s time, and that the *Sixth* Government in succession, which is that of the *Pagan Emperours*, was that very Head then in Being. Which things fall out so accurately, that a man would think that *Scepticism* it self could scarce refrain giving assent to so plain a Truth.

13. We have therefore made good that there are just *Six* sorts of Supreme Powers from the beginning of the *Roman* Kingdom to the Apostle's time, namely, *Regal*, *Consular*, *Tribunitial*, *Decemviral*, *Dictatorial* and *Imperatorial*. For that of the *Interreges* was a Regal Power, (if considerable at all) and therefore does naturally fall under the Type of one single Head; as that also of the *Triumviri* of constituting the Commonwealth (if it was not a state of war and confusion) was also an *Imperatorial* Power, though disguised under that other name, and therefore falls under the *Sixth* Head: as must needs seem very easie and natural to him that considers how Collective and *Henopoetical*, as I may so speak, the Prophetick Types are. The consideration of the Collectiveness and Unitiveness of which Types on the one side, and of the express and explicit enumeration, in History, of *Five* distinct sorts of Government before the Emperours, on the other side, must necessarily cast a man into an unshaken security that the Spirit of Prophecy would reckon neither more nor fewer kinds of Governours before the *Emperours* then *Five*. Which point being cleared, I pass to the second; which is, the more fully declaring how fitly and rightly that degenerate estate of the Empire which is prefigured by the *Beast that was*, *and is not*, *and yet is*, is also styled the *Image of the Beast*.

CHAP. XVII.

1. *That a Relapse of the Empire into Idolatry in general were sufficient to make it the Image of the old Pagan Empire, and yet that the Resemblance is more exquisite and particular.* 2. *That there was an intended imitation of the Pagan Rites in the Church degenerating.* 3. *The Pope compared with the Pagan* Cæsars, *and his Cardinals with the* Roman *Senate.* 4. *The Tutelar Saints compared with their Tutelar Deities; as also of adoring of what they eat.* 5. *The minute multiplication of the Pagan Deities compared with and found to be out-gone by this Pagano-Christian Church in the Presidents of Physick and Rural Affairs;* 6. *As also in the Presidents of Trades or Courses of Living.* 7. *The Saints and Heathen Deities compared in their Offices, and how punctually they have surrogated the Blessed Virgin into the place of* Venus *and the* Moon. 8. *Most lively Lineaments of Restored Paganism in dedicating the* Pantheon *to the Virgin and all the Saints; as also the Seven Hills to seven several Saints: in erecting Altars and Images thereon,*

thereon; in adorning theſe Images; in appointing Feſtivals; in Adoration and Prayers; in Oblations of Wax-candles and Incenſe; in carrying their Images in Proceſſion, and hiding them in Lent. 9. *In Vows, Oathes, Deifying dead men, Pilgrimages, Miraculous Cures, with the Monuments of them hung up in the Temples.* 10. *In Aſperſions and Purifications by Holy Water.* 11. *In the driving away the Devil by the jangling of baptized Bells.* 12. *In their Fabilees and general manner of celebrating their Feſtivals.* 13. *In fetching in* May; *in running about the fields with light Torches in their hands; in ſprinkling their Beaſts with Holy Water by the Friars of S.* Antony; *in leaping over S.* John's *Fires; in Baptiſmal Spittle; in their Maſter of Miſrule at Chriſtmas; in their Carnavals and other Feſtivals.* 14. *That the Image of the Beaſt is alſo in ſome ſort revived in their Funerals.* 15. *But more conſiderably in their Religious Fraternities under this or that Saint:* 16. *As alſo in their ſhorn Crowns, in their Vows of Virginity, and in their* Ninevites *or* Flagellants. 17. *In their pretence of bringing down Chriſt bodily and perſonally at the Maſs:* 18, 19. *As alſo in their more pompous Proceſſions.* 20. *The great Uſefulneſs of the Obſervation of the punctual correſpondency of the Events hitherto to the Predictions touching the ſtate of the Church.* 21. *His amazement and aſtoniſhment at* Grotius, *that he ſhould decline ſo clear and eaſie a meaning of the* Image of the Beaſt, *and take up with one ſo impoſſible and ſo unprofitable.*

1. I Muſt confeſs that the mere changing of the Empire into a Superſtitious and Idolatrous condition again, though there were not either any ſtudy of, or heedleſs coincidence with, the particular Modes of that Idolatry and Superſtition that was before, yet for the general Agreement therein the Empire thus relapſed might be rightly ſaid to be the *Image* of the former ſtate thereof. But ſince there is a more particular Reſemblance even to Affectation, or elſe by a ſtrange Fatality, it will not be amiſs to note ſome few of thoſe many Inſtances that occurre, for the greater light and fuller aſſurance that by the *Image of the Beaſt* is underſtood this Idolatrous and Paganly-Superſtitious Relapſe.

2. And truly that this *Image* was not made by chance, but by imitation, has been already obſerved even by them that lived in the *Roman* Church, and who in ſome ſort juſtifi'd it: as *Polydore Virgil* in his Proœme to his five laſt Books *De Rerum Inventoribus*; where he ſays that the Fathers did receive their Rites and Ceremonies from the Pagans; *ſed in bona illorum parte recipienda piè ac cum cauſa feciſſe, quippe qui gentes etiam barbaras ad veræ pietatis cultum ducere aventes, arbitrati ſunt humanitatis condimentis tractandas, cùm earum inſtituta haud prorſus horruerint nec ſuſtulerint, ſed meliora fecerint, quò nè ullum religionis periculum crearetur*, &c. Where he ſeems to ſpeak the ſenſe of *Gregory* the Great in his Epiſtle to *Mellitus*; where he would have the Offerings to *Damons* rather changed then aboliſhed, and that the Feaſts of the Gods ſhould be turned into the celebration of the Feſtivals of the Saints; the Repoſitory of whoſe *Reliques* he would (after the manner of the Pagans) have Lib. 9. Epiſt. 71.

have adorned with leaves and boughs of Trees at the Days dedicated to their Name. And *Theodoret* bluntly confesses, That the Festivals of S. *Peter*, S. *Paul*, S. *Marcellus*, S. *Thomas*, &c. succeed in the room of the *Dionysia*, *Diasia*, *Pandia*, and other Solemnities of the Pagans. Which shews a timely affectation of *reviving the slain Beast*, in every limb and proportion.

De *Curandis Grac. Affect.* Sermon. 8.

And, lastly, *Durandus* takes so little shame at the imitation of the Heathenish Customs, that he is not content to compare their Dedication of Churches with the Temple of the Jews, but immediately addes the Example of the Dedication of that *Babylonish* Image in *Daniel*, *Nabuchodonosor etiam Rex vocavit omnes Satrapas & Optimates ad Dedicationem Statuæ aureæ quam fecerat.* Which had been more fit to mention in the Consecration of Images. But not to trouble our selves with their professions, the effect will declare their propension to the ancient Heathenish Rites and Customs; as I shall make plain by several brief Instances.

3. As, first, in those *Divine Honours* which I have above intimated that the Pope does affect and accept, as also the *kissing of his Feet*; What are these but an imitation of the Pagan *Cæsars*, who received Divine Honours even before they were dead? And how much less Idolatrously does *Dominus Deus noster Papa* sound concerning the Bishop of *Rome*, then *Edictum Domini Deique nostri* of the Roman Emperour *Domitian?* Of whom also *Lampridius* and *Aurelius Victor* testifie that affectation, *Passus est adorari se appellaríque uti Deum:* whom therefore the Pope does very lively imitate; who also from *Diocletian* and other Emperours did learn the holding out his Foot to kiss. And as *Numa* constituted *Martius* the son of *Marcus* (whom he made *Pontifex Maximus*) *judicem ac arbitrum rerum æquè divinarum ut humanarum*, as *Festus* relates; so the Pope, upon the pretence of his Universal Pontificate, claims a right to both Swords, and will be *Cæsar* as well as *Bishop*, as the Roman *Cæsars* before him were as well *Pontifices Maximi* as *Emperours*. Which are lively strokes in the Revival of the *Image of the Beast*.

To which you may farther adde his *Senate of purpurate Cardinals*, answering to the purpurate Senators which the Emperours had in their Government; and the power of *Canonizing Saints* residing in these Cardinals with the Pope, answering to that of the Senate of *Rome*, in whom was the right of *Apotheosis*, or of enrolling deceased men in the number of the Gods, appointing them Temples, Altars, Statues, Festivals, as the Pope and Cardinals doe to the deceased Saints that have deserved well of the Church of *Rome*. See *Polydore Virgil de Rerum Inventoribus*, where he affirms that this was an imitation of the old *Roman* Custom with all imaginable assurance. *Hujus rei rationem nostri Pontifices secuti non dubitanter videri possunt.*

Polydor. lib. 6. cap. 8.

4. Again, as the old Pagans had their Tutelar Deities of Kingdoms and Provinces and Cities,

Dii quibus imperium hoc steterat——

(And I have already noted how they used to call out those *Tutelar Gods* of Cities by a certain Charm) so the *Roman* Church has her *Tutelar Saints*, exactly answering to those Pagan Deities; S. *George* for *England*, S. *Andrew*

Chap. 12. Ver. 5. Sect. 5.

S. *Andrew* for *Scotland*; S. *Patrick* for *Ireland*; S. *James* for *Spain*; S. *Michael* for *France*, S. *Mark* for *Venice*, S. *Ambrose* for *Milain*, S. *Dionys* for *Paris*, S. *Rombout* for *Mechlin*, S. *Peter* and S. *Paul*, instead of *Romulus* and *Remus*, for *Rome*.

Besides, the appropriating of these Saints to peculiar Offices is exquisitely Pagan, like their dividing of that one Object of Divine worship into many; concerning which *Pliny* would thus apologize, *Fragilis & laboriosa mortalitas in partes ista digessit infirmitatis suæ memor, ut portionibus quisque polleret quo maximè indigeret.* And therefore upon this account the Pagan Deities are in a manner innumerable, *Onions* and *Garlick* being not excluded from a kind of Divinity. Hist. Natur. lib. 1. cap. 7.

Τὸ γὰρ τρέφον με, τοῦτ' ἐγὼ εἶμαι θεός.

Of these *Ægyptian* Idolaters is that smart rebuke of *Tully*, * *Ecquem tam amentem esse putas, qui illud quo vescatur Deum esse credat?* Of which Pagan madness notwithstanding the *Romanists* seem guilty, while they profess that to be God which they cast into their bellies.

* *Cum Fruges Cererem, Vinum Liberum dicimus, genere nos quidem sermonis utimur usitato; sed eo quem tam amentem, &c.* De Natura Deorum, lib 3.

5. How minute the *Romans* were in their Deities he may easily observe that reads but these Names, *Victua*, *Potua*, *Pomona*, *Flora*, *Cinxia*, *Unxia*, *Carna*, *Cloacina*, *Febris*, *Fortuna*, *Tempestas*, &c. It were endless to enter into a reckoning up so great a variety, and needless, it being so well known to all. And truly the now Roman Church falls little short of this copious particularity; for what is it that they have not a *Saint* for, as well as the ancient Pagans a *God* or a *Goddess*, nay it may be more particularly then they? For one general God of Physick will not serve their turns, not one *Apollo*, or rather one *Æsculapius*, but as many peculiar Saints as there are Diseases: S. *Roch* for the Pestilence, S. *Cosmus* and *Damian* for Biles and Tumors, S. *Job* for the Pox, S. *Apollonia* for the Tooth-ach, S. *Clare* to clear the eyes, S. *Agatha* for sore Breasts, S. *Margaret* for Midwifery, S. *Petronella* for Agues, S. *John* and S. *Valentine* for the Falling-sickness, S. *Benedict* for Poison, S. *Genoa* for the Gout, S. *Main* for Scabs, S. *Phiacre* for the Emerods, S. *Sigismund* for the Fever, and S. *Eutrope* for the Dropsie; with several others which were too tedious to rehearse.

As the Pagans also had several Rural Deities, so has the Church of *Rome* several Rural Saints: as S. *Wendelin* for Shepherds, S. *Pelage* for Neatherds, S. *Anthony* for Swineherds, S. *Loy* for Horses and Kine, S. *Feriol* for Geese, S. *John* for Lambs, S. *Hubert* for Huntsmen and their Dogs; S. *Gertrude* also has a special power over Rats and Mice.

6. The old Roman Paganism had *Mercury* for the God of Tradesmen, as his name also intimates, and he was likewise the God of popular Eloquence; but the Church of *Rome* seems more accurate that has assigned a Saint to almost every Trade: S. *Honorius* for Bakers, S. *Eloy* for Smiths, S. *Luke* for Painters, S. *Nicolas* for Mariners, S. *Ive* for Lawyers, S. *Crispin* for Shoe-makers, S. *Arnold* for Millers, S. *Stephen* for Weavers, S. *Eulogie* for Carpenters, S. *Goodman* for Tailors, S. *Goar* for Pot-makers, and S. *Urbain* for Ale-Knights or Pot-Companions, as well as S. *Magdalen* for Curtisans. It were an infinite task to make such long Inductions as the matter is capable of; this is enough to shew how fully

that ancient Pagan Theologie is revived in these appropriated Offices of the Saints, and how requisite the knowledge may be pretended thereof; as *Varro* of old defined concerning the Heathenish Gods, how advantageous it were *si sciatur quam quisque Deus vim & potestatem habeat cujusque rei*, that accordingly he might be invoked.

7. It were an easie thing also, but superfluous, to parallel these Saints to the Pagan *Divi* in their Offices: for thus S. *Nicolas* would be *Divus Neptunus*; S. *Margaret*, *Diva Lucina*; S. *Magdalen*, *Diva Flora*; and S. *Martin*, *Divus Bacchus*; S. *Hubert*, *Diva Diana*; and S. *Maturin*, *Divus Apollo*: For the God of Wisedom should be the best Physician for Fools.

But the *Blessed Virgin*, as they call her *Regina Cœli*, so she will have as many Offices and Titles as the *Moon*. For they make her *Juno Lucina*, by invoking her so constantly in child-birth; and then *Hecate* or *Proserpina*, by feigning her so frequently to descend into the lower shades to deliver Souls out of Purgatory. And the Mariners, by calling on her so frequently in storms, thrust her also into the place of *Venus*, as is plain in that rhyming Supplication they put up to her in their Sea-voiages:

Salve, splendor Firmamenti,
Tu caliginosæ menti
Desuper irradia.
Placa mare, maris stella,
Nè involvat nos procella
Et tempestas obvia.

And, lastly, mens lavish devotion to her on land, in building her so many Temples and Altars, has made her goe under as many Names or more then that Pagan Goddess. For as *Venus* is called *Idalia*, *Cytherea*, *Cnidia*, *Paphia*, and many more such like Names, from the places where she is worshipped; so the *Virgin Mary* is called Our Lady of *Loretto*, Our Lady of *Bononia*, of *Aix*, of *Montferrat*, Our Lady of *Carmel*, Our Lady of the *Woods*, of the *Fields*, and of the *Fountains*, with innumerable other Appellations. But these things are less considerable.

8. This revived Image of the old Paganism of *Rome* is still more eminent in *building of Temples* to these several kinds of *new Gods*, (for so every thing is made that has religious worship done to it) or in *doing religious worship* to them in the Temples of the old ones, as is notorious in their consecrating the *Pantheon* to the *Blessed Virgin and all the Saints*, which was by the Pagans dedicated to *Cybele and all the Gods*. Which is a trim stroke of this *Revived Image of the Beast*. And that comes little short of it which *Cornelius à Lapide* also has noted, That as under the *Roman* Kings the Seven Hills were consecrated *singuli singulis Diis*, *ità nunc singuli singulis Sanctis*. Which is another lively lineament of this pourtraiture predicted by S. *John*.

But I goe on. It is particularly also revived in the erecting of Altars and setting the Statues of the Saints upon those Altars, in the clothing them with costly garments, and the adorning them with the most precious materials, Gold, Ivory and Gemms; besides setting of Crowns and Garlands of Flowers upon their Heads, the appointing of Festivals to the honour

See Book 2. Chap. 21. Sect. 5, 6.

of

of their Name, and bowing themselves before them, and putting up their prayers and supplications with hands and eyes devoutly lifted up towards them. Can there be a more lively Image of ancient Paganism then this? And yet this does the Church of *Rome* doe to their Saints and their Images, and more then this, for the *reviving of the Image of the Beast*, and for the fulfilling of the Prophecie.

For as the Heathens brought Oblations to their Idols and Gods, so do these to the Images of their Saints, as is notoriously known. As the Heathens set up lights before their Images, as for example before the Altars of *Saturn*, upon a more humane Exposition made by *Hercules* of that Oracle,

Καὶ πφαλὰς ἅδῃ ϗ τῷ πατρὶ πέμπετε φῶτα,

and placed a great deal of Religion in the *Vestal Fire*; *Apud nos itidem* (saith *Polydore*) *nullo magis honore quàm cereis candelis decorantur extrinsecùs Cœlicolæ.* The ancient Heathen burnt incense to their Gods,

——(*ubi Templum illi centúmque Sabæo*
Thure calent aræ)—— Æneid. lib. 1.

which is a consumptive Sacrifice, and the very notation of *Thus* is παρὰ τὸ θύειν, *à sacrificando*: so does the Church of *Rome* burn *Incense* before the Images of her Saints, and make this kind of Sacrifice to them. The Pagans sometimes carried their Idols in Procession: so does the Church of *Rome*; as namely the Images of S. *Roche* that *Apollo Apotropæus*, and S. *Geneveſve* that *Jupiter pluvius*, or rather *Juno pluvia*, if you will. The *Roman* Church hide their Images in *Lent* by drawing a veil before them. How little does this fall short of the Pagans concealing for a time their Idols, by shutting them up from the sight of the people, to make them more eager of them afterwards?

Dii quoque Templorum foribus celentur opertis,
Thure vacent aræ, sténtque sine igne foci. Ovid. Fast. lib. 2.

9. The mouths of the Pagans were filled with diversity of *Oaths by the names of their Gods*: so are the mouths of the Pagano-Christians by the names of their Saints: and their making of *Vows* is alike in them both. The Fathers of the Primitive times reproched the Heathen for their giving Divine Honour to mere men, whose dead Bodies or Reliques were in their very Temples: and does not the Church of *Rome* doe this Honour to their Saints, and profess their Reliques to be in their Churches? The ancient Heathen made toilsome journeys, suppose to the Oracles of *Delphos*, or *Jupiter Hammon*, to the Temple of *Æsculapius*, or other such like places, for Instruction or Help: and do not the *Romanists* make as tedious Pilgrimages to the Shrines of their Saints?

Whether by the juggle of their Priests or the assistence of some officious Dæmons, there were several Miracles and strange Cures conceived to be done in the Temples and at the Images of the Pagan Gods, and certain Monuments thereof hung up for the honour of their Deities, and the profit of the Priests, to increase Offerings. *Polydore* out of *Strabo*, *Mos fuit in Templo ejus Dei qui auxilium affert, & præsertim Æsculapii, quod Epidauri insigne erat, tabellas appendere in quibus morbi sanati*

erant inſcripti. According to the ſenſe of which cuſtom is that Diſtich of *Tibullus*,

Nunc, Dea, nunc ſuccurre mihi; nam poſſe mederi
Picta docet templis multa tabella tuis.

Eleg. lib. 1. 3.

De Invent. rerum, lib. 5. c. 1. The ſame thing *Polydore* acknowledges to be done in the Church of *Rome*; and for a memorial of having their leg, their arm, their ear, their pap, or any other part cured by this or that Saint, they hang the effigies of theſe parts openly near the Shrines, or at leaſt in their Chappels or Temples.

10. Their Superſtition in *Holy-Water* is alſo not unworthy our noting. This *Aqua luſtralis* was uſual amongſt the Ancients,

(Spargit aquâ captos luſtrali Graia Sacerdos:)

but the virtue thereof is moſt juſtly and judiciouſly derided by *Ovid*,

Faſtor. lib. 2.

Ah nimiùm faciles, qui triſtia crimina cædis
Flumineâ tolli poſſe putatis aquâ.

But *Æneas* was not of that mind in *Virgil*, who ſpeaking to his Father *Anchiſes*, when he was about to offer Sacrifice, argues thus:

Æneid. lib. 2.

Tu, genitor, cape ſacra manu patrióſque Penates;
Me bello à tanto digreſſum & cæde recenti
Attrectare nefas, donec me flumine vivo
Abluero.

And again in another place,

Occupat Æneas aditum, corpúſque recenti
Spargit aquâ.

And at the burial of *Miſenus*,

Æneid. 6.

Idem ter ſocios purâ circumtulit undâ,
Spargens rore levi, & ramo felicis olivæ,
Luſtravítque viros.

Tibullus alſo in his ſecond Book of Elegies,

Caſta placent Superis; pura cum veſte venite,
Et manibus puram ſumite fontis aquam.

There was a Water near *Porta Capena* holy to *Mercury*, wherewith the ancient *Romans* uſed with a Laurel-bough to beſprinkle themſelves, the Merchants eſpecially, for the purifying them from their ſins, eſpecially that of couzenage and lying. *Ovid* has deſcribed the Ceremony ſo lively and pleaſantly, and with ſo judicious a note of the ill effect of ſuch pretended Purifications for the corrupting mens manners, that I cannot abſtain from the tranſcribing the narration, though it be ſomething long.

Faſtor. lib. 5.

Eſt aqua Mercurii portæ vicina Capenæ:
Si juvat expertis credere, Numen habet.
Huc venit incinctus tunicâ Mercator, & urnâ
Purus ſuffuſâ, quam ferat, haurit aquam.
Uda ſit hinc Laurus; Lauro ſparguntur ab uda
Omnia quæ dominos ſunt habitura novos.
Spargit & ipſe ſuos lauro rorante capillos,
Et peragit ſolitâ fallere voce preces.
Ablue præteriti perjuria temporis, inquit;
Ablue præteritâ perfida verba fide.

Sive

Sive ego te feci teſtem, falſove citavi
Non audituri numina vana Jovis;
Sive Deum prudens alium Divámve fefelli;
Abſtulerint celeres improba verba Noti.
Da modò lucra mihi, da facto gaudia lucro,
Et face ut emptori verba dediſſe juvet.

That is, he deſires of *Mercury* that in virtue of this ſuperſtitious Devotion, and of beſprinkling himſelf with water ſacred to his Deity, he may cheat and grow rich with a chearful conſcience, and without the fear of the diſpleaſure of the Gods.

The examples of *Luſtral Water* are infinite, as alſo the imitation of this Superſtition exceeding frequent in the Church of *Rome*; in their waſhings and aſperſions with *Holy-Water*; and it is to be feared with as much Hypocriſie and ſecure trading in ſin upon a vain preſumption of the virtue of ſuch Superſtitious and imaginary Purifications, as the Poet has here deſcribed.

11. The *Tubiluſtria* or Hallowing of Trumpets has ſome conſiderable affinity with the Popiſh *Chriſtening of Bells*. But this Agreement would be ſtill more exact, if, as theſe *conſecrated Bells* are conceived to have a power to drive away evil Spirits by their ringing, ſo thoſe *Trumpets* to chace away Ghoſts and Spectres by being ſounded. But whether theſe *Trumpets* be underſtood or no to have ſuch a ſpecial virtue, the ringing of *braſs Inſtruments* with the aſſiſtence of *Holy-Water* is plainly declared to have it in *Ovid*'s *Faſti*,

Rurſus aquam tangit, Temeſæáque concrepat æra; Faſtor. lib. 5.
Et rogat ut tectis exeat umbra ſuis.

And that the ſound of Braſs, Pans or Cymbals, or be they what they will, was ſuperſtitiouſly thought by the Heathen to have a power againſt Witchcraft and Enchantment, which are the effects of that evil Fiend, *Tibullus* ſeems to intimate in that Diſtich,

Cantus & à curru Lunam deducere tentat; Lib. 1. Eleg. 8.
Et faceret, ſi non æra repulſa ſonent.

How near this comes to the Popiſh Superſtition of driving away evil Spirits by the jangling of *baptized Bells*, I leave to any to judge.

12. And now for their *Feſtivals*. What was Pope *Boniface* the Eighth's inſtituting a *Jubilee* every hundredth year but an imitation of the *Romans Ludi Seculares?* For otherwiſe if he had imitated *Moſes*, fifty years had been the Periodical diſtance of that Feſtival. But to note what is more general, ſinging and dancing and drinking and reeling were uſual concomitants of all the Pagan Holy-days.

Immemores noſtri feſtas duxere choreas.

And again in the ſame Poet,

Pars pedibus terram pulſant, & carmina dicunt.

Tibullus alſo deſcribes their Feſtivals from idleneſs and drinking till they ſtagger,

Vina diem celebrent, non feſtâ luce madere Lib. 2. Eleg. 1.
Eſt pudor; errantes & male ferre pedes.

Which *Eraſmus* in his Colloquies ſadly complains to be the mode of the

celebrating of the Feasts of the Saints in the Church of *Rome* in his time.

It was a custome among the Pagans in the solemnization of the Feasts of their Gods, *Deos induere*, as *Tertullian*'s phrase is, for some one or other to sustain the person or act the part of that God whose Feast they celebrated. That this custome also obtained in the Church of *Rome*, in the Festivals of their Saints, I have been particularly informed, some one acting the part of the Saint, to entertain the people with Pass-time, or a kinde of superstitious Merriment. See *Polydore Virgil de Rerum Inventoribus*, lib. 5. c. 2.

13. But to descend to and lightly pass over some few particular Festivals of the Heathens. The *fetching in of May*, as they call it, by the gamesome youth of both Sexes, what is it but an imitation of the *Romans Floralia*, (as *Polydore* has also observed) *apud quos* (saith he) *sic Flora, cunctorum fructuum Dea, mense Maio lascivè colebatur?* The *Cerealia* of the Pagans were celebrated in the night, the Priests running up and down with Torches in their hands. In imitation of this Superstition, *Polydore* saith that in *Umbria* and other parts of *Italy*, on the evening before the Calends of *March*, boies kindle fires in the field, and run up and down upon the lands with Torches of dry Reeds, *ut precantes fœcunditatem agrorum tum terrâ jam fœtum parturiente.* In their *Palilia* *Ovid*'s precept is in his *Fasti*,

De rerum Invent. lib. 5. ca. 2.

Lib. 5. cap. 2.

Fastor. lib. 4.

Pastor oves saturas ad prima crepuscula lustret:
Unda priùs spargat, virgáque verrat humum.

But this is but a Preparation to the Lustration of the Sheep; the chief Ceremony is behinde:

Cærulei fiant puro de sulphure fumi,
Tactáque fumanti sulphure balet ovis.

Which Lustration by *Fumigation* the Friars of S. *Antony* have changed into the *sprinkling of Holy-Water*, not upon *Sheep* onely, but *Horses* and *Oxen*, at a set time of the year. But they both agree in the superstitious expiation or lustration of dumb Creatures. The *leaping over certain Fires* they make on S. *John Baptist*'s day is a more exact imitation of the old Pagans leaping over their Fires at the above-named *Palilia* or Festival of *Pales*.

Fastor. lib. 4.

Móxque per ardentes stipulæ crepitantis acervos
Trajicias celeri strenua membra pede.

And this Roman *Hierophanta*, *Ovid*, tells the reason of it presently after;

Omnia purgat edax ignis——

So that it is plain that such customes as these that have been retained in the Church of *Rome* are but the footsteps of the Heathenish Superstitions and Purifications. Of which *Baptismal Spittle* it self seems to be a clear instance, as may appear from that passage in *Persius*,

Satyr. 2.

Ecce avia, aut metuens Divûm matertera, cunis
Exemit puerum, frontémque atque uda labella
Infami digito & lustralibus antè salivis
Expiat, urentes oculos inhibere perita:
Tunc manibus quatit, &c.

Such

Such marvellous virtue did the old Women of *Rome* deem to be in *Spittle* against Witchery and the approach of the Devil; which Ceremony they performed in the *Dies Lustricus* of the child, which is also called *Dies Nominalis*, they giving the child his Name that day; that this *Saliva lustralis* may the more completely answer to the *Baptismal Spittle* in the *Roman* Church. But this by the bye.

In the ancient *Saturnalia* the Masters waited on their Servants, entertaining them with good chear, as *L. Accius* records in his Verses:

——per agros urbésque ferè omnes
Exercent epulis læti, famulósque procurant
Quisque suos.——

From which *Polydors* notes that the custome at *Christmas* of making some one Servant a *Master of Misrule*, to whom both his Master and his Servants should obey, took its Original. In the *Quinquatria minora* or *Ludi Megalenses*, men ran up and down in Vizards madly and lasciviently, committing many immodesties. This wildness continued but a day or two in that ancient *Roman* Festival; but it is not onely imitated but outstripp'd in the *Romish* Church, in their *Carnaval*; that madness of committing outrages in Vizards (as if they could hide themselves under them from the sight of God) not lasting two daies, but two continual moneths in some places. At which time also they indulge excessively to themselves the intemperance of eating and drinking, as if they intended to make their bodies Cellars and Store-houses against the approaching Fast of *Lent*, that they might the better hold out against that Siege. Whence this *Carnaval* seems a conjoyning of those two leud Pagan Solemnities together, I mean their *Ludi Megalenses* and *Bacchanalia*. The foul and abominable miscarriages of which Festivals in unclean and impudent gestures, and all manner of obscenities of words or actions, though they be so great and so various, as it is above imagination to conceive to an ordinary man without the reading of the story of these Pagan Enormities, yet, as History from Eie-witnesses of the *Pagano-Christian Bacchanalia* does assure us, this *New Romanism* has out-gone *Old Rome* in all manner of impudent vileness in this Festival. So that the *Beast* is not onely *restored*, but grown stronger in this Joint.

De rerum Invent. lib. 5. ca. 2.

Polydor. de Invent. rerum, lib. 5. cap. 2.

I might goe on and observe what is answerable in the Church of *Rome* to the *Vinalia*, *Robigalia*, *Terminalia*, *Parentalia*, *Proserpinalia*, and other Feasts of the Gentiles; but this wood is so wide, that I may easilier lose my self in it then get through it.

14. But I will not omit that the Beast has some kinde of Revival even in their *Funerals* of the Dead.

Hinc tuba, candelæ, tandémque beatulus alto
Compositus lecto——

Pers. Satyr. 3.

That this Solemnity had also *Funeral Songs*, and that there were hired *Præfica* to move grief by their doleful modulations, is a thing that every one has taken notice of: but that pomp of carrying Torches is also lively set out by *Virgil*;

Æneid. 11.

Arcades ad portas ruere, & de more vetusto,
Funereas rapuere faces: lucet via longo

Ordine flammarum, & latè discriminat agros.

How near an imitation of this nocturnal Pomp the *modern Funerals of the Papists* are, the slowest phancy can discern. But I lay no great stress on such things.

15. It were too voluminous a business and needless to enter into an account of the several *Religious Orders* in the Old and New *Romanism*. It is enough to take notice that as there were several sorts of *Sodalities* of Priests, Male and Female, in the old Pagan Religion, devoted and dedicated some to *Mars*, some to *Venus*, some to *Vesta*, some to one Deity, others to another; so there are in the Church of *Rome* several Orders of Priests and Religious persons, some devoted to the service of one Saint, others to another, some to the service of the blessed Virgin, others of S. *Francis*, and so of the rest.

16. Onely we cannot omit the taking notice that *shorn Crowns* is no modern invention, but a Ceremony of the ancient Priests of *Isis* or *Diana*: nor the *Vow of Virginity* so late as to be appropriate to the Nuns of the now *Romane* Religion, since *Vesta*, *Apollo*, *Juno Argiva*, *Diana* and *Minerva*'s Priests were condemned to perpetual Virginity; and the Priests of *Cybele* the Mother of the Gods made sure of a constant Cœlibate by exacting their virilities. This I must confess is not imitated to that exactness in *New Rome*, but Chastity is vowed with so much confidence as if they had either made themselves *Eunuchs* in *Origen*'s literal sense, or else had been born *Eunuchs* for the Kingdom of God. But as they fall short of the *Galli*, so have they out-done the *Luperci* in their *Ninevites* and *Flagellants*, whose stripes are not laid upon them they meet, but upon themselves. This harsh self-severity therefore is rather to be fetch'd from *Ægypt* then *Old Rome*; the Sacrificers to *Isis* beating themselves while their Holocaust is burning; καιομένων δ' ἱρῶν τύπτονται πάντες, saith *Herodotus*: or else from the self-cruelty of the Priests of *Dea Syria*; or from the rigid discipline of *Diana* at *Lacedæmon*, who was not to be propitiated but by bloudy whippings, as I have elsewhere noted.

Mystery of Godliness, Book 3. Ch. 13.

17. There are so many Coincidencies of the Superstitions of the *Roman* Church with ancient Paganism, that it were a very tiresome task to endeavour the enumeration of the least part of them, and therefore I do here willingly break off the account. Onely I will not let slip one main Parallel that offers it self to my minde.

The Pagan Priests pretended to an Ἐποπτεία or Αὐτοψία, to be able to exhibit a presential sight of their Gods in the *Adyta* of their Temples. To which that of *Claudian* seems to have regard,

Claudian. de raptu *Proserpinæ*, lib. 1.

Jam mihi cernuntur trepidis delubra moveri
Sedibus, & clarum dispergere culmina lumen,
Adventum testata Dei.

Now I appeal to any indifferent judge whether the Papal *Transsubstantiation* and pretence of exhibiting a presential appearance of the very Person of Christ by virtue of their *Quinqueverbal* Charm, (as they make it) be not a very exquisite Imitation of this Pagan *Epoptia*. Christ, indeed, according to his Divinity is every-where, and by a special operation thereof may be said truly to be in some places and upon some occasions more then

then in an ordinary manner present: But to pretend to bring down the Humane and Bodily presence of Christ from Heaven into a Church or Chappel by a certain form of words, is to revive the Beast in that remarkable part of Pagan Imposture and Superstition which was called Ἐπιθεώσεις, or the calling down their Gods to exhibit their visible Presence to men.

18. I will conclude with one single comparison more, and that is of the Sacrifical Pomp of the Pagans with the Supplications or *Processions* of the Church of *Rome*, according as *Polydore Virgil* has described them both. De rerum Invent. lib. 6. c. 11.

The Pagans in their superstitious and idolatrous *Processionary* pomps carried the Images of their Gods, but for the better entertaining of the rude people there went also in this Procession a certain ludicrous Image which the Latines call *Citeria:* they ordinarily derive it from Κίτλα and ἰρῶν, alluding therein to the loquacity of the *Mag-Pie*; for this Image was made to snapper and chatter something like that Bird. *Quid ego cum illo dissertem amplius, quem ego denique credo in pompa vectitatum ire ludis pro Citeria?* They are the words of *Cato* against *M. Cæcilius*. *Plautus* makes mention of another formidable Idol that was carried in these superstitious shows, which he calls *Manducus*; *Quid si ad ludos me pro Manduco locem, quapropter clarè crepito dentibus?* For it was an huge ugly Image with a wide mouth riven up to the ears, and gaping horribly, and making a gnashing and snapping with its teeth to the great terrour of the simple. Of this *Mormo* is that of *Juvenal*, who saith that it scares the children of the Rusticks in their Mother's bosome, by its wide gapings:

—Cùm personæ pallentis hiatum
In gremio matris formidat rusticus Infans.

But afterwards there is a more continued Description of this Pagan superstitious pomp out of *Apuleius*. "Behold, saith he, the *Anteludia* of "this great Procession leisurely marching on. Here one playing the Soul-"dier with his sword and belt about him, there another acting the Hunts-"man with his short Coat girt close, with a wood-knife or faucheon at "his side, and hunting-pole in his hand. Another clad in purple acts the "Supreme Magistrate, and has the *Fasces* carried before him. I have seen "also, saith he, a tame Bear dressed up like a Lady, carried in an Horse-"litter, and an Ape with a woven cap on his head. But after these come "on with a slow pace the peculiar pomp of the *Goddess* herself, (sup-"pose *Diana* or the *Moon*) women dressed up in white clothing atten-"ding her in various gestures of pleasantry and mirth, with crowns of "flowers upon their heads, strewing the ground along as they went with "odoriferous herbs and flowers out of their laps, for the Processionary "pomp of the Goddess to pass over. And another great company of ei-"ther Sex followed with light Torches, Lamps, and Wax-candles. After "whom march on the Musicians sweetly playing on Flutes and Pipes; "and next to these a company of Dancers youthfully clothed in white "Apparrel bright and shining like snow. There were also Heralds, who "by Proclamation spoke to the people to give way, that the Pomp might "not be impeded by any rudeness or crowding, nor any look down out of "their windows upon them. Such were the Religious Pomps and Proces-sions of the ancient Pagans.

19. Let

19. Let us now transcribe the manner of certain *Processions* or Supplications of the Church of *Rome* out of the same *Polydore*, who could not be ignorant of those Rites. "In the Pomp, saith he, of our Supplications "or *Processions* there uses some ludicrous show to precede, as Ranks of "Souldiers, Horse and Foot, or some snapping and chattering Image, ridi- "culous and loquacious, or else gaping with wide chaps, and making a "gnashing noise with its teeth, very formidable to behold; with other "sportful sights, amongst which the ancient Prophets are personated, and "Boies with wings goe singing as if they were of the Heavenly Quire of "Angels: whom immediately follows a company of men and women "dancing after their Musick. Here one acts *David*, there another *Solo-* "*mon*: Some play the parts of Queens and Princesses, others of Hunts- "men. Beasts also are brought into the Pomp, and there an Ape or "Monkey, with a *Munmouth* Cap button'd up on one side, bestrides "some big Mastiff or bedwarfed Nag. There are also men carrying Tor- "ches in their hands, and Boies and Girls are forbid to look out of the "Windows. Besides, the Priests or some others sustain the persons or act "the parts of this or that Saint, they carrying also their Images or Re- "liques along with them in the Procession. The air also is filled with "odours as they goe, and the ground they pass over strew'd with flow- "ers. And lastly, to some is appointed the office of speaking to the people "to give way that the Pomp may march on without any impediment. Can there be one Egge more like to another then this *Romish Procession* is to the ancient superstitious Pomp of the Pagans? Wherefore *Polydore*'s inference is very solid and unexceptionable, *Ità Romani factitabant & aliæ pleræque gentes, à quibus ad nos ritus ejusmodi dubia procul manavit.*

20. Thus fully has this ancient Pagan Empire, the slain Beast, recovered into life again, and so completely is his Image made up by the counsel and direction of the *Two-horned* Beast or the *False Prophet*. Nor can I, while I consider it, but with bended knee adore that Divine Providence that watches so punctually over humane Affairs, and with all possible thanks and humility acknowledge the tender care and faithfulness of the Lord *Jesus Christ* our great Pastor, that has so exquisitely prefigured the state of the Church, and told us afore-hand how things would be with her for a time; that the truth of these Events may give us a more sure pledge of the certainty of her Restauration to her pristine Apostolical Purity, according as he has predicted in the same Prophetick Visions.

21. Truly this exact Symbolizing of the *Roman* Church in Idolatry and Superstition with the Pagan Empire, jointly considered with the abominable *Cruelty* against the true Members of Christ practised by them both, *their Interdiction of all civil Commerce* and the necessary supplies of life without joyning with them in Idolatrous Profession and Practice;

Non illis emendi quicquam
Aut vendendi copia,
Nec ipsam haurire aquam
Dabatur licentia,

Ante-

Antequam thurificarent
Deteſtandis Idolis;

which, as *Bede* complains, was the condition of the Primitive Chriſtians, that would not ſubmit to the Idolatries of Paganiſm, and which is the real fate of them under the Church of *Rome* that declare againſt their *Pagano-Chriſtianiſm*; nay, they make Inquiſition to take away the lives of poor harmleſs men, and hunt after the bloud of the innocent, and torture, rack, and burn with fire and fagot thoſe that refuſe to commit Idolatry with them: I ſay, the likeneſs and ſimilitude that the ſtate of the *Roman* Church bears to ancient Paganiſm in *Idolatry*, *Superſtition* and *Cruelty*, (to ſay nothing of their *lying Miracles* and *Impoſtures*,) is ſo complete, and the *Pagano-Chriſtian* Empire ſo lively an Image every way of that which was once purely Pagan, that I cannot but devoutly admire the exact veracity of theſe Divine Viſions in ſo material a Prediction; but withall wonder exceſſively, and am even amazed, at *Grotius*, when the event of things is ſo full and adequate, ſo fit and exquiſitely accommodate to this Interpretation of the Image of the Beaſt, that a man of his Wit and Learning ſhould content himſelf with one ſo petty, ſo forced, ſo impoſſible, ſo unprofitable, as that which he has made choice of, and which I will now more fully confute, after I have ſhew'd the weakneſs of *Ribera*'s Interpretation.

BOOK

BOOK II.

CHAP. I.

1. *The great Uſefulneſs of ſhewing the folly of* Ribera's *and* Grotius *his Expoſitions of theſe two Chapters of the* Apocalyps. 2. *That, according to* Ribera, *the Beaſt is the Devil.* 3. *The ſeven Kings the wicked Kings of the ſeven Ages of the world.* 4. *That five of theſe Ages were gone over in S.* John's *time, and that the Reign of Antichriſt is the ſeventh, and* Rome *Heathen the Whore.* 5. *The general Uſefulneſs of our Point-Expoſition.* 6. *That the Beaſt is not the Devil, proved there-from by ſeveral circumſtances: Nor the ſeven Heads ſeven ſuch Ages, by the deadly wound in the ſixth Head.* 7. *Nor the Whore* Rome *Heathen more then the Two-horned Beaſt.* 8. *That the Devil cannot be the* Beaſt that was, and is not, *&c. proved by arguments not leaning on our Point-Expoſition.* 9. *Farther proof from that part of his Name* [and yet is,] *with a Vindication of that reading.* 10. *A confutation of* Ribera's *Expoſition of the ſeven Heads from the groundleſneſs and exceptionableneſs of his diviſion of the duration of the world into ſeven Ages.* 11. *From the Ununitableneſs of the Kings of the Age into one Head.* 12. *From the Devil's eminency and ſuperiority over theſe Heads.* 13. *From the leaving neither room nor time for an eighth King.* 14. *From the diſproportionableneſs of the ſeventh Age of the world to the reſt, and eſpecially to the ſtrange Feats they ſay Antichriſt is then to atchieve.* 15. *And, laſtly, from the ſeven Hills neceſſarily appropriating thoſe ſeven Heads to the* Roman *Empire.* 16. *That theſe Expoſitions of* Ribera, *as alſo of the reſt of the Roman Interpreters, were very weak even in* Grotius *his own judgment, which ſet him upon minting new ones.*

1. HItherto we have laid out our pains in the fully demonſtrating what is the true and genuine ſenſe of theſe two chief Chapters of the *Apocalyps.* But becauſe the Hypocriſy and Unwillingneſs of thoſe whoſe Intereſt biaſſes them another way will be ready to ſhuffle off the weight and evidence of ſo plain a Demonſtration, in pretending that Learned men have given quite different Expoſitions of theſe Prophecies, and that therefore it is uncertain what they ſignify, I will bring in the two chiefeſt Expoſitours, and which the Church of *Rome* does moſt of all ſtick to and applaud herſelf in, I mean *Ribera* and *Grotius*; and ſhew plainly how fond, how forced, and indeed how impoſſible their Expoſitions are; that even prejudiced men themſelves may be aſhamed hereafter to take ſhelter in ſuch wretched ſubterfuges.

2. *Ribera's*

2. *Ribera*'s Expoſition of the *Beaſt with ſeven Heads and ten Horns, that was, and is not, and yet is*, and of *the Whore of Babylon* that rides on him, is briefly this. "The *Beaſt* is the *Devil*, conſidered in reference to his "condition of reigning or not reigning in the world. *In Beſtia non Dia-*"*bolus intelligitur, ſed Diabolus regnans.* Wherefore whereas it is ſaid, "*The Beaſt which thou ſaweſt, was, and is not*, he interprets it thus: The "Devil in the foregoing Ages before Chriſt was *Diabolus regnans*, but "in S. *Iohn*'s time he was not *Diabolus regnans*, becauſe then *the Prince* "*of this world was caſt out.* And therefore in this ſenſe he is ſaid to be "*the Beaſt that was, and is not*, but will be *Diabolus regnans* again in "Antichriſt, which is the Seventh Head, in whoſe reign he comes up a-"gain out of the bottomleſs pit.

3. "The Seven Kings are the wicked Kings of the Seven Ages of the "world, from *Adam* to the laſt Judgement. The firſt Age is from "*Adam* to *Noe*, in which *Cain* and the Giants are particularly taxed. "The ſecond from *Noe* to *Abraham*, wherein *Nimrod* is perſtringed. The "third from *Abraham* to *David*, wherein the Kings of *Ægypt* and other "people are noted for Perſecutours and Oppoſers of the People of God. "The fourth from *David* to the Captivity of *Babylon*, wherein the peo-"ple of the Jews were much afflicted by the Kings of *Aſſyria*. The "fifth from the Captivity of *Babylon* to the coming of Chriſt, wherein "they were much afflicted by the *Chaldeans* and *Greeks*. The ſixth "from the coming of Chriſt to the coming of *Antichriſt*, wherein the "Church has been much perſecuted by the *Roman* Emperours and by "the *Turks* and *Saracens*, and may be ſtill more by ſuch as may ariſe here-"after. The ſeventh from the coming of Antichriſt to the laſt Judg-"ment, wherein Antichriſt with his ten Horns, that is ten Kings, ſhall "perſecute the Church worſe then ever.

4. "Five of theſe Heads, that is, of theſe Ages with their wicked Kings, "were gone over in S. *Iohn*'s time: one Age was then and ſtill continues: "the other, that is the Seventh and Laſt, is not yet come, but when it is "once come, it muſt continue but a little while, that is to ſay, three "years and an half, or fourty two months; Antichriſt being that Beaſt in "the thirteenth Chapter, according as he interprets it. And laſtly, for "the Whore that rides this *Beaſt that was, and is not*, he ſays it is *Rome* "*Heathen*. This is a clear and faithfull Propoſall of *Ribera*'s Expoſition, as any one may ſee that will have recourſe to him upon the place. Let us now ſee how much or rather how little truth there is in it.

5. In the Examination whereof, as alſo of the following Expoſition, we may diſcern the Uſefulneſs of our demonſtrating ſo plainly That one and the ſame thing abſolutely is underſtood by the *Seven-headed Beaſt* in the Thirteenth Chapter and by the *Seven-headed Beaſt* in the Seventeenth, as alſo by the *Whore of Babylon* and the *Two-horned Beaſt*. For this even of it ſelf will eaſily detect the Trivialities and Faulterings of theſe Expoſitions.

6. That the *Beaſt that was, and is not*, cannot be *Regnum Diaboli* (as *Ribera* ſpeaks) *vel Diabolus regnans in mundo per ſua membra, qui ab initio ferè mundi regnare cœpit in hominibus*, is demonſtrable from the Beaſt with ſeven Heads in the thirteenth Chapter, which is the ſame Beaſt,

and whose time of continuance is but fourty two months. Which is a sign that *Ribera* is quite out of the story. For the same numericall Beast must have the same duration of time. Again, he makes the Beast in the Thirteenth Chapter to be *Antichrist*, but this the *Devil*: which is another faultering in his narration. But further, whenas the Beast in the Thirteenth Chapter is said to *come out of the Sea*, it is plain, according to the usual meaning of that Type in the Prophetick style, that it is a Body Politick consisting of Men: But how can the *Devil* be such with his dark Legions? they are not *Men*, but *Devils*, nor to be *led captive*, nor to be *killed with the sword*, as it is said of the Beast there mentioned. Moreover, the Dragon, that is, the Devil, is said to *deliver his forces to the Seven-headed Beast* in that Chapter; how then can the *Beast* be the *Devil*?

To all which you may adde, That the *Sixth* Head of the Beast in that Chapter is wounded to death, not to be healed till the Revival of the Beast and the Recovery of him in the *Seventh* Head. But how can the wicked Kings of the Sixth Age be said to be wounded to death, or the Beast not to revive till the Seventh Head, when the Church of Christ has been so dreadfully persecuted in the Primitive Times, and is to this very day so cruelly infested by the *Turks*, as heretofore by the *Saracens*? These actions are no signs of the Sixth Head being *wounded to death* more then the foregoing Heads, nor so much neither. Lastly, how can the Devil in this Seventeenth Chapter be the *Image of the restored Beast* that had received the deadly wound? For the Devil when he is again regnant will not *Pagano-christianize*, as I may so speak, but grosly Paganize, or Judaize, as our Adversaries confess; and therefore will not be an *Image*, but either the Thing it self, or not so much as an Image, but a Thing quite different.

7. And for the *Whore that rides on the Beast*, I might demand in what sense *Rome Heathen* has *two Horns like a Lamb*; with other such enquiries, which for brevity sake I omit. I will rather take notice how indecorous it is to phansy *Rome Heathen* to ride the Devil, whenas it is more proper to conceive her rid, that is to say, guided and acted and instigated by him.

8. But that *the Beast that was, and is not*, is not the Devil, we shall now evince by other arguments without relation to the Thirteenth Chapter. As, first, If the Devil be a Beast, that which makes him so is the wickedness of his nature, his persecutiveness of the Church of God, and his endeavour of erecting against him a Kingdom of Idolaters. Now the Devil has never ceased to be such from the beginning of the world to this very day. This is the very nature of the Beast, and his nature is not yet slain in him, nor ever was, nor ever will be. Wherefore it never was nor ever will be true of him, That he is *the Beast that was, and is not*. For to be regnant and then cease to be regnant, does not make him to be a Beast and then no Beast, but onely no regnant Beast. But that also is false, that he has yet at any time ceased to be a regnant Beast.

For till Christ came he reigned over all the World, excepting the Jews. After Christ came, he tyrannized over the Christians for about three hundred years. And after the Empire in a manner wholly turned Christian,

ſtian, yet the Kingdom of the Devil was no leſs then all the Habitable world beſides, in compariſon whereof the other is but a ſmall ſpot of ground; and yet what great ſlices have been pared off therefrom? Beſides his Rule in Chriſtendom it ſelf by ſuperinducing ſo univerſal a ſpirit of Antichriſtianiſm into it, conſiſting of groſs Idolatries and bloudy Perſecutions of the dear Servants of God. Now let any one conſider and ſay whether the Devil be *Beſtia non regnans*, or *regnans* in the world from Chriſt's time to this day: and how groundleſs an Interpretation this of *Ribera*'s is, that underſtands the *Beaſt that was, and is not*, of the Devil at large, and not of the *Roman* Empire in ſuch a ſenſe as we have expounded it.

For that it is the *Fourth Empire* which is the *Roman*, the *ten Horns* do plainly indicate, which are the Enſigns of the Fourth Beaſt in *Daniel*, which I think no man has been yet ſo groſly extravagant as to interpret of the Devil.

9. Beſides, this Beaſt is not onely ſtyled *The Beaſt that was, and is not*, but there is alſo added to his Title [*and yet is.*] Which whole Title cannot be true of the Devil regnant in Antichriſt's time according to *Ribera*'s ſenſe. For he being then regnant, he is the very ſame Devil in every reſpect, and a man cannot ſay he *is not* regnant, though it be then true that he *is*. So that part of the Title onely will agree to him, namely that *he was, and is*. Which is another plain detection of the falſneſs of *Ribera*'s Expoſition.

Nor is there any Evaſion in the various readings. For Copies generally have it, οὐκ ἔστι, καίπερ ὄντι. Which ſeems ſuch a contradiction, that it has made ſome leave out καίπερ ὄντι, and others turn it into ἐν παρέσται neither reaching the meaning of the Apoſtle. But ſeeing this reading we follow ſo generally obtains, notwithſtanding its ſeeming harſhneſs and contradictiouſneſs, it is an unexceptionable argument that it is the true and genuine reading indeed, and that merely the undubitable authentickneſs of Copies has made it bear down the other two readings which the over-much boldneſs and unskilfulneſs of ſome had ventured to caſt into the place of the true one.

10. Again, concerning his Expoſition of the *Seven Heads*, many things are to be objected. As firſt, That his dividing the whole duration of the World into Seven Ages is a thing groundleſs and merely arbitrarious, there being nothing either in Tradition or Scripture to countenance it. There is indeed an ancient Tradition of *Elias*, that divides the duration of the World into four parts, *Two thouſand years Vacuity, Two thouſand the Law*, and *Two thouſand the Meſſias*, and then the *great Sabbatiſm*. But of ſuch a diviſion as *Ribera* has made here there is no News nor Example in Antiquity. And in the ſteps he takes, he has very unmannerly troden over the head of *Moſes*, as if he was not a man great enough to be taken notice of amongſt the Joints of this Diviſion; whenas certainly he is one of the moſt eminent *Epocha's* of time, as appears by that Tradition of *Elias*, and therefore ought to have been mentioned before he came to *David*. As alſo *Enoch*, ſo famous for his Aſſumption into Heaven, his Birth ought to have been noted before he came to *Noe*. Beſides other as juſtifiable Diviſions which were eaſy to obſerve. But theſe ſhort intimations may

ſuffice to ſhew how lubricous and fictitious a Comment *Ribera*'s Expoſition is in this regard.

11. But, ſecondly, How can the Kings in each one of theſe Ages, having no ſubordination to one another, but being abſolute and abſolutely disjoin'd in their reſpective Kingdoms, or rather having no political Coordination or Correſpondence as Heads of one Body Politick, how can they make up *but one Head* for an Age? There is no warrant nor example of any ſuch thing in the Prophetick ſtyle. But if you will ſay they are *one Head*, becauſe they belong to one Body, the *Devil*, all the whole Succeſſion of wicked and perſecutive Kings throughout all theſe Ages will be *but one Head* upon this account, and ſo the Beaſt will have but One Head, not Seven. For diſtance of time and Succeſſion makes no difference of Heads nor Beaſts in the Prophetick ſtyle, but ſome diſtinction of nature in them.

12. Thirdly, It is very harſh and incongruous to make theſe wicked Kings the Heads of the Devil, whenas the Devil is their Prince and Head; he being above them both in his preeminency of Nature, as being an Angel, though but a wicked one, and they but wicked Men; as alſo by right of Juriſdiction, all thoſe that are Rebells to the Kingdom of God making an Acceſſion to the Kingdom of the Devil. So that the Expoſition in this reſpect is as harſh and prepoſterous as the painting of an Horſe with his Head on his *Coccyx*, and his Tail hanging down before his Breaſt.

Spectatum admiſſi riſum teneatis, amici?

13. Fourthly, If the Seven Kings be the wicked Kings of the Seven Ages of the world even to the very day of Judgment, what is that Eighth King? and what Age of the world will he be in? For there ſeems neither room nor time left for him. Why, truly *Ribera* has pitched upon a very ſubtil Merchant, who will inſinuate into all times and places (if it be poſſible) for his own advantage. *This Eighth King*, ſaith he, *is the Devil*. But the Devil, ſay I, is the Beaſt, according to his own Hypotheſis, and this Eighth is ſaid to be one of the Seven Heads. But how can one and the ſame be both the whole Beaſt, and yet but one of the Heads thereof? Wherefore it is plain that his Expoſition in this regard is againſt common ſenſe and the very firſt Notions of humane Underſtanding.

14. Fifthly, The Seventh Age of the world, which is the meaſure of the Reign of Antichriſt, is moſt ridiculouſly diſproportioned to the reſt, it being but three years and an half, as *Ribera* has computed it. Which yet were more tolerable, if it were well proportionated to thoſe great Exploits that Antichriſt is to doe in that ſhort ſpace. For he is to ſubdue all the World, or, if you will, the Ten Kings which they feign will be the Rulers over the whole World when Antichriſt begins to lay about him. For having firſt made an Expedition againſt Three Kings, namely, the King of *Ægypt*, the King of *Libya* and the King of *Æthiopia*, & overcome them and ſlain them, the other Seven ſhall ſubmit to him, and become the Seven Heads of Antichriſt, the firſt of which being mortally wounded in his ſervice, he ſhall miraculouſly raiſe him from the dead. Thus by a wonderfull Metamorphoſis have they changed the Ten Horns into Seven Heads, and made the Horns of Antichriſt to grow before the Heads. So pitifully are they put to it in their prevaricatory Expoſitions of the Oracles of God.

And

And not content to adorn this great Potentate with that one ſingle Miracle of raiſing the ſlain from the dead, they alſo allow him a power of literally bringing down fire from Heaven, and of making his own Statue to ſpeak. His Royal Palace they place in *Judæa*, and derive his Pedigree from the Tribe of *Dan*, and make his Throne the very Temple of God at *Jeruſalem*, and proclaim him the expected *Meſſias* of the *Jews*, to whom they are all to gather themſelves. He muſt beſiege *Rome*, and burn it, and call to himſelf the Nations from all the Quarters of the Earth, to conſpire the utter Extirpation of the Chriſtian Name from under the Cope of Heaven; and, as it ſeems, notwithſtanding all the vigilancy of the Pope and his whole Conclave of Cardinals and their active Emiſſaries and all the Forces of Chriſtendom, will in a manner wholly effect it: and all this, which is the Miracle of Miracles, within the ſpace of three years and an half. Nay, which is ſtill more miraculous, This *quadrimular Antichriſt* ſhall not onely over-run Chriſtendom, but ſubdue the *Grand Signior*, over-run the *Perſian*, make the *Tartarian Cham* ſubmit to him in the North, and extort Homage from the remoteſt Kingdoms of *Africa*. Which is ſuch a piece of Prophetick Fabuloſity as no man would ever vent in the moſt Romantick Hiſtory. So incredible therefore is this Expoſition of *Ribera* in this regard alſo concerning the Seven Heads of the Beaſt.

15. Sixthly and laſtly, To that Beaſt onely to whom the *Seven Hills* belong ſome way or other, can the *Seven Kings* appertain; for both are ſaid to be ſignifi'd by the *Seven Heads* of the Beaſt; and therefore both have a proper and peculiar reference to him: for they being his Typical Heads, to him muſt needs appertain what they are ſaid to typifie. But it is plain that the *Seven Hills* appertain to the *Roman* Beaſt, that is, to the *Roman* Empire: Therefore it is neceſſary that the *Seven Kings* likewiſe appertain thereunto. From whence it will follow, that theſe Kings cannot be the Kings of the Seven Ages of the world. For *Rome* was not built till about *Anno Mundi* 3200, when even the Fourth Age of the World, according to *Ribera*'s own reckoning, was almoſt expired. So impoſſible every way is this Expoſition of his, and againſt all ſenſe and reaſon. And yet it is the very beſt the *Romaniſts* have, and in which they think they have the ſafeſt ſhelter, as appears in *Cornelius à Lapide* and *Leſſius* his adhering thereto rather then any other they have hitherto lighted upon.

16. The weakneſs of all which Expoſitions *Grotius*, as it ſeems, friendly commiſerating, has minted one of a-new at his own Forge, which though we have elſe-where in ſome ſort examined already and found light and adulterate, yet it being a matter of ſo great moment, we will give it a ſecond Trial; wherein if it be again found manifeſtly falſe, and more fully detected to abound with groſs Incongruities and Impoſſibilities, I cannot imagine any thing omitted, for the giving us the greateſt aſſurance that any one can deſire of the truth of that Expoſition we have made of theſe Seventeenth and Thirteenth Chapters of the *Apocalyps*.

CHAP. II.

1. *What the meaning of the* Scarlet Beast with seven Heads and ten Horns, *and of the* Woman riding him, *is according to* Grotius. 2. *A Confutation of* Grotius *his Interpretation, out of our Point-Exposition.* 3. *Two main Grounds or necessary Supporters of* Grotius *his Interpretation: The one, That S.* John *reckons the Seven Heads beginning at* Claudius; *with the Confutation thereof.* 4. *The other, That this Vision was wrote in* Vespasian's *time, with a Discovery of the weakness and falseness of that Opinion.* 5. *That* Claudius *his banishing the* Jews *from* Rome *falls many degrees short of a proof, that* John *was then exiled into* Patmos: *And that* Impulsore Christo *in* Suetonius *does not so much as evince that any Christians were then expelled the City.* 6. *And if the Decree reached Christians, it does not strait follow that S.* John *was concerned therein.* 7. *An Answer to a Passage in* Epiphanius *alledged for S.* John's *Exile then.* 8. *An Answer to another alledged to the same purpose.* 9. *That* Epiphanius *his Testimony makes against* Grotius *his main Project.* 10. *That* Epiphanius *is but one single Father against the rest, and that the Testimony of* Irenæus *alone is far to be preferred before his.* 11. *An unexceptionable clearing of the sense of* Irenæus *his Testimony; and that the very detorsion of it will not serve* Grotius *his turn.* 12. *That there is not the least shadow of Probability that the* Apocalyps *was wrote before toward the end of* Domitian's *reign.* 13. *Proofs out of the* Apocalyps *it self, that it was not wrote before the Persecution under* Domitian. 14. *The great consequence of the clearing this Truth, it wholly subverting all* Grotius *his Interpretations of the* Seals *and* Trumpets *and all their* Synchronals.

1. LEt us therefore more accurately examine *Grotius* his Interpretation; the summe whereof is this: "The *Scarlet Beast* ridden by the *Whore* "*of Babylon* is the old *Roman* Idolatry guided and dispensed by the ancient "Ethnick *Roman* State or Domination, as he calls it. The Seven Heads "of the Beast are seven *Roman* Emperours, *Claudius, Nero, Galba, Otho,* "*Vitellius*; which five were fallen when S. *John* had this Vision, or at "the least wrote it, as *Grotius* supposes. But *Vespasian* was then reigning: "*Titus*, the seventh, was not yet come; and when he was come, he was to "continue but a while. But the *Beast that was, and is not*, and is the "*Eighth* King, and consequently an *Eighth* Head, that's *Domitian*, who, "as *Grotius* pretends, reigned first in his Father *Vespasian*'s absence, but "receding from the government of the Empire at *Vespasian*'s return, was "then *the Beast that was, but is not*, but was after to emerge and resume "the Empire again after *Vespasian* and *Titus* his reign, and to die a violent "death. The *Ten Horns*, he saith, are Ten Kings which were not as yet "(that is, in S. *John*'s time) *in fide & reverentia Imperii Romani*, but "should be for a time: And those, saith he, were the *Ostrogotthi, Wisi-*"*gotthi, Vandali, Gepidæ, Longobardi, Heruli, Burgundiones, Hunni,* "*Franci, Angli* five *Saxones.*

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2. These are the main strokes of *Grotius* his Interpretation of the Seventeenth Chapter of the *Apocalyps*: the general lineaments of which not answering to those of the Thirteenth, may make it upon that very account suspicable to those that duly consider what great presumption there is, or rather demonstration, that these two Chapters handle the very self-same things, but are so contrived, that the one may give light to the other.

Wherefore the Dragon in the Twelfth Chapter, with *seven Heads bearing seven Crowns*, (which plainly shew that the signification of *Kings*, not *Hills*, is there to be understood) being wounded to death in one of his Heads in that fight, and healed so that all wondred after him; I would demand of *Grotius*, which of these Emperours was wounded to death in a fight with *Michael*, and was then revived again to the wonder of the world. Again, there are but seven Kings in the Thirteenth Chapter; how come there to be eight in the Seventeenth? Thirdly, The eight Kings in the Seventeenth Chapter are all Idolatrous according to him, but the Inscription of Idolatry is onely upon seven Heads in the Thirteenth, which implies the Beast had no more then so. Of which things there can be no sense, unless according to such an Explication as I have already exhibited.

Furthermore, If the Beast in the Seventeenth Chapter be the *Roman* Pagan Idolatry, how comes it to continue but fourty two months in *Grotius* his sense? for that is the continuance of the *Seven-headed Beast* in the Thirteenth. Himself also acknowledges the Ten Horns of one Beast not to be the same with the Ten Horns of the other. I omit to note that *Dominatio Romana*, which he says is the *Babylonish Whore* in the Seventeenth Chapter, is not the same with *Magia* in the other Chapter; whenas notwithstanding I think it clear enough that the *Whore of Babylon* and the *Two-horned Beast* are the Types of one and the same thing. But this I confess may well seem too Magisterial to make my own Exposition, though never so true, a Rule for others. Wherefore I shall wholly release *Grotius* from any such unequal terms, and examine his Interpretations of these two Chapters of the *Apocalyps* upon free and common Principles, such as all men do appeal to.

3. And that, first, in a more general way, searching into the solidity of two main Grounds which he supposes: The one, *That S.* John *begins the reckoning of the seven Heads of the Beast from* Claudius; the other, *That this Vision of the Whore of* Babylon *and the Beast* that was, and is not, *was wrote by S.* John *in* Vespasian's *time*. Which Grounds are so necessary for his Interpretation, that without them it is not onely incongruous, but impossible; forasmuch as *Five* are said to be *fallen*, and *one to be*; &c. which therefore this Interpretation necessarily requires and implies to be *Vespasian*, and that he then was when this Vision was either seen or wrote. Wherefore his Reasons for these Grounds deserve a more diligent Examination.

For the first of which he alledges these two. First, That *Claudius* was the first persecuting Emperour, I mean that persecuted the Christians. Which yet is contrary to the whole stream of Antiquity, who fix the first Persecution upon *Nero*, omitting that expulsion of the *Jews* from *Rome* as a thing either inconsiderable, or as not properly appertaining to

the Christians as such, but as they were Jews. But so far as I see, *Caius*, the Predecessor of *Claudius*, afflicted both Jew and Christian more by his enormous Extravagancies then ever *Claudius* did, concerning which *Grotius* himself has wrote in his Notes upon 2 *Thess.* 2. *Mœror metúsque maximus & Judæorum & Christianorum plenum habuit effectum.* So that the *Epoche* might have begun at *Caligula* as well as *Claudius* according to this rate, which shews the Exposition to be but arbitrarious. Besides, if the *Epoche* begin at *Claudius* because a Persecutor, why did not the account break off where Persecution ceased? For *Galba*, *Otho*, *Vitellius*, *Titus* and *Vespasian* are none of them infamous for any persecution.

The other reason why this *Epoche* is fix'd on *Claudius* is, because S. *John* himself was banished into *Patmos* in *Claudius* his time, and therefore S. *John* accounts from the time of his Banishment, as *Ezekiel* from the *Epoche* of his Captivity. But this is a very weak Allegation. For *Ezekiel* did not compute the time from his particular Captivity, but from the Captivity of *Jeconiah*, as you may see again and again in *Gaspar Sanctius* upon *Ezekiel*. Besides that it is one thing for a man to compute what happened to himself, as *Ezekiel* did, from the time of his private Captivity, and another to reckon the succession of Kings or Emperours from so private an *Epoche*. And then, which is still worse, it is not at all probable that S. *John* was banished into *Patmos* in the reign of *Claudius*: not onely because he suffered not as a *Jew*, but as he was a witness of *Jesus*; but also because he has not set down that *Epoche*, which had been very necessary, and but ill omitted, if there were any such great stress lay upon it, as to assure us of the truth of the main Visions of the *Apocalyps*.

Adde to this, that S. *John* was not at *Rome*, and therefore unconcerned in this Edict of *Claudius*; and if he had been there, or where-ever else he was, there is no mention made of any confinement to places in these Expulsions. And we see that *Act.* 18. *Aquila* and *Priscilla*, that were expelled from *Rome*, abode securely enough in *Corinth*, to whom S. *Paul* joyned himself, and wrought on his Trade with them. And, lastly, it is against the whole current of Antiquity, *Irenæus*, *Origen*, *Tertullian*, *Eusebius*, *Hieronymus*, *Nicephorus*, *Victorinus*, *Primasius*, *Andreas* and *Aretas*, and against the universal suffrage of both Papists and Protestants, who with one voice declare that S. *John*'s Exile into *Patmos* was under *Domitian*. But I need not insist on these things so much for the present, sith the confutation of his second Ground will make this vanish also.

4. Which second Ground is, *That the Vision of the Whore and the Beast was wrote by S.* John *in* Vespasian's *time*. But unless it was seen then, it will not serve the turn; forasmuch as it is not the voice of S. *John*, but of the Angel, that says, *Five are fallen, and one is*, and therefore the Vision, as well as the writing thereof, must be in *Vespasian*'s time: And also in the Island *Patmos*, because once and for all at the beginning of this Book of Visions he saith, they happened to him in the Isle of *Patmos*, and never gives any other intimation throughout the whole Book: whence it is incredible but that they all befell him in that Retirement. Which things I note to meet with *Grotius* his supposition in his *De Antichristo*, That though S. *John* was banished into *Patmos* under *Claudius*, yet he was out

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of the Island in *Vespasian*'s time. From whence I would infer, that the Vision of the Whore and the Beast was not seen by *John* in *Vespasian*'s time. Which is the utter destruction of *Grotius* his Exposition, as I noted before.

5. And this alone of his own concession were enough to put an end to this Debate: but it being a matter of such great consequence, I shall insist a little larger upon it, and no less then demonstrate the utter insufficiency and weakness of this Ground of *Grotius*. Wherefore sticking close to the Catholick suffrage of Antiquity and of all Writers as well Protestants as Papists, let us again consider what reason *Grotius* has to exile S. *John* into *Patmos* in *Claudius* his time: for *Claudius* his expelling the Jews from *Rome* falls short of banishing *John* into *Patmos* by many degrees.

For, first, *Grotius* was to prove that by *Jews* are meant *Christians* in that place. For there are no contemptible reasons to induce one to believe that the *Jews*, not the *Christians*, are meant there. First, Because the *Christians* sought a Kingdom above, not on the Earth: but the *Jews* ran mad after such a Christ or *Messias* as would make them Masters of the World; and therefore they onely could seem dangerous in *Rome*, as whose Tumults tended to an Earthly Booty. Secondly, In the *Acts* this Edict of *Claudius* is mentioned as touching the *Jews* onely, and *Aquila* and *Priscilla*, as being *Jews*, (for there is not the least intimation of their being *Christians*) are said to depart from *Rome* to *Corinth*. Thirdly, The fresh remembrance of *Tiberius* his Edict against the Accusers of Christians might have still that influence upon the mind of his Successors, that so suddenly no such harsh Sentence should pass against them; especially they being a people, as I said, whose thoughts were on Heaven, did not lie at catch for things on Earth. And, lastly, None of the Ancients ever taxed *Claudius* for any injury done to the Christians; whenas if they had been banished, and S. *John* himself confined to *Patmos*, (which had been a very severe punishment, and to flesh and bloud little less tolerable then death) undoubtedly the Infamie of so great a Cruelty would have been transmitted to Posterity by the Church, and *Claudius* not escaped the brand of a Persecutor.

Nor do those words of *Suetonius* prove the Edict to belong to the Christians, *Claudius Judaeos impulsore Chresto tumultuantes Româ expulit*; but onely that there was an Edict against the *Jews*. For who can believe any weight in his asserting that they tumultuated *impulsore Chresto*, whenas Christ was not then alive on Earth, much less at *Rome*, to incense the *Jews* into Tumults: unless it was that the *Jews* were occasionally vext at the Christians in *Rome*, and made a great deal a-doe at their acknowledging such a *Messias* as was crucifi'd, and therefore of whom there was no hope of serving their turn for the regaining of their liberty and making them great men in this world. Wherefore there being such a stir with the *Jews* concerning their *Chrestus* or *Messias* against the *Christians*, uncertain Fame might make *Suetonius* phrase it so as he has: but this Inspection into the *Genius* of the *Jews* might cause *Claudius* to expel them out of the City, it may be, in favour of the *Christians*, as well

as

as for his own ſecurity. This paſſage in *Suetonius* is ſo far from determining this Edict to the *Chriſtians*, that *Oroſius* gives this judgment of it: *Utrùm contra Chriſtum tumultuantes Judæos coërceri & comprimi juſſerit, an etiam Chriſtianos ſimul, velut cognatæ religionis homines, voluerit expelli, nequaquam diſcernitur.* So little aſſurance is there that *Claudius* did any evil at all to the *Chriſtians* by that Edict mentioned in *Suetonius*.

Oroſ. lib. 7. cap. 6.

6. But ſuppoſe that Decree reached the Chriſtians alſo at *Rome*; it is but an arbitrarious ſurmiſe to think it reached to other parts of the Empire: and if to other parts of the Empire, it is not a Confinement, as I have above hinted, but a Baniſhment at large from ſome one certain place; and then onely of ſuch, it is moſt likely, as were in Tumults, or at leaſt from ſuch Towns where they might have cauſed Tumults; which was moſt unlikely in the place where S. *John* reſided, the ſweetneſs and peaceableneſs of whoſe ſpirit would tempt any diſcreet Governour to retain him, for the better keeping things in peace. And yet ſo extravagant is this ſuppoſition, that he is the *onely* man that is thus ſharply dealt with, nor can they produce an example of any one elſe thus baniſhed in *Claudius* his time; and yet all the Apoſtles certainly were buſie enough in doing their duties to propagate Chriſtianity in the Empire.

7. I but you will ſay, this Record of *Claudius* his expelling the *Jews* from *Rome*, being ſeconded with the Teſtimony of *Epiphanius*, who affirms him baniſhed into *Patmos* under the ſame Emperour, is ſuch a double cord as will not eaſily be broken: Which I would the eaſilier grant, if they had any ſtrength at all ſingle; as I have ſhew'd the firſt has none, and ſhall doe the like for the ſecond.

There are two places alledged out of *Epiphanius*: The one *Hæreſ.* 51. *Sect.* 33. where ſpeaking of S. *John*, he writes thus; Αὐτὸς ὁ προφητεύσαντος, ἐν χρόνοις Κλαυδίου Καίσαρος ἀνωτάτω, ὅτε εἰς τὴν Πάτμον ὑπῆρξεν, &c. But theſe words are not ſpoken definitively of S. *John*'s being in *Patmos* in *Claudius Cæſar*'s reign, but onely that he was in *Patmos* and did propheſie there: but for the time he ſays it was at the fartheſt in *Claudius* his reign; for that is the meaning of ὡς ἀνωτάτω, that it was the ſooneſt that he could be thought to propheſie in *Patmos*, as an *Exul* there; but he does not ſay abſolutely he propheſied then. So that it is a more lax and conjectural Affirmation concerning the time, and onely ſays that it is the utmoſt diſtance within which he may be thought to have propheſied; not denying but that the time of his Propheſying might be later, ſuppoſe in *Domitian*'s time. Of which *Petavius* is ſo confident, that he writes over againſt *Imperante Claudio* in the Text, this ſhort Marginal Note, *Mendoſè, pro Domitiano*; he taking it for granted that *Epiphanius* ſpeaks more definitively then I think he does. And I believe both *Grotius*, and others that cite the place to the ſame purpoſe with him, were aware of ſuch a ſenſe of ἀνωτάτω as I have hinted, which made them leave it out of their Citation, as weakening the force thereof.

Nor is it any Argument that *Epiphanius* does dogmatically define that S. *John* propheſied in *Claudius* his time, becauſe if he was not perſwaded of that opinion, he would have followed the ordinary one, as being fitter to uſe againſt the *Montaniſts*, that would derogate from the truth of the *Apocalyps*,

Apocalyps, by reason of the Epistle to the Church of *Thyatira*, which they pretend to be wrote before there was any Church there: for then the later written the better. But supposing the Father uncertain which was true, and not assured but that the *Montanists* would prove that there was no Church as yet at *Thyatira* in *Domitian*'s time neither; were there any likelihood that he would peremptorily pitch upon *Domitian*'s reign rather then of the other, or rather not decline both, and betake himself to some other Answer, as indeed he does? For he seems to be in love with the Objection thus circumstantiated, he gaining so much (as he conceives) upon the Objectors as by their own Supposition to make them acknowledge S. *John*, or the Author of this Book of Visions, to be really endued with the Spirit of Prophecie. Ἐὰν γὰρ εἴπωσιν, ὡς ἐν τῇ τότε ἐκκλησίᾳ ἐν Θυατείροις, δείκνυσι προφητεύσαντα τὸν Ἰωάννην *For if they say there was not a Church at* Thyatira *in being at that instant when S.* John *wrote, they plainly declare that S.* John *did prophesie and intimated afore-hand that there would be one.* Wherefore *Epiphanius* found little reason why he should, from the state of the present Controversie, chuse the ordinary opinion rather then that which is accounted his own.

8. The other place of *Epiphanius* is *Hæres.* 51. *Sect.* 12. where he tells us how S. *John* was impelled and constrained to write the Gospel by the instigation of the Holy Ghost; though he very much declined it διὰ δλάβειαν γὰρ παρενοχλούσην, yet he was forced by that impulse, and that in his old age, μετὰ ἐτῶν ἐνενήκοντα τῆς ἑαυτοῦ ζωῆς, μετὰ τὴν αὐτοῦ ἐκ τῆς Πάτμου ἐπάνοδον τὴν ἐπὶ Κλαυδίου γενομένην Καίσαρος. *when he was more then ninety years old, after his return out of* Patmos, *which happened in* Claudius *his time.* Where there is this adjection of the mention of his return from *Patmos* as a confirmation of the grandevity of the Apostle at that time.

Now let us see what service this *Magnus testis & Historiarum diligentissimus Inquisitor* (as *Grotius* calls him, as well as he does *Petavius* who so plainly contradicts him in this very point) can doe this learned Interpreter in the present case. For this passage, if there had been any force in the former, does quite obtund it, it shewing *Epiphanius* not at all diligent in Chronologie, (as *Alcazar* has also well observed) in making S. *John* above ninety years old in *Claudius* his time, whenas the common Tradition of the Church is, that he was very young when he entred upon his Apostleship. S. *Jerom* saith that Christ chose him when he was but a youth or child. *Baronius* makes him just twenty five years old at the Passion of our Saviour. The Scripture it self implies also that he was but young, in that Christ says to his Mother concerning *John*, *Woman, behold thy son*; which should imply that he was at least as young as our Saviour Christ, he being himself born of the Virgin when she was but of the age of fifteen, as *Nicephorus* relates out of an Epistle of *Euodius* Bishop of *Antioch*. But by *Epiphanius* his Chronologie S. *John* would be at least twenty years older then the Blessed Virgin, concerning whom notwithstanding Christ says to *John*, *Behold thy Mother*. And which is still worse, if S. *John* was ninety years old when he came out of *Patmos* under the reign of *Claudius*, it will run the Nativity of Christ near fourty years back,

back, and place it long before *Cyrenius* was Governour of *Syria*; foraſmuch as all men conceive S. *John* to be at leaſt as young as our Saviour, if not much younger.

Which Abſurdities detect *Epiphanius* not to be ſo great and unexceptionable a Witneſs in Hiſtory as *Grotius* would make him. And therefore *Petavius* again peremptorily ſets down in the Margin over againſt *Epiphanius* his ἐπάνοδον τ῀ ὅτι Κλαυδίῳ ϐᾳσιλεῖ Καίσαρος, *Sub Cocceio Nerva Joannes revocatur ab exilio*: Which certainly is the truth, and agrees with that time of S. *John*'s age which *Epiphanius* allots to him, when he wrote the Goſpel. For ſuppoſing him to be born about the ſame time our Saviour was, or a little later, this writing of the Goſpel will fall into the years of *Nerva*, or at leaſt ſome few years after *Domitian*, according as you ſhall finde it ſet down in Chronologies.

9. But ſuppoſing *Epiphanius* his Teſtimony of value in this caſe, the ſame *Epiphanius* that witneſſes *John* in *Patmos* under the reign of *Claudius*, witneſſes him out again in the ſame reign; which, as I have * already noted, ſpoils *Grotius* his Project, who would have S. *John* propheſy in *Veſpaſian*'s time, elſe all the fat is in the fire as touching the Interpretation of the Seventeenth Chapter of the *Apocalyps*. But I think I have plainly proved that there can be nothing gained out of *Epiphanius* for eſtabliſhing *Grotius* his conceit, theſe Paſſages of the Father being either but Conjectures or Inadvertencies, or elſe ſome lapſes of the Scribe, who wrote, it ſeems, more glibly the name of *Claudius* then of the other two Emperours; as it might appear in that ſecond Citation, S. *John* being indeed about that age when he came out of *Patmos* in *Cocceius Nerva* his time, but not in *Claudius*'s.

* Sect. 4.

10. So that *Grotius* has not ſo much as one Witneſs to countenance his new Invention; and if he had had this one, what is one to the whole ſtream of Antiquity and of the Churches? Nay, what is *Epiphanius* his Teſtimony compared with the Teſtimony of that one ſingle Father *Irenæus*, he living two hundred years nearer S. *John*'s time then *Epiphanius*, and who expreſly aſſerts, in *Euſebius*, that the *Apocalyps* was imparted to S. *John* at the end of *Domitian*'s reign? For ſpeaking of the Name of the Beaſt, he writes thus; Εἰ ἔδει ἀναφανδὸν ἐν τῷ νῦν καιρῷ κηρύττεσθαι τὸ ὄνομα αὐτοῦ, δι' ἐκείνου ἂν ἐῤῥέθη τοῦ καὶ τὴν ἀποκάλυψιν ἑωρακότος· οὐ γὰρ πρὸ πολλοῦ χρόνου ἑωράθη, ἀλλὰ σχεδὸν ἐπὶ τέλει Δομετιανοῦ ἀρχῆς, *If the name of the Beaſt had been openly to be divulged at this time, it would have been told by him that ſaw thoſe Viſions which under one collective Title are called* The Apocalyps: *For they were ſeen not long ſince at the end of* Domitian's *reign.*

11. This I doubt not but is the genuine ſenſe of theſe words, and that he ſpeaks not of the Viſion of the Beaſt alone under that name of the *Apocalyps*, but of the whole body of Viſions ſo called: Otherwiſe for diſtinctneſs ſake he would have ſaid, not τὴν ἀποκάλυψιν ἑωρακότος, but τὸν αὐτὸν ἀποκάλυψιν ἑωρακότος, eſpecially conſidering *Apocalypſis* had then paſſed into a known Title of this volume of Viſions. Beſides that the *Name of the Beaſt* was not ſeen by S. *John*, but the *Number of his Name*: And therefore whereas the Latine has it, *Antichriſti nomen per ipſum*

ipſum utique editum fuiſſet qui Apocalypſin videret, neque enim ante multum temporis viſum eſt; I ſhould eaſily believe that *viſum* got in for *viſa*, by the oſcitancy of the Scribe. For unleſs the Interpreter of *Irenæus* had underſtood [*qui Apocalypſin videret*] of the whole Collection of Viſions, and not of the Beaſt onely and his Name, he would have rather ſaid *Revelationem*, and for ſureneſs have added *ejus*, to make the ſenſe more diſtinct and determinate; *qui Revelationem ejus videret*. And laſtly, ſuppoſe this Teſtimony proved onely that the Viſion of the Thirteenth Chapter of the *Revelation* was ſeen at the end of *Domitian*'s reign, (which I have not the leaſt conceit of) it will not ſerve *Grotius* his turn, ſince this of the Seventeenth Chapter is later, both by order of ſituation in the *Apocalyps*, and alſo by nature. For it being the plaineſt Viſion concerning the Beaſt with ſeven Heads and ten Horns that was exhibited to S. *John*, and containing in it a *Key* for the right underſtanding the other, it ought to come laſt, the Comment being naturally later then the Text, according to common ſenſe and reaſon.

12. Wherefore ſeeing there is no proof at all that *Claudius* perſecuted the Chriſtians, much leſs that he exiled *John* into *Patmos*, but that *Domitian* was a notorious Perſecuter, and univerſal Antiquity atteſting that S. *John* was baniſhed into *Patmos* under him, and that there he received the *Apocalyps*; there is nothing to give a ſtop to the Concluſion, but that we may inferre that the whole Volume of thoſe Viſions was there wrote by him towards the latter end of *Domitian*'s reign, as *Irenæus* has affirmed, (the Second Perſecution beginning not till the tenth year of *Domitian*) I mean the latter end of his real and uncontrovertible reign, when he ſucceeded his Brother *Titus*, not that imaginary one in his Father's abſence, for he was not then truly Emperour. And though we ſhould admit he had two reigns; if the end of his reign be mentioned at large, as it is here in *Irenæus*, it muſt either ſignifie the end of all that time he reigned, or the end of his more notorious and confeſſed reign, which is here all one, and therefore moſt certainly underſtood. So that there is no avoiding the Authority of *Irenæus* by this ſleight. Not to adde that there is no Perſecution taken notice of in all *Veſpaſian*'s reign, and therefore no *Patmos* for S. *John*, and conſequently no Prophecy, as I have noted above. So that there is not the leaſt ſhadow of probability that the *Apocalyps* was wrote at any other time then in what *Irenæus* has declared it to be.

13. The *Apocalyps* it ſelf alſo witneſſes againſt this dream of S. *John*'s being in *Patmos* under *Claudius* his reign, in that general Preface to all the Viſions, *I John, who am alſo your brother and companion in tribulation, and in the Kingdom and Patience of Jeſus Chriſt*, &c. Which ſhews it was a time of great diſtreſs amongſt the Chriſtians and of ſmart Perſecution. Which was ſo to none but *John*, if this was in *Claudius* his time; at leaſt not in *Aſia*, to which Churches he writes.

But there is yet another more appoſite place for our purpoſe, I mean, the Martyrdome of *Antipas* Biſhop of the Church of *Pergamus*, who ſuffered under *Domitian* about the tenth year of his reign. That which I note as moſt remarkable in his ſtory is, That he was ſolicited by the Governour of the place to renounce Chriſtianity, becauſe it was but a Novelty, urging upon him ὅπτα φρεσβύτερα τιμώτερα the very ſame ar-

gument which the Papists use to seduce our modern *Antipæ* or Anti-papists. But that which I drive at is this; That the mention of *Antipas* his Martyrdome as past in the very beginning of this Book of Visions does plainly detect that they were all seen after the beginning of the second Persecution, which was under *Domitian*, and above twenty years after the destruction of *Jerusalem* by *Titus*. For that the Record of *Antipas* his Martyrdome is true, there can be no doubt, his mention in the *Apocalyps* engaging the Church to take more then ordinary notice of that Martyr. Nor can any After-figments concerning his suffering, I mean the manner of it, make the faith of the Church at all suspected concerning the time. So solid assurance is there every way that this Volume of *Apocalyptick* Visions was delivered to *John* in *Patmos* at the latter end of *Domitian*'s reign, and so convincing evidence on every side, that he must be Sceptical even to dotage that after due consideration can at all doubt of it.

14. The eviction of which truth I have thus copiously and industriously wrought out, because it does not onely lay flat to the ground all the Interpretations of *Grotius* in these *Thirteenth* and *Seventeenth* Chapters, but also all his Expositions of the *Seven Seals* and *Seven Trumpets*, and consequently of the whole Book of the *Apocalyps*. For he interprets the *Seals* and *Trumpets* of things that happened many years before this Prophecy: which makes the *Apocalyps* as good sense as if it were a Foretelling of things that were past; whenas the Preface to the whole Book runs expresly thus, *The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants ἃ δεῖ γενέσθαι ἐν τάχει, such things as are shortly to come to pass.* But according to *Grotius* his Interpretation of the *Seals* and *Trumpets*, which are a chief part of the Prophecy, and also of the *Battel betwixt Michael and the Dragon*, and several other Visions, the Preface should have run thus, *The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants what things came to pass some while ago.* Which things being also set down so *Ænigmatically*, as if he had a minde to hide what was plainly brought to light in actual Events, the Title might have been more properly the *Obvelation* or *Obscuration* then the *Revelation*. So fruitful is one Absurdity once admitted for the encrease and multiplying many others.

CHAP. III.

1. *That as* Grotius *has mis-timed these Visions, so his Interpretations are accordingly absurd and incongruous.* 2. *The groundlesness of his beginning the Compute of the Seven Heads at* Claudius, *and ending it in* Domitian. 3. *The dim-sightedness of the ancient Fathers that could not discern* Domitian *to be the* Beast that was, and is not, *though they stood so exceeding much nearer him then* Grotius. 4. *The trivialness and falsity of this Conceit of his.* 5. *The second, third and fourth Absurdities of* Grotius *his Exposition of this* Seventeenth *Chapter.* 6. *The fifth, sixth, seventh and eighth Absurdities.* 7. *The ninth, tenth, eleventh and twelfth.* 8. *The thirteenth, fourteenth, fifteenth and sixteenth Absurdities of his Exposition.*

1. Where-

1. WHerefore the Foundation of *Grotius* his Expoſitions being ſo falſe and ſlitting, and ſuch as cannot but ſhrink if it be hard preſſed upon, the ſtructure cannot be ſound, nor well ſhapen, but forced, diſtorted, and difform. For if Prophecy will fit as well thoſe times they aim not at as thoſe they do, they will be clouded with ſuch invincible obſcurity, that they will loſe both their uſefulneſs and authenticknefs.

We ſhall ſhew therefore that *Grotius*, as he has gone upon a falſe Ground, ſo his Expoſitions of theſe *Seventeenth* and *Thirteenth* Chapters are anſwerably harſh and unapplicable, and that he has left the plain road, and ruſh'd through hedge and ditch, and pulled up all fences, to gather a Noſegay of Flowers that both ſmell ill, and immediately wither in his hand in the very gathering of them.

2. Suppoſing then that the Viſions of the *Seventeenth* and *Thirteenth* Chapters were imparted to S. *John* in *Veſpaſian*'s time, (which yet to me is undoubtedly falſe) let us take this brief view of the Harſhneſſes and Incongruities of his Interpretation.

As firſt, Whereas he makes the *Seven Heads* of the Beaſt to be *Seven Emperours*, five whereof were gone in *Veſpaſian*'s time, namely *Claudius*, *Nero*, *Galba*, *Otho*, *Vitellius*; I have ſhewn already that there is no reaſon at all for his beginning his compute at *Claudius*, *John* neither being baniſhed in his reign, nor he being ſo ill an Emperour as his Predeceſſour *Caius Caligula*, and the Church reckoning not their Perſecutions before *Nero*, nor any complaint made of *Nero*'s ſucceſſours till *Domitian*, that theſe ſhould be ſuch *Heads of Blaſphemy* above the reſt of the Emperours. Whence it is a very groundleſs and fictitious thing to make but *five Heads* to have preceded *Veſpaſian*, whenas he was the tenth from *Julius Cæſar*; and then to take in but two of his ſucceſſours, *Titus* and *Domitian*, whenas at leaſt thirty ſucceeded him, in whoſe time were eight of the Perſecutions of the Chriſtians.

3. For which curt reckoning *Grotius* has no excuſe but that it falls ſo luckily to *Domitian*'s ſhare to be the *Beaſt that was, and is not, and yet is*; foraſmuch as he *had been* Emperour in his Father's abſence, *was not* when this Viſion was given, and *yet was*, to wit, in being, and ſhould *aſcend out of the bottomleſs pit again*, that is, be Emperour again, after his Father and Brother *Titus* his deceaſe. This is the matter in which *Grotius* ſo much applauds himſelf, to the great reproach of the ancient Fathers, who being ſo exceeding much more near to the time of *Domitian* then *Grotius*, could not for all that diſcern the fulfilling of this Prophecy in him: which therefore was, it ſhould ſeem, ever uſeleſs to the Church, being no premonition to them of any thing.

4. But to profeſs my own judgement freely concerning this Conceit, it ſeems to me to make the *Spirit of Prophecy* to affect the foretelling of pretty things rather then uſeful and weighty. But as I have already demonſtrated out of Chronology that this ſuppoſition of the time of the Viſion is falſe, (whereby the peculiar ſupport and recommendableneſs of the interpretation is quite taken away) ſo are there alſo ſeveral Inconcinnities in it, and even Hiſtorical Defects, and nothing but what is hard and ſuſpicable.

For, in the first place, I will deny that *Domitian* was ever really and truly Emperour in his Father's time, but that he was onely a pragmatical and active young man, and did, as his Father *Vespasian* complains, *terminos ætatis & concessa filio egredi*, that he went something beyond his tether; which he might doe without being Emperour, as also be saluted by that Title in Courtship by Flatterers. But a civil salutation is no Instalment into the Imperial Power; otherwise *Titus* had been also Emperour in his Father's time, whom the Souldiery, at his taking *Jerusalem*, did with an universal gratulatory Acclamation salute Emperour. Nay he wore a Diadem also at *Memphis* at the Consecration of the *Ægyptian Apis*, and great rumours and suspicions there were that he had seized on the Eastern part of the Empire against his Father. It were too voluminous a business to enter into History; but I doubt not but, laying all passages together, *Titus* will be found as much Emperour in his Father's time as *Domitian*, and rather much more, and therefore a fitter person to be the *Beast that was, and is not*, then *Domitian* in that regard. But neither of them fit, because neither of them were truly and really Emperours before their Father's decease.

Besides this, it is quite out of the road of the Prophetick style to call a *Single Person* a *Beast*, which in that style always signifies a *Body Politick*. And then to say *he is not*, because not Emperour, is hardly true; and that elegant contradiction, [*that he is not, and yet is*] so expounded, that he is a Man, though he be not an Emperour, is but a flat and dilute Opposition in comparison of that in the Exposition I have given thereof, in shewing that the Image of the Beast is the Beast and is not the Beast. But they could not say in *Vespasian*'s time, nor in *Domitian*'s own time, that *Domitian* was Emperour and yet not Emperour at once.

And, lastly, his *ascending out of the bottomless pit* is a Prophetick phrase, the same that to *ascend out of the Sea*, or the *multitude of Waters*, which is proper to *Bodies Politick*, they consisting of multitudes of men, but not fit to be said of a *Single Person*, no more then *Beast* in the Prophetick style is.

5. Secondly, The Angel's Interpretation of the *Heads of the Beast* is, that they are so many *Kings*, of which, saith *Grotius*, *Domitian* is the Eighth; αὐτὸς ὄγδοός ἐστιν, *He is the eighth King*. Wherefore *Domitian* is plainly and unavoidably the *eighth Head*, according to *Grotius* his Interpretation, and the fore-going Exposition of the Angel, which cannot be rejected. Whence it will follow that the Beast has *eight Heads*, which is point-blank against all the Visions of the Beast which exhibit him ever *Seven-headed*.

Thirdly, *Grotius* notwithstanding makes *Domitian* the Beast himself. Which is a thing impossible, that one and the same Being should be both the whole Beast and the Head of the Beast. Besides, how hard and vexed a sense, or rather how palpable a piece of Non-sense, will that be that shall pretend to make *Claudius*, *Nero*, *Galba*, *Otho*, *Vitellius*, *Vespasian* and *Titus* the Heads of *Domitian*, they being all of one equal Supremacy, I mean *Domitian* with those other seven foregoing *Cæsars*, and not in being when he was the Beast, and therefore impossible to be his Seven Heads?

Fourthly,

Fourthly, How wild a conceit again is it, to clap *Ten Horns* on this one Man or Beast *Domitian* his head some Ages after his ceasing to be, as I have else-where noted *Grotius* to doe, who makes these *Ten Horns* to be the *Ostrogotthi*, *Wisigotthi*, *Vandali*, *Gepidæ*, &c? Certainly it were requisite that *Domitian* were raised out of Hell again to live upon Earth, (as a late Essayer upon the *Apocalyps* imagines) to make this part of the Prophecie any thing at all applicable unto him. Whence the madness of *Grotius* his Exposition is more fully detected, that cannot be made out without the help of such incredible Extravagancies.

6. Fifthly, *The Beast that was, and is not*, is the very Beast which the *Whore* is said *to ride upon*, as is plain out of the Text: *The Beast which thou sawest, was, and is not*; and the *Whore* rode upon the Beast which he saw. Did therefore the *Whore* (which *Grotius* interprets *Dominatio Romana*) ride onely in *Domitian*'s time, and go on foot in the former and following Ages.

Sixthly, The Beast which *John* saw, *Grotius* first interprets the *Roman* Pagan Idolatry. But was this Beast so short-liv'd as to be included within the space of the reign of seven Emperours? or did this Beast live so long time without any Heads, then with seven successive Heads, and then for a long time without Heads again, that it should be called the *Beast with seven Heads* and no more?

Seventhly, To call *Idolatry* in the Abstract a *Beast*, is quite out of the Prophetick style; and to make one and the same Beast one while *Idolatry* and another while *Domitian*, is to change Substances into Accidents and Accidents into Substances, and to speak contradictiously to the expres Interpretation of the Angel himself, who says, *The Beast which thou sawest, was, and is not*, which in *Grotius* his way can be none but *Domitian*. Nor is there any subterfuge to be sought in a second *Henopœia* in this case: for that Figure is no shelter for bungles and shifts from Abstracts to Concretes in the same kind, but a handsom Repository for different matters significable by one Type; as is easie to be understood from what is declared concerning that Scheme.

Eighthly, If *Domitian* be the Beast and the *Whore* the *Roman* Power, then the *Roman* Power rides on *Domitian*'s back, as if *Domitian* were not the Head but the Body of the Empire, or, if you will, metamorphoz'd by this marvellous Interpretation into *Apuleius* his Ass for the *Roman* Power to ride on. But then again *Domitian* being chief of the *Roman* Power himself, he must by this account ride also upon himself, and make a wonderful Centaure, such as the deepest-witted Poets never so much as dream'd of.

7. Ninthly, If the *Whore* be the *Roman* Pagan Power, how can she be said to be the *Mother of Fornications*, and out of her Cup to intoxicate the Kings of the Earth with that kind of wickedness, whenas all the Earth, before the Empire was Christian, were Idolaters of themselves, and stored *Rome* her self with multifarious kinds of Idolatry? Which Objection neither *Grotius* nor any one else, with all the fetches they have, will be ever able to assoil.

Tenthly, This Inscription on the *Whore* of *Babylon*, *Babylon the Great*, Apoc. 17. 5.

the Mother of Fornications, cannot be underſtood of *Rome Heathen*, as *Grotius* would have it, becauſe there is prefixed [*Myſtery*] before it; which would be a ſorry Myſtery indeed, if it were onely a bare *Synecdoche*, and ſhould intimate no more then that *Rome Pagan* was another *Babylon*, that is to ſay, an Idolatrous City. O the depth of the Myſtery!

In the eleventh place, Thoſe *ten Kingdomes* which *Grotius* would inſinuate to be the *ten Horns*, were not Kingdoms *intra fines Imperii Romani*, as he ſpeaks, before the Converſion of the Empire to Chriſtianity, nay indeed before the ſubverſion of it, or diſcerption into many Kingdoms: how then could theſe *Kings give their Power to the Beaſt*; I mean not onely to *Domitian*, who is farther removed from them, but to the *Roman* Pagan Idolatry, which by this time of Diſcerption had ceaſed to be the Religion of the Empire? Or how can they be ſaid to *eat the fleſh of the Whore and burn her with fire*, whenas the City of *Rome* had ceaſed to be the Pagan Whore before theſe Kings were in being, much more before ſhe was aſſaulted and ſacked by *Totilas*, which was *Anno* 547. whenas Gentiliſm was caſt out and the Temples of their Idols demoliſhed all over the Empire about the year 399. the very next to that wherein (according to the Devil's miſtake upon his ſurvey of the proportion betwixt the *Inward* and *Outward* Court of the Temple) Chriſtianity was expected by the Heathens to expire?

Apocal. 17. 13.

Verſ. 16.

And again in the twelfth place, How can thoſe Ten Kings which *Grotius* aſſigns be ſaid to *fight againſt the Lamb* in his ſenſe, that is againſt Chriſtianity in the behalf of the *Roman* Pagan Idolatry, whenas the Empire had then become Chriſtian, and was not that Pagan Beaſt to whom they ſhould lend their aid and power againſt the preaching of the Goſpel? Was it a likely thing that ſuch ten Kings that were foes to Chriſtianity ſhould, as *Grotius* ſpeaks, *intra fines Imperii Romani Romanis ipſis concedentibus regnare?* So impoſſible is *Grotius* his Interpretation concerning the *ten Horns* every way.

Apoc. 17. 14.

8. In the thirteenth place, This deſtruction of *Babylon* is a perfect παναλήθεια, a full and final deſtruction, ſet out by the *caſting a Milſtone into the midſt of the Sea*. But none of *Grotius* his *Ten Kings* ever deſtroyed *Rome* in ſuch a manner.

Apoc. 18. 4.

In the fourteenth, That exhortation to the People of God *to goe out of Babylon, leſt they partake of her ſins*, can make no good ſenſe in *Totilas* his time. For would the Angel have all the Chriſtians leave the City of *Rome* in the year 546. and for ſeveral years upwards toward *Conſtantine*'s time, becauſe there might be ſome Pagan Idolaters ſtill amongſt them, and not rather keep the City, for the better ſuppreſſing Idolatry and quite extinguiſhing it, and not let it ſpread more by the receding of the hearty Chriſtians out of it? Truly this gloſs of *Grotius* is very ridiculous and incredible, that makes the Angel utter ſuch an irrational Exhortation.

Fifteenthly, If [*Come out of her, my people, leſt ye partake of her ſins*] be, as *Grotius* interprets, *Tu populemi, ubi apparuerit Totilæ exercitus, exite ad Baſilicas Apoſtolorum extra Urbem*, it will follow, that to have returned again into the City after *Totilas* was gone, had been to return into *Babylon* and partake of her ſins again. Which is a very vain and fond conceit.

9. Laſtly,

9. Laſtly, His interpreting that Inſtigation [*Reward her as ſhe has rewarded you*] to be made to *Totilas* and the *Goths*, is harſh and groundleſs. For what injury had *Rome* done to the *Goths?* but rather the Empire was injured by them. And therefore *Grotius* is ſenſible of the ill ſervice that Pronoun ὑμῖν does his Interpretation, and upon that account applauds a certain Manuſcript that has left it out, but not very loudly, it being ſo generally contradicted by other Copies. *Sed* ὑμῖν *abeſt in MS. non malè.*

CHAP. IV.

1. *That this Miſ-timing of Viſions muſt needs caſt* Grotius *into the like Abſurdities in interpreting the Thirteenth Chapter, and that his Expoſition of the firſt verſe thereof is guilty of at leaſt nine or ten.* 2. *Four groſs Contradictions in the ſecond.* 3. *As many Incongruities or Weakneſſes in the third.* 4. *As alſo in the fourth and fifth.* 5. *Two Abſurdities in the ſixth and ſeventh.* 6. *As many in the eighth.* 7. *Three Difficulties in the expoſition of the tenth verſe.* 8. *Five Incongruities in the eleventh.* 9. *His groſs Interpretation of the twelfth verſe.* 10. *Four Abſurdities in the thirteenth.* 11. *Eight Incongruities or Weakneſſes in his expoſitions on the fourteenth verſe.* 12. *Three in the fifteenth.* 13. *Three or four more in the ſixteenth and ſeventeenth.* 14. *And nine more in the eighteenth verſe.* 15. *The aſtoniſhing conſideration of the Abſurdneſs of* Grotius *his Expoſitions compared with his Parts and Learning.* 16. *An uſeful Illation from this weak performance of his, That all the Expoſitions of the Romaniſts upon theſe two Chapters are ſuperlatively frivolous and incredible.*

1. THus many Incongruities and Inconſiſtencies, that I may not ſay Impoſſibilities and Contradictions, are there in the Expoſition of this *Seventeenth* Chapter. Let us now ſee how ſucceſsful he is in the *Thirteenth:* where he taking the ſame liberty of applying the Prophecy to times it was never meant of, it will be a wonder if we finde not the Interpretation alike harſh and incongruous. Let us paſs therefore through the whole Chapter from verſe to verſe. Where

In the firſt, he makes the *Beaſt with ſeven Heads and ten Horns* to be the *Roman* Idolatry, whoſe Heads are ſeven Hills, and whoſe Horns are ten Kings, namely, of *Armenia, Thracia, Galatia, Pontus, Judæa, Arabia, Adiabena, Suevia, Alpes Cottiæ,* and *Alpes Idionni.* From which account notwithſtanding he varies in his ſecond Notations: And concerning which I will omit to note any thing farther, then that ſuch [1] petty Kings as ſome of them are, in compariſon of the *Roman* Empire eſpecially, could not well deſerve the name of the *Horns* thereof, and that in reference to Idolatry, [2] as if they were ſo peculiar Defenders of it. For there is no Hiſtory that mentions their goring any one ſo particularly and conſiderably in the behalf thereof; and *Judæa* is an unſutable Horn for an Idolatrous Head to wear. Beſides that their [3] *wearing of Crowns* ſeems too magnificent an orna-

ornament for them that are acknowledged (beſides the ſcantneſs of the Territories of ſome of them) to be Tributaries to the *Roman* State. So that the Invention ſeems ſomething faint touching theſe *Ten Kings*, and the Prophecy uſeleſs, they tending to no notice of any thing to the Church that might at any time be uſeful for them.

But now concerning the Beaſt it ſelf. Beſides that it is [4] not according to the Prophetick ſtyle to interpret a Beaſt to be a Vice but a Body Politick, how can the [5] *Roman* Idolatry be repreſented thereby, ſith it is ſaid to *aſcend out of the Sea*, which *Grotius* confeſſes to ſignifie *ortum habere?* But the *Roman* Idolatry could not be prefigured to S. *John* as a thing to ariſe hereafter, ſince it had been in the world ſo many Ages agoe, and did ſtill continue. Wherefore it was not to [6] begin with the fourty two moneths to come, nor was to end with them in *Grotius* his ſenſe. Nor did the Deifying of their *Cæſars* make a new Idolatry, no more then taking other Deities into their worſhip. Nor did that Idolatry [7] continue but fourty two moneths, as *Grotius* expounds *moneths* in this place; I ſay, neither the *Roman* Idolatry nor Cruelty continued but fourty two moneths: and therefore the Beaſt here deſcribed cannot be *Idololatria ferino more ſæviens* in that meaning *Grotius* would have it.

Adde to all this, That the making the *Seven Heads* to be the *Seven Hills of Rome* is a very unlikely Expoſition here, both becauſe in the foregoing Chapter theſe *Heads* are ſaid to be [8] *crowned*, which is not proper for *Hills*, and one of them in this Chapter to be [9] *wounded and healed again*, which is as little proper to theſe dead Heaps of Earth; as alſo it is very harſh to [10] clap on ſeven Heads and ten Horns in a Concrete ſenſe upon a Beaſt that is an Abſtract. Which is as harſh as to make the body of a Bull Redneſs in the Abſtract, and then to ſet a ſolid Head and Horns upon him of hard bone and fleſh, &c. If a man will be ſo curious as to count, he will finde *Grotius* his Interpretation guilty of at leaſt nine or ten Weakneſſes or Incongruities in this very firſt verſe. But we proceed.

2. In the ſecond, he makes *Claudius* the Body of this Beaſt which is *Panther-like*, and *Domitian* the Mouth thereof; then which nothing can be more extravagant. For this Beaſt with ſeven Heads and ten Horns he acknowledges to be the *Roman* Idolatry in the 17th Chapter alſo. Whence it will follow, [1] That *Claudius* is both the Body of the Beaſt and one of the Heads; and [2] *Domitian* both Body, Head and Mouth, as may appear from what was noted in the foregoing Chapter. And alſo, which is as harſh as any thing, *Claudius* being the Body of the Beaſt and *Domitian* the Mouth, [3] the Body will be without a Mouth for as many years as there are betwixt *Claudius* and *Domitian*'s reign, which was about fourty years. The [4] Dragon alſo *giving his power to the Beaſt and his Throne*, can be no Prophecy of the *Roman* Idolatrie's receiving of it, becauſe that was done many Ages before.

3. In the third, he makes the Head of the *Beaſt wounded to death* to be the *Capitol*, and the healing thereof the building of it up again by *Veſpaſian*; upon whoſe Coin was ſtamped *Roma reſurges*. [1] Now, firſt, I ſay that it is an hard Metaphor to ſay an Edifice of wood or ſtone is *wounded to death*, and then *healed*. But ſuppoſe the *Capitol* wounded, [2] the Hill was

not

not hurt, at least not wounded to death; so that unless there were seven *Capitols* as well as seven Hills, the Conceit will come off very hardly: but if you leave the *Capitol*, and take to the Hill, the Hill can no more be said to be wounded then a mans Head whose Hat is onely cut. Again, the main thing aimed at by *Grotius* in interpreting this *wounded Head* of the fall of the *Capital* is not true. [3] For Idolatry was not at all lessened by the fall of the *Capitol*, nor the fear of the *Romans* that the worship of Idols would fall after it, but that the Empire would be ruined by the incursion of the Northern Nations; and upon this account is that Omen inscribed upon *Vespasian*'s Coin, *Roma resurges*. And, lastly, whereas it is said that *all the world wondered after the Beast* upon the healing of his deadly wound, it is manifest that some [4] stranger thing then the building up the *Capitol* must be understood thereby. For was it any wonder to strike all the world, that the *Capitol* should be built up again by so rich a City and the Lady of the world? Truly the great wonder had been if they had not re-built it.

4. In the fourth, he interprets προσεκύνησαν τῷ θηρίῳ, *Idololatriæ inservierunt:* which is as if it were προσεκύνησαν τῇ εἰδωλολατρείᾳ, [1] *they worshipped Idolatry*. Which is a very hard phrase.

In the fifth, here *Domitian* is made the Mouth of the Beast, as was said before, and by attributing the reign of the Beast to him, [2] the whole Beast: and this because *Domitian*'s Persecution is supposed to be but three years & an half; for he began to persecute, saith *Grotius*, in the thirteenth year of his Reign, and was slain in the sixteenth. [3] But this does not prove that his Persecution was just three years and an half; and *Baronius* and other Chronologers place the beginning of that Persecution in the tenth year of his Reign. Besides, [4] the Text does not say, *He shall persecute three years and an half*, but *continue so long*. But *Domitian* continued above three years and an half, for he reigned sixteen years according to *Grotius* his own confession.

5. In the sixth and seventh, he makes *Domitian* still the Beast, and expounds [*And there was power given him over every Tribe, and People, and Language*] of the power of his Example to a more impudent exercise of Idolatry. That's one shift. Another is this, That in his reign the *Daci*, *Catti* and *Sarmatæ* were overcome, and the *Roman* Idolatry propagated thereby: as if it were a worse Idolatry then that of those Barbarians. But let any one judge if such a lank and improper sense as this can fill out the meaning of the Prophecie, which speaks of a [1] Political, not Moral, Power over the Nations, and of a thing as [2] new. But that the *Roman* Empire had such a large Dominion, was true in the reigns of the fore-going Emperours as well as in his.

6. In the eighth, here he makes the Beast, whom all (whose names are not in the Book of Life) do worship, to be in one Exposition *Domitian*, and that to [1] *worship* him is to imitate him in Idolatry and Cruelty; which is a very insipid sense, and without example in this case, and such as himself seems out of conceit with: And therefore in his after-Exposition *Domitian* is not the Beast, but Idolatry, as if to [2] worship Idolatry were a more tolerable phrase. But there must needs be this shifting and fridging when

when an Interpretation ſits ſo uneaſie on a Text as this does.

7. In the tenth, *If any one ſtrike with the ſword, he ſhall periſh by the ſword*; This he applies to *Domitian* who was ſtabbed by *Stephanus*. But it ſeems to be [1] moſt natural to conceive the menaces of *leading into captivity* and *periſhing by the ſword* ſpoke concerning the ſame party. And therefore *Captivity* being not underſtood of *Domitian*, that being *ſmitten by the ſword* is not underſtood of him; but that the Prophecie concerns a Body Politick, and not a Single Perſon. For the [2] *Patience and Faith of the Saints* ſeems alſo to imply a larger exerciſe of theſe vertues then the term of three years and an half would urge them to: as alſo there ſeems to be an Intimation of being [3] freed from their troubles after this Beaſt is vanquiſhed; but if *Domitian* be he, not the ſmalleſt part of them are over by his death, there being no fewer then eight grievous Perſecutions behind. Not to ſuggeſt that there was a greater affliction upon the Chriſtians in *Nero*'s time then in *Domitian*'s, whom *Tertullian* calls onely *Portionem Neronis*. And therefore the *Faith and Patience of the Saints* were moſt exerciſed then. Which further betrays the groundleſneſs and arbitrariouſneſs of *Grotius* his Expoſition.

8. In the eleventh, here he makes the *Beaſt with two Horns like a Lamb* to be Art Magick, and the *Two Horns* themſelves to be *Abſtinence from Meats*, and *Chaſtity* or *Abſtinence from Women*. Which he would have to be an imitation of Chriſtianity, and therefore to be called the *Horns of a Lamb*. But in that this Beaſt is ſaid *to ſpeak like a Dragon*, that it is imply'd that what he utters is for the honour of the Devil. In which Interpretation there are theſe flaws. 1. That the *Beaſt* is an *Art*, and not a *Body Politick*; which is againſt the Laws of the Prophetick ſtyle. 2. That the *Horns* are ſimulated Vertues, not Political powers ſeated in ſome men or other; which is the genuine meaning of *Horns* in the phraſe of the Prophets, and which is to be found firſt before we adjoyn any other ſecondary ſenſe to the Type. 3. *Vowed Cœlibate* and *Abſtinence from Meats* are ſo far from being the characteriſtical Vertues of Chriſtianity, that they are diſavowed by her, as being either Parts or Signs of the Great Apoſtaſie that was to ſeize the Church. 4. There ſeems plainly intimated a ſtrange contradiction and oppoſition in the Property of this Beaſt, That it looking ſo Chriſtian-like, ſhould ſpeak for the Devil: but if this Beaſt were *Magick*, it were ſtrange if it did not ſpeak the language of the Dragon. Laſtly, The times which *Grotius* fixes this Prophecie to, namely of *Domitian* and *Trajan*, do not agree with his conceit, theſe Emperours being no favourers of *Magick*; but the former rather a perſecutor of it, and of that very *Apollonius* whom he conceives to be eſpecially pointed at in this Prophecie.

9. In the twelfth, he makes the *Two-horned Beaſt's exerciſing all the power of the former Beaſt before him*, to ſignifie, that *Magick* alſo had her Sacrifices as well as Idolatry. But truly *Magick* though it had Sacrifices, yet they were clancular ones, as being ſo horrid and execrable. And *Philoſtratus* makes it his buſineſs ſeveral times to clear *Apollonius* from that ſuſpicion. Which is a ſign that *Magick* had not ſo open an exerciſe of its abhorred Sacrifices as this Text would import, if *Grotius* his Interpretation

tation were true. *Plinie* calls them *Sacra Prodigiosa*, and tells us that this sacrificing of men was taken away by a Decree of the Senate, bestowing this *Epiphonema* upon the *Roman* State for so doing; *Non satis æstimari poteſt quantum Romanis debeatur qui ſuſtulere monſtra, in quibus hominem occidere religioſum erat, mandi verò etiam ſalubertimum.* And this certainly is properly that *Magick* which was distinguishable from Pagan Idolatry simply so called, (which worshipped and invoked the Devil as well as the Magicians;) but such, as the *Roman* Idolatry would not suffer her to exercise her power in her sight upon any pretence. Nor did *Apollonius* exercise any such power, who being a *Pythagorean* abhorred all bloudy Sacrifices whatsoever. Hiſtor. Natur. lib. 30. cap. 1.

10. In the thirteenth, he interprets the *bringing down fire from Heaven* of that Lightning which happened at *Apollonius* his birth, and of that glimpse of Light that *Achilles* Ghost gave at his departure after *Apollonius* his conference with him by night at his Sepulchre. Which is a very frigid Exposition: For why should that Lightning which happened at *Apollonius* his birth be imputed to him as an effect of his Magick, [1] who was neither capable then of being a Magician nor any thing else? Besides that he was born before this Prophecie, as *Grotius* himself must needs according to his own account acknowledge and admit, and therefore upon [2] that ground the Interpretation is impossible. That glimpse of Light also which *Achilles* Ghost gave at his parting, that it should be the *causing fire to fall from Heaven*, is altogether incredible; [3] for this glimpse of Light was upon Earth where the Ghost was, did not fall from the Skie; besides, it was in [4] private, as the story in *Philostratus* will prove, not ἐνώπιον τῶν ἀνθρώπων, not *in the face or view of the world.*

11. In the fourteenth, he interprets the *making of an Image to the Beast*, of *Apollonius* his boasting that he had raised up the Ghost of *Achilles* in favour of Idolatry. But who ever expounded ποιῆσαι εἰκόνα (which is *to make an Image*, *Picture*, or *Statue*) to raise a Ghost? For supposing εἰκὼν would signifie so as *Umbra* in Latine, (of which notwithstanding I dare say there is no example) yet ποιῆσαι εἰκόνα would not be good sense; forasmuch as these *Umbræ* are not made by Magical Evocations, but made onely to appear. 2. He would not have said ποιῆσαι, which ordinarily signifies no more then ποιεῖν, but πεποιηκέναι, if it were a boast of something done already, and not a precept or command to doe something. 3. If the sense were λέγων πεποιηκέναι, it would have been said also, to continue the sense in the following verse, ᾧ ὃν ἐδόκει αὐτῷ δοῦναι, as any one will acknowledge that does but observe the contexture of the whole sentence. Lastly, whereas this conjuring up the Ghost of *Achilles* was to revive the Beast who had the deadly wound, as *Grotius* intimates, this clashes with what was acknowledged before, that this wound was healed in redifying the *Capitol*. Nor can this healing be naturally understood of any more then the first-mentioned wound which the Beast received in the Battel with *Michael*.

But *Grotius* distrusting the fitness of this Exposition, upon second thoughts forges another to adde to it, namely, That the Disciples of *Apollonius* caused a Statue to be erected to him. But if this be ποιῆσαι εἰκόνα

τῷ Διρίῳ,

τῷ θηρίῳ, *Apollonius* will prove the *Seven-headed Beast*, becauſe the Image is erected to him. 2. *Grotius* produces no Hiſtory that atteſts that certain Magicians, Diſciples of *Apollonius*, gave any ſuch order. 3. That expreſſion [*Saying to them that dwell upon Earth*] is too big for the private Inſtructions of any Diſciples of *Apollonius* to one ſingle Town or ſome few perſons therein. Laſtly, it is but a lank buſineſs to take notice of one ſingle Statue for Idolatry, when there were already innumerable numbers of them in the Empire.

12. In the fifteenth, he interprets the Two-horned Beaſt's *giving life* or *breath to the Image*, *ſo that it would ſpeak*, of *Apollonius* his Confabulation with *Achilles* Ghoſt, or of his Statue's ſpeaking. But ſuppoſe his Statue did ſpeak, (which yet *Philoſtratus*, who made it his buſineſs by travel and enquiry to know where *Apollonius* was buried, does not mention) it is not preſently to be imputed to *Magick*, ſince that Idol-garrulity is often noted in Hiſtory without any ſuch reflexion. 2. That *Image* that is here ſaid to ſpeak, is ſaid to give in charge *that they that would not worſhip the Image of the Beaſt ſhould be killed*; but there is no record of any ſuch Edict from either the Ghoſt of *Achilles* or the Statue of *Apollonius*, that they that would not worſhip their Images ſhould be killed. 3. But if the worſhipping of the Image of the Beaſt be underſtood of the Univerſality of Images or Idols; beſides that it is exceeding hard and extravagant to change that ſettled ſenſe of this word in which it had been uſed thrice before, that alſo will want proof, that either the Statue of *Apollonius* or Spectre of *Achilles* ever gave any command that they that would not worſhip Images ſhould be killed.

13. In the ſixteenth and ſeventeenth, Καὶ ποιεῖ πάντας ſeems moſt naturally to be ſpoken of the *Image of the Beaſt* in the fore-going verſe, of whom it was ſaid ᾧ ποιήσῃ, which was either the Ghoſt of *Achilles* or the Statue of *Apollonius*: here of a ſudden *Magia* is underſtood; which is but an harſh ſhift. But this *Magia* it is that makes all ranks of men to enter into ſome Religious Society or other, and in token thereof to receive either the mark of this or that God, as of a Thunder-bolt for *Jupiter*, an Ivy-leaf for *Bacchus*, an Helmet for *Mars*, a Trident for *Neptune*; or the Names of ſuch Gods, or the Number compriſed in their names, or elſe not to be permitted to buy or ſell.

But againſt this I urge, That the Mark of the Sealed is not a viſible puncture or ſtigmatiſm, and therefore it's likely that, in a Book ſo Symbolical as the *Apocalyps* is, *the Mark of the Beaſt* does not ſignifie ſo groſsly and literally. 2. Theſe Fraternities or Societies were not the procurement of *Apollonius* his Magick in *Trajan*'s time, they being in uſe long before. Laſtly, it is not credible, nor is there any Hiſtory to make it good, that no Pagan could buy nor ſell, unleſs he had ſome ſuch ſacred Stigmatiſm upon his body. So inadequate and groundleſs is this part of *Grotius* his Interpretation.

14. In the eighteenth, he makes *Ulpius Trajanus* to be him to whom the Number *666* belongs; but very groundleſsly, nay againſt all reaſon. For it is a mere miſtake in him to think that the *Number* is underſtood of the number of any mans name whatſoever, becauſe it is expreſly ſaid that

that it is *the Name of the Beast*: And *Ribera* takes away all occasion of any such errour, interpreting [*For it is the Number of a man*] according to the mind of *Aretas*, (or at least according to what he thought should have been his mind as well as his own) in quite another sense, *Numerus enim proprius hominis est, & intellectum habentis ac ratiocinantis est numerare.* 2. If it were the Number of a man, it being intended for the note of one most signally wicked and mischievous to the Church, why must it fall to *Trajan*'s share, when there were Emperours far worse then he, or rather when he was so very good an Emperour, and not so cruel a Persecutor of the Christians as several others were, but one that easily desisted being once rightly informed of things; who gained so much on the Christians themselves, that they thought he got to Heaven, and amongst the Heathens made up part of that auspicious Acclamation of the Senate to their *Cæsars*, *Felicior Augusto*, *Melior Trajano*? 3. What a leap is this to leave all the Seven Heads of the Beast, and pitch upon one that has not been in play all this while? 4. That also is very weak and suspicable, to find this number in his *Prænomen* or Fore-name, and not in his Name. 5. But far worse to fall short, or rather to misreckon, in the account; for assuredly in Οὔλπιος, write the final *Sigma* as you will, it being still a *Sigma*, it will have no other valor then 200: whence the whole summe of the Name will not be 666, but 860, as any one may see that will reckon: For that *Sigma* even in the end signifies 200, is plain in Νεῖλος, Ἰησοῦς, Λατεῖνος and several other examples. This is most certainly true, and there is no subterfuge at all to avoid it, as *Maresius*, *Grotius* his Antagonist, has fully made good against him; as he has indeed every where, in a manner, worsted him, though *Grotius* so unseemly contemns him, trampling him down into the durt under that uncivil Nick-name of *Borborita*. 6. The *Mark*, the *Name* and the *Number* belong all to one, wherefore if the *Number* be *Trajan*'s, the *Mark* must be his also. But might no body buy nor sell who had not his mark on their hand or fore-head? 7. *Here is wisedom, let him that has understanding count the Number of the Beast*, is such a Preface as implies another sort of numbering then the mere summing up the Numeral Letters of a Name into one summe. 8. To what purpose was this setting down the number 666 for the denoting of the Emperour *Ulpius Trajanus*, it never entring into any ones head that this number reflected upon him till *Grotius* hit upon it and mist it both at once? 9. And, lastly, if Οὔλπιος did contain in it just 666, (as it does most certainly 860) it would follow indeed that this would be no lett but that *Trajan* might be that former Beast in the Vision, according to *Grotius* his Exposition. But we are withall to remember that he had before made *Domitian* to be that Beast, and *Claudius*; so that a *Triumvirate* of Beasts is but *One* Beast. And not onely these *three* Varieties, but it must be *Idolatry* in the Abstract besides: which is grosly against our second Rule of rightly interpreting of Prophecies. Thus infinitely forced and distorted, nay, groundless, contradictious and inconsistent, is *Grotius* his Exposition of these two Chapters of the *Apocalyps* all along.

15. The consideration whereof has even cast me into an astonishment, that a Person of those admirable Parts and Learning, and, as I have been al-

ways prone to think, of great ingenuity, ſhould ever pleaſe himſelf in any ſuch performance as this; and I am more puzzled to find out the cauſe of this ſtrange Miſadventure of his, then of any *Phænomenon* of nature that ever ſollicited my thoughts. For to think he was in good earneſt in this Expoſition, and ſincerely delivered his judgment, his known skill and ſharpneſs of ſight in other things will not permit: Nor will that Ingenuity and Integrity I preſumed always to be in him ſuffer me to ſuſpect he would willingly and wittingly, in favour of a party, forge falſe gloſſes and adulterate the true meaning of the Oracles of God; there being, in my apprehenſion, nothing more abominable, then for a man whom God has bleſt with Parts and Learning and an honeſt Reputation amongſt men, to make uſe of all theſe againſt him that gave them, and for the ſerving of an Intereſt to doe ſo great a diſſervice to the Kingdom of Chriſt, as to hide the moſt concerning Truths thereof, by blinding the eyes of men by the interpoſing of the Idolized luſtre of his own Name betwixt thoſe Truths and them.

16. But I will not be too inquiſitive into what I cannot fathom. That which is more uſeful for us to conſider is this, That *Grotius*, a man of thoſe excellent Parts and Learning, and ſo throughly read in Hiſtory, and having alſo ſo great a zeal and reſolution to make good ſenſe of theſe Viſions in the behalf of the Church of *Rome*, and for that end taken to himſelf the liberty (even againſt the whole ſtream of Antiquity) to chop into ſuch Times as he thought made moſt for his turn; yet for all this having made ſo pitiful and impoſſible a piece of work of it, though certainly in his own judgment conſiderably better then any thing the Church of *Rome* had invented for her ſelf before; it is plain partly from hence, I mean, from *Grotius* his own judgment, who has by this new Invention antiquated and condemned all their precedent Expoſitions, and partly from our obſervation of the multifarious Incongruities and Impoſſibilities of his, that there is no Interpretation extant, againſt the main ſenſe of the Proteſtants, that is not ſuperlatively weak and frivolous, nay incredible and impoſſible.

CHAP. V.

1. The firſt Conſectary from our Point-Expoſition, with a Demonſtration of the truth thereof. 2. The great Uſefulneſs of the ſecond Conſectary for the peace and ſecurity of the Church. 3. The ſettled Notion of Long *and* Short. *4. A Demonſtration of the truth of this Conſectary. 5. The third, fourth, fifth and ſixth Conſectaries, together with their Proofs. 6. The Demonſtration of the ſeventh Conſectary, with an intimation of the ſpecial uſefulneſs thereof for the Peace of Chriſtendom. 7. The eighth Conſectary, with the Proof thereof. 8. The ninth Conſectary, with a copious Demonſtration of the truth thereof. 9. The truth of the tenth Conſectary, clearing the Proteſtants from Schiſm, plainly demonſtrated. 10. The eleventh Conſectary, with its Proof. 11. The Proof and notable Uſefulneſs of the twelfth Conſectary. 12. How clearly and*

and plainly that part of Antichriſtianiſm which conſiſts in Idolatry is prefigured and foretold in theſe Viſions, we have explained in our Joint-Expoſition.

1. WHerefore having cleared the coaſt of all Oppoſers, and made ſure of the right ſenſe of theſe two Chapters of the *Revelation*, there being nothing ſtrained nor forced in our Expoſition of them, but all according to the acknowledged Laws of *Prophetick* Interpretation in thoſe four Rules I have laid down, and the uſuall meaning of the *Symbols* noted in my *Prophetick Alphabet*; let us now take notice of ſome few, but weighty, *Conſectaries*, partly contained in, but neceſſarily flowing from, the continued and perpetual Firmneſs of our Joint-Expoſition of the ſaid Chapters. As firſt,

Conſect. I.

That the Fourty two months, by which the Continuance of the Seven-headed Beaſt with ten Horns, after the healing of his wounded Head, is prefigured, are not months of Days, but 1260 Years.

This does neceſſarily follow from our Joint-Expoſition, wherein we have clearly demonſtrated, That the *Beaſt whoſe deadly wound was healed*, and the *Beaſt that was, and is not, and yet is*, are one and the ſame Beaſt abſolutely and adequately, and therefore muſt of neceſſity have one and the ſame duration. But the Duration of the *Beaſt that was, and is not, and yet is*, cannot be 42 months literally underſtood: wherefore they muſt ſignify Symbolically, and be interpreted of *months of years*, as there are *weeks of years* in *Daniel*. Now that the duration of 42 months cannot be literally underſtood of the *Beaſt that was, and is not, and yet is*, is plain from hence, in that it is ſaid of the Seventh King that he *ſhould* * *ſtay but a ſhort ſpace*. Which muſt be a peculiar Property of him, and diſtinct both from the immediately preceding and immediately ſucceeding King. Which implies that both they ſhould ſtay longer then he. And yet that ſhort-lived King did continue about an hundred years at leaſt, as may appear by Hiſtory, and will be farther demonſtrated in the following Conſectary. Whence the *Beaſt that was, and is not*, muſt needs continue above three years and an half, nay above an hundred years. Which fourty two months having no fitneſs to typify, it is manifeſt that by theſe *months* are meant 1260 years. Which was the thing to be demonſtrated.

* Apocal. 17. 10.

See *Myſtery of Godlineſs*, Book 5. Ch. 15. Sect. 2.

Conſect. II.

That the Church was free from Idolatry and Antichriſtianiſm till about four hundred years after Chriſt.

2. This is a main Truth, and a mighty Bulwark againſt the rampant fury of many Fanatical Sects that would reform even to utter Confuſion, Deformity and Deſtruction, under pretence of calling any thing Idolatrous and Antichriſtian that does not ſtand with their own phancy. But this Conſectary is a Protection to the greateſt and moſt conſiderable Truths of Chriſtianity; there being a Subſcription, as it were, by the Finger of God to the general ſenſe of the Church concerning ſuch things as were then univerſally held or concluded in Councils, that they were neither Idolatrous nor Antichriſtian.

3. Now the truth of the Conſectary appears thus: The Seventh King, which is called ὁ ἄλλος, (and which I have proved to be the Emperours purely Chriſtian) it is ſaid of him that he muſt * *continue a ſhort ſpace*; which, unleſs the Prophecy ſpeaks altogether undeterminately and defines nothing thereby, muſt in reaſon be thought to be about a third part of that ſpace which this Expreſſion intimates to be *long*. For *Short* and *Long* are not abſolute terms, but relative or comparative, and are two Extremes which imply a Middle. Wherefore we cannot better ſettle the determinate *Idea* of them then by ſuppoſing a Line divided into three equal parts, and to look upon the whole Line as the Subject of *Longneſs*, two thirds of the Line as the Subject of *Mediocrity*, and one third of *Shortneſs*. From whence we may gather univerſally what proportion (to ſpeak accurately and Mathematically) *Short* and *Long* muſt bear the one to the other: That in ſtrictneſs of Notion, that which is juſt the third part of the other, is ſhort in compariſon of it; but in common uſe of ſpeech, though it be ſomething more or leſs, it will break no ſquares.

* Apoc. 17. 10.

There muſt either be ſome ſuch way as this to ſettle this Notion, or elſe *Short* and *Long* will ſignify nothing, but be words ſpoke at random, unleſs it be in ſuch caſes as there is a known meaſure of *Mediocrity*; as when we ſay a *tall* man or a *low* man, where it is taken for granted that a *middle ſtature* is ſo many foot and no more. Having ſeriouſly conſidered the neceſſity of ſome determinate Notion of theſe two terms, and how naturally they fall into this proportion, I could not but conſent to ſo plain a Conviction, though I might juſtly ſeem prejudiced againſt it by what I have wrote elſewhere concerning μικρὸν χρόνον, but I had not then ſo accurately weighed the matter.

Myſtery of Godlineſs, Book 5. Ch. 16. Sect. 9.

4. Admitting therefore that to be the genuine ſenſe of theſe terms of *Short* and *Long* which I have propounded, and comparing the continuance of the Seventh King with the continuance of the Sixth, that is to ſay, of the *Pagan Cæſars*, which from *Julius* to *Conſtantine* is about 360 years; it is plain that the continuance of the Seventh King, that is, of the *Chriſtian Cæſars*, muſt be 120 years or thereabout: which added to *Ann. Chriſti* 312, when *Conſtantine* was converted to Chriſtianity, make 432 years. Which I would not pronounce to be ſo defined as to underſtand a Mathematical accuracy in the proportion of *Short* and *Long*, but with ſome latitude, ſuch as befits the uſe of common ſpeech in ſuch Expreſſions; though it be neceſſary to have recourſe to this Mathematical *Idea*, that we may judge whether the uſe of theſe terms be tolerable or extravagant. But what I leave more laxe here will be more particularly bounded in the Proportion of the *Inward* and *Outward* Court of the Temple; which will gird in this time a little within 400 years, but ſo as this preſent way of Compute will be very flexible and obedient to it. For ſuppoſing the Short term, viz. 120, ſubdivided into three degrees or parts, any thing above two thirds thereof may rationally be deemed *Short* in the firſt degree of Compariſon. And we are to remember that the Duration of the Beaſt reſtored is computed by *Months of years*, which, as I have above noted, intimates a latitude no leſs then any thing within thirty in the compu-

computation of these *Epocha's*; the pinching of things to a year's coincidence being of no usefulness in these long Periods, nor in the nature of the things that are predicted, and therefore not affected nor intended by that Spirit that dictated these Prophecies. Which I doubt not but is a very solid and true Observation. Wherefore it is plain enough that the Churche's lapse into Antichristianism was not till about four hundred years after Christ, the reign of the Seventh King not expiring till then.

Consect. III.

That the Reign of Antichrist is comprised within the compass of 1260 *years or thereabout.*

5. For thus long is the Empire to continue Idolatrous, as is evident out of our Joint-Exposition and the first Consectary thereof. But it is in a manner impossible for the Empire to continue Idolatrous any longer then the Idolatrous Clergy thereof rides it and guides it, which is the *Whore* or the *Two-horned Beast*, and these Types the Types or Symbols of Antichrist: Which we shall farther prove to synchronize with the Ten-horned Beast, that is, with the Pagano-Christian Empire, in the following Chapter.

Consect. IV.

That Antichrist is long since entred into the World, and has reigned about twelve hundred years already.

The truth of this Consectary is evident from the second, wherein is shewn that ὁ ἄπ◎, or the succession of the purely Christian *Cæsars*, was not above 120 years or thereabout. Which added to the year of *Constantine*'s Conversion, 312, make up 432. From about that time Antichrist began his reign, and therefore has reigned at least twelve hundred years already.

Consect. V.

That according to Prophetical Compute the Ruine of Antichrist is near, and that nothing can retard it but the Sinfulness, Hypocrisy and Factiousness of the Reformed Churches; and that therefore that voice of Him that cried in the Wilderness, Repent, for the Kingdom of God is at hand, *is again very seasonable in this our Age.*

This Consectary is exceeding plain from the three Consectaries immediately going before, nor is it needfull to adde any thing to the farther clearing it. Onely see, if you will, my *Mystery of Godliness*, Book 5. Chap. 17. Sect. 10.

Consect. VI.

That the Roman *Empire divided into Ten Kingdoms is the Seat of Antichrist.*

This is directly contained in our Joint-Exposition; the *Beast with ten Horns* being there proved to be the *Roman* Empire thus divided. And *the Whore*, which is *Antichrist*, is said to sit upon this Beast, and the *Two-horned Beast* to be the Idolatrizing Clergy of the Empire under those two Imperial Patriarchates of *Rome* and *Constantinople*; as also the *Whore* and the *Two-horned Beast* are proved to be all one. Which fully make good this sixth Consectary.

Conſect. VII.

That the Ruine of the Fourth Monarchy, and the Introducing of the Fifth, which is the Kingdome of the Saints of the moſt High, as Daniel *calls it, does not imply warrs and ſpoil and the invading of the rights of any Prince or People, according to the tenour of the Prophetick ſtyle, but merely the renewing of the Empire into an Evangelical Purity in Doctrine and Worſhip and in Chriſtian Life.*

6. This plainly appears out of our Joint-Expoſition, where it is manifeſt that the Beaſt, which is the *Roman* Monarchy, is ſaid to be ſlain and not to be *in rerum natura*, merely becauſe the Pagan Idolatry was expelled out of it, or ceaſed to be the Religion of the Empire; and that the Beaſt was revived from the dead and brought into Being again, merely by re-introducing Idolatry again into the Empire, and by Paganizing upon the Objects of Chriſtianity. Which may be alſo farther confirmed from the ſixth Seal, where Heaven and Earth ſeem to fall together, and the whole Political Univerſe to be diſſolved, and yet the *Roman* Empire it ſelf ſtood ſtill in Being, onely there was a change from Paganiſm to the Chriſtian Faith. Of which ſixth Seal Mr. *Mede* himſelf notes thus: *Jam verò Mutationis hujuſce Objectum eſt Imperium Romanum; at non quà politicè à Cæſaribus gubernatum, ſed quà Satanæ principi ejúſque Angelis Dæmonibus religioſo nomine ſubditum.*

Wherefore it is evident that according to the Prophetick ſtyle this Fourth Idolatrous Monarchy may be deſtroyed by the mere extermination of Idolatry out of it again and whatſoever is Antichriſtian, and that thereupon *ipſo facto* the true Kingdome of the Saints of the moſt High begins, though not an hair of any mans head falls to the ground, nor any Prince or Subject be injured in any of their Rights or Poſſeſſions. This Conſectary is exceeding plain, and as highly uſeful for the aſſwaging that furious heat in ſome kinde of Fanaticks that expect ſuch a Kingdome of the Saints as the *Jews* did a *Meſsias*, one that would ſerve their temporal Advantage. But the love of the world has blinded both their judgements alike.

Conſect. VIII.

That no Expoſition of the Seventeenth Chapter of the Apocalyps, *that makes not ὁ ἄλλος, or the Seventh King, purely Chriſtian, can be true and perfect.*

7. This will eaſily appear if we conſider that wonderful Harmony which is found, upon this ſuppoſition, betwixt the Thirteenth and Seventeenth Chapters; where the Beaſt is ſaid *to be ſlain*, in one of them, and to *ceaſe to be*, in the other; to be the *revived Image of the Beaſt*, in one, and the *Beaſt that was, is not, and yet is*, in the other. That though there be *eight Kings*, yet there are but *ſeven Heads* of the Beaſt, which nothing can ſalve but this Hypotheſis. For while the ὁ ἄλλος reigned, the Beaſt was not. But if that Head was not purely Chriſtian but Idolatrous, the Beaſt was ſtill in Being, and had eight Heads in the computation of the Angel himſelf. But it is plain that there is ſuppoſed in the Beaſt a ceaſing to be, from thoſe words, *Was, and is not, and ſhall aſcend out of the bottomleſs Pit*; which that excellent Interpreter Mr. *Mede* has failed to give their genuine ſenſe for want of this ſuppoſition. For he ſaith, it may be

ſaid

said of this Beast, and that in S. *John*'s time, *& jam olim eam fuisse, nec-dum tamen natam esse:* which to an unprejudiced minde must needs sound very harshly applied to the words of the Text. For no man will say of a thing still in Being, *It was*, much less adde, *and is not.* Such an harshness as this grates so hard upon my senses, that if I could not understand the Prophecy without such violence against the ordinary meaning of words, I should be much dis-heartened from giving my assent. But Mr. *Mede* has done so singularly well in other things, that we may well excuse him in this. See Preface Sect. 7, 8, 9.

Consect. IX.

That the Whore of Babylon sits not now at Constantinople, *but that* Old Rome *is, if we may so speak, her Seat Imperial.*

8. The truth of this Consectary appears from several Conclusions in our Joint-Exposition. 1. That the *Whore of Babylon* rides upon the *Roman* Empire, and guides and governs it in matters of Religion; which is not true of the *Turk* at *Constantinople.* 2. The Whore sits upon that Seven-hill'd City that was, as it were, the Lady of the World in Saint *John*'s time, (that is given as the surest character of her Seat,) which we know *Constantinople* then was not. 3. The Name of the Beast is found to be Λατεῖνος, which Beast with two Horns being the same with the Whore, it is plain that this Whore is seated in *Italy.* And though Bishop *Mountague* has shewed his wit and pleasantry in finding the number *666* in Μαομέτις, yet I think he did it onely to sport with his despised Opposers, and to play upon their ignorance. For how can *666* be supposed to be meant for the Name of *Mahomet*, whose Name is wrote so variously in Greek Historians? For in *Nicetas* he is called Μωάμεθ, in *Chalcocondylas* Μεχμέτης, in *Joannes Cantacuzenus* Μαχέμετ, in *Ducas Michael* Μιχεμετ, and lastly in *Joannes Cananus* Μωάμεθ and Μαχεμέτης: but Μαομέτις he is no where called that I can meet with, nor is it likely that his name would end in τις, but της. So that I suspect that it is onely a witty *Commentum* of the Bishop's to make himself merry withall. 4. The famousness of the *Seven Hills* at *Rome* does so drown the notice of the other, that it is not likely but they are, though not onely, yet chiefly aimed at in the description of the Seat of the *Whore.* But if one of the Cities onely were aimed at, it were intolerable to conceit that the Prophecy is so lubricous and defective, as, when there were two Cities, the one exceeding famous for her Seven Hills, the other so little famous, that it is frequently question'd whether she has Seven Hills or no, that it should understand this latter by the Seven-hilled City and not the former, there being no intimation in the Text given to understand it of the latter, or any way to determine it thereto. 5. The *Whore* or *Antichrist* that sits on the Seven Hills was many hundred years, as appears by the fourth Consectary, before the *Turk* was Master of *Constantinople*, which happened not passing two hundred years ago; so that Antichrist it should seem sat a thousand years besides the cushion. 6. Upon the fore-head of the *Whore* of *Babylon* is written *Mystery*; but the *Turk* is an open and professed Enemy of Christians. 7. And lastly, The *Whore* or *Antichrist* is the debaucher of the Empire with Idolatry and the worshipping of Idols; the *Turk*

a deſtroyer of them. So fond is their conceit that can imagine the *Turk* to be the *Antichriſt* prefigured in the *Apocalyps*.

Conſect. X.

That the Church of England *or any other* Proteſtant *Churche's departing from the Church of* Rome, *is no Schiſm.*

9. This is plain at firſt ſight out of our Joint-Expoſition. Nor can it be *Schiſm* to doe that which it were a ſin to omit the doing of; or, if that will not ſerve, which we are exhorted to doe by the voice of God in the
Apoc. 18. 4. *Apocalyps, Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.* Which is a Monition worth the liſtening to for as many as tender their ſafety and ſalvation, their ſecurity from ſin and the puniſhments thereof.

Conſect. XI.

That the Authority of neither Fathers nor Councils after 400 years from Chriſt, or thereabout, is of any validity to determine Controverſies againſt the Proteſtant *Churches touching thoſe things which the Church of* Rome *and they diſagree in.*

10. This naturally follows from the *Epocha* of *Antichriſtianiſm* falling about that time we mention: After which the Church being ſuppoſed in ſome meaſure lapſed into that great Apoſtaſy, neither the *Fathers* Doctrines nor her *Councils* can have right to decide the Controverſies betwixt the *Papiſts* and us ſo as authoritatively to teſtifie againſt us. But it is obſervable that their Teſtimony will hold good againſt the *Papiſts* in ſuch Points as they contradict them in, becauſe they are in that witneſſes of the ſucceſſive minde of the Church as yet unaltered by this growing Corruption; or at leaſt teſtify matter of fact againſt the falſe Pretences of the *Popiſh* Traditions.

Conſect. XII.

That all Viſions that are Synchronal to this of the Beaſt with ſeven Heads and ten Horns, which is ſaid to continue fourty two moneths, *have neceſſarily the extent of one thouſand two hundred and ſixty years.*

11. To be *Synchronal* is as much as to *begin, continue and end together.* Whence it is plain that that which is *Synchronal* to what continueth 1260 years, muſt it ſelf continue ſo many years. But the 42 moneths of the Beaſt are 1260 years by the firſt Conſectary: Which is a plain Demonſtration of the truth of this laſt. The uſe of which Conſectary is of very great moment for the detection of the falſhood of ſuch petty Expoſitions as ſome put upon thoſe Viſions which are *Synchronal* to this of the *reſtored Beaſt*. For extend them but upon this meaſure of time, and they will all crack and break into fitters, and thereby (which I would have thus timely taken notice of) excuſe me from any farther Confutation of them.

Wherefore it will be worth the while to take notice of all thoſe Viſions that are *Synchronal* to this of the *reſtored Beaſt*, it being ſo neceſſary a Method to be aſſured of the right ſenſe of them, and to diſcern more certainly in what Prophecies of the *Apocalyps* thoſe Lineaments of Antichriſtianiſm, which I have noted in my foregoing Treatiſe, are prefigured.

12. In the mean time I need not, I think, re-minde my Reader, that the

the Visions of these two Chapters, which I have thus carefully interpreted, do plainly foretel that grand part of *Antichristianism* which consists in *Idolatrous worship*, how it should over-run the Empire by the seduction and activity of an Impostorous Clergy, figured out in the Type of the Beast with two *Lamb-like Horns*, but that would *speak like the Dragon*, and re-introduce the Image of old Paganism again, under the colour of a more heightned Devotion and Affection toward Christ, the Blessed Virgin, and the rest of the Saints and Martyrs: As also in the Type of the *Whore of Babylon*, who is called the *Mother of Fornications and Abominations of the Earth*, that is, of Idolatry and Pagan-like Worship; who intoxicates the Kings of the Earth and all the Inhabitants thereof with the *Cup of the filthiness of her Fornications*, that is, seduces them to Idolatry. *Hoc enim est* μεθυειν *Idololatriæ calicem*, as *Grotius* himself has interpreted it. Wherefore these are two notable Predictions of the Apostasy of the Church into Heathenish and Idolatrous worship. But I shall also produce others out of the same Book, after I have prepared the way by making good certain *Synchronisms* thereunto appertaining.

CHAP. VI.

1. *The Synchronism of* the Whore, the Two-horned Beast, the restored Beast, *or* the Beast that was, and is not, and yet is, *demonstrated out of our Joint-Exposition.* 2. *To which* the False-Prophet *is also proved Synchronal*; the Virgin-Company, the Two Witnesses, the Woman in the Wilderness *and* the Outward Court, *as being either the same*, Antistœchal, *or necessarily connected all along with them.* 3. *Again, in a more abstract way, That* the restored Beast, the Woman in the Wilderness, the Outward Court, the Two Witnesses *are of equal time.* 4. *That* the Woman in the Wilderness *and* the restored Beast *begin together, and therefore are Synchronal.* 5. *That the* restored Beast *and* Two Witnesses *are Synchronal, as ending together.* 6. *That the* Two Witnesses *and* Outward Court *are Synchronal, as both beginning and ending together; And all these four Synchronal to the* Whore *and* Two-horned Beast, *because the* Two-horned Beast *and the* Whore *are Synchronal to the* restored Beast, *to which the other three are Synchronal.* 7. *That the* Virgin-Company *and* the Sealed out of the twelve Tribes *are all one Company, and therefore both Synchronal to the* Whore *by an* Ἀντιστοιχία, *and consequently with the rest of the six with whom She is Synchronal.* 8. *That the said* Sealed Virgin-Company *is Synchronal to the* Series *of the first* six Trumpets, *as being sealed immediately before the blast of the first Trumpet, and as being Synchronal to the* Mourning of the Witnesses, *which ceases at the end of the sixth Trumpet.* 9. *The* six first Seals, the Fight of Michael and the Dragon, and the Inward Court, *proved Synchronal.* 10. *That the Vision of* * measuring the Temple *begins from the first* Epocha, *indicated from the quality of the Person that holds in his hand the opened Book.*

* Apocal. 11.

Book. 11. *From his ſupplying the place of the ſeventh Angel, and the ſpace of the ſeventh Trumpet with ſeven Thunders.* 12. *From the ſuſpending of the ſound of the ſeventh Trumpet to make a Regreſſion.* 13. *From the newneſs or new condition of the Book in the Angel's hand.* 14. *From the voice communing or talking with* John *from Heaven, as in the beginning of the Prophecies of the* Seals. 15. *From the* bitterneſs of the Book in his belly; *From his being bid* again to propheſy, *and that* before many Kings, and Peoples, and Nations. 16. *From the* Epocha *of the Viſion of the* * *enſuing Chapter.* 17. *The Synchroniſm of the firſt* ſix Seals *with the* Inward Court, *of weighty concernment.* 18. *The* Millennial Empire of Chriſt, the Palm-bearing Company, the New Jeruſalem *and* the Ligation of Satan, *that they are all in ſome ſenſe Synchronal to the Seventh Trumpet.*

* Apocal. 12.

1. THat the Beaſt with ſeven Heads in the Thirteenth Chapter is Synchronal with the Beaſt that carries the Whore in the Seventeenth, is plain, in that they are the very ſelf-ſame Beaſt in every Reſpect, as appears out of my Joint-Expoſition. That the *Whore of Babylon* alſo and the *Two-horned Beaſt* are the ſelf-ſame Thing, is made evident in the ſame Expoſition; and therefore they muſt be Synchronal, unleſs one and the ſame thing can begin to be after it has continued in Being, and continue after it ceaſes to be. That the *Whore* or the *Two-horned Beaſt* is Synchronal to the *Seven-headed with ten Horns* in theſe two Chapters, is evident, in that the *Two-horned Beaſt* is the Reviver and Healer of this *Seven-headed* Beaſt, or Reſtorer of him into Being; that is, An Idolatrous Clergy makes again an Idolatrous Empire; one of them cannot be without another, nor continue longer one then another, from the very nature of the things themſelves. So that it is manifeſt that the perpetual connexion of the nature of the things ſignified by thoſe Viſions aſſures them to us to be Synchronal, to begin, continue, and end together. And thus by the plain and palpably-demonſtrable ſenſe of the Viſions of the Thirteenth and Seventeenth Chapters do we gather infallibly, That the *Two-horned Beaſt*, *the Whore of Babylon*, *the Beaſt that was, and is not, and yet is,* or the Beaſt Healed or Revived, which is ſaid to have ſeven Heads and ten crowned Horns, are Synchronal one to another.

2. But there are four Viſions more, Synchronal to theſe three, which may after the ſame manner be demonſtrated to be ſo; I mean from the natural and neceſſary connexion betwixt the things themſelves prefigured, or by their perfect Identity under ſeveral Schemes and Types, the things that they naturally ſignifie being already contained in the three firſt Synchronalls, or elſe by way of Ἀντιστοιχία or continued Oppoſition to them. As, by way of Identity, the *Falſe-Prophet*, that is, the whole Body of falſe Prophets, muſt needs be Synchronal to the *Two-horned Beaſt* or the *Whore*, they being but the ſame things under ſeveral Types or Terms. By way of Ἀντιστοιχία or oppoſite Correſpondency; as *the Mournful Witneſſes*, and *the Virgin-Company*. For ſuppoſing the true

true Church never failed to be, (as all are agreed upon) there must needs run along with the times of the Whore or Two-horned Beast the *Virgin-Company* and *these Mournful Witnesses* in correspondent Opposition to them, and the latter by a causal Connexion with them, and therefore may be an example of the first way mentioned, though not instanced in before.

The Subject also of those two mixt Visions is necessarily implied in the same time with the three first Synchronals, upon this granted *Hypothesis*, That the true Church never fails. For then *the Woman in the Wilderness* what is it but this *pure Virgin-Church* hid in the Paganizing Empire, which is the Image of the Beast? and what the *Exteriour Court of the Temple troden down by the Gentiles*, but the Christian Empire dedicated to Christ and the true worship of God, over-run again with a new kinde of Gentilism or Idolatrous worship, which so overflows, that the true and *Virgin-Church* is hid in a manner in this deluge of Idolaters, at least troden down and debased and made the Abjects of Christendome? Wherefore, I say, from the very nature of the things themselves and close connexion they have one with another there is a very palpable Evidence that *the Whore, the Two-horned Beast, the restored Beast with seven Heads and ten Horns, the False-Prophet, the Virgin-Company, the Woman in the Wilderness, the two Witnesses, the Exteriour Court of the Temple troden down by the Gentiles*, are all Synchronal one to another.

3. But we will not altogether omit that more abstract way Mr. *Mede* has gone to prove these Synchronals. First, then, it is plain that the *Woman in the Wilderness, the Ten-horned Beast restored, the Exteriour Court troden down by the Gentiles, the Mourning of the two Witnesses* are all of equal time. For the Woman's stay in the Wilderness is noted by *a time, and times, and half a time*, as also by 1260 daies; both which expressions signifie *Three years and an half* literally. The *Ten-horned Beast restored*, his continuance is set down by 42 months, as also the *Conculcation of the Outward Court*; and the daies of the *Mourning Witnesses* are 1260. All which terms of time are equal to those of the *Woman in the Wilderness*, and are literally *Three years and an half*. Of all which if any one signifie Symbolically, I think there is no body that can be so Sceptical or perverse as to deny that the other doe so too. Now that these four are not onely Equal, but Synchronal, will appear briefly thus.

4. The *Woman in the Wilderness* and the *Ten-horned Beast restored* begin together. For while the *Woman* hastens into the Wilderness, the *Dragon casts a flood out of his mouth to carry her away*, if he could, before she came thither: But he missing his aim, and driven on with Fury, betakes himself to another course immediately, restoring the *Ten-horned Beast*, and endowing him with his forces, his Throne and his mighty Power. Wherefore the *Woman* could no sooner get into the Wilderness, but the *Dragon* had furnished out an Enemy against her. But it is evident that equal Times beginning at one and the same *Epocha*, are Synchronal. Apocal. 12. 14. Apocal. 13. 2, 4.

5. The

5. The *Ten-horned Beaſt reſtored* and the *Mourning of the two Witneſſes* end together. For at the end of the ſixth Trumpet the Witneſſes aſcend into Heaven, and at the beginning of the ſeventh, which is conterminous to the end of the ſixth, this Acclamation is from Heaven, *All the Kingdomes of the World are become the Kingdoms of the Lord and of his Chriſt*. Whence it is plain, in ſome ſenſe or other, that the 42 months, which is the time of the Reign of the *Ten-horned Beaſt reſtored*, do then expire. But Times that are equal and expire together are alſo Synchronal.

Apoc. 11. 12, 14, 15.

6. The *Mourning of the two Witneſſes* and the *Conculcation of the Holy City* or *Exteriour Court by the Gentiles* begin together; as appears *Apocalyps* 11. where it is plainly implied that they commence at one and the ſame time, I mean the Mourning of the two Witneſſes, and the Object of their Sorrow, the Holy City troden down by the Gentiles. And beſides, at the end of the ſixth Trumpet the Witneſſes aſcend into Heaven, and at the beginning of the ſeventh the *Gentiles* are ſaid to be *wroth* by reaſon of the judgements of God upon them: So that this Synchroniſm (though, conſidering the Synchronals were before found equal, it be needleſs) is made faſt at both ends. But the *Woman in the Wilderneſs* being Synchronal to the *Ten-horned Beaſt reſtored*, this *Ten-horned Beaſt* to the *two Witneſſes*, theſe *two Witneſſes* to the *Treading under foot the outward Court* or *Holy City*; it is manifeſt that all four are Synchronal one to another.

Verſ. 2, 3.

Verſ. 18.

But in virtue of our Joint-Expoſition it is demonſtrable alſo that the *Whore*, the *Two-horned Beaſt*, and the *Ten-horned Beaſt reſtored*, which is plainly the *Beaſt that was, and is not, and yet is*, are Synchronal one to another. For the *Whore* and the *Two-horned Beaſt* are all one Company or Condition of men, by whoſe perſuaſions and directions the *Pagan* Empire, which had been wounded to death by the pure Preaching of the Goſpel, was again made to *Paganize*, and ſo was healed of that wholſome wound, and revived again into that former Idolatrous ſtate, and became the *Beaſt that was, and is not, and yet is*. From whence it is plain that the Authours of this Reſtauration of the Beaſt, or theſe Makers of the Image of the Beaſt, as ſuch, began with the Beaſt: And they are, I mean this Beaſt and the *Pſeudo-prophet*, (who is typified by the *Whore* and the *Two-horned Beaſt*) both of them at once taken and caſt alive into the lake of fire burning with Brimſtone, *Apocalyps* 19. 20. Wherefore this *Ten-horned Beaſt reſtored* being, as was above proved, Synchronal to the *Woman in the Wilderneſs*, to the *two Witneſſes*, and to the *Treading under foot the Holy City* or *Outward Court*; it is manifeſt that the *Whore of Babylon* alſo and the *Two-horned Beaſt* are Synchronal to them, they being all Synchronal to the *Ten-horned Beaſt reſtored*. And that in ſumme, *the Woman in the Wilderneſs*, *the Ten-horned Beaſt reſtored*, (which is the ſame with the *Beaſt that was, and is not, and yet is*, or the *Image of the Beaſt*) *the Holy City* or *Outward Court troden under foot by the Gentiles*, *the Mourning Witneſſes*, *the Two-horned Beaſt*, *the Whore of Babylon*, that all theſe ſix are Synchronal one to another.

7. Of

7. Of the Synchronism of the *Virgin-Company* with the *Whore*, (and consequently with the other five of these six) see Mr. *Mede*. It is not a thing that can be stuck upon, by reason of the necessary ἀντισυστοιχία, and the great congruity that Christ should have his marked Souldiers, which are the Regiments of the Lamb on Mount *Sion*, as soon and as long as there were such as bore the *Mark of the Beast*, which is supposed all along his reign, seeing the *receiving this Mark* is nothing but an open profession of what party one is, or at least an appropriation to that party.

Of those true Members and *marked* or *sealed* Souldiers of Christ there is mention in the Seventh and Fourteenth Chapters of the *Apocalyps*, in both which places the Number is the same, namely 144 *Chiliads*, or *Regiments*; and they are said to be *sealed* or *marked upon the fore-head*: Affliction and Patience, and at last a joyful Victory over their Enemies, is the fate of them both: They are both an Apostolick Company, and abhorring from Idolatry, in that they are called *Virgins* in the fourteenth Chapter, and in that there is such caution in the ranging of the twelve Tribes in the seventh, that they have the precedence that are most notorious for their zeal against Idolatry, and *Dan* and *Ephraim* quite excluded the number for their special obnoxiousness in that crime, as you may see more at large in Mr. *Mede*. For that these twelve Tribes are understood of *Christians*, and not of *Jews*, no man will doubt that considers how full of *Israelisms* the *Apocalyps* is every-where, insomuch as that *false Christians* are called *counterfeit Jews*, Revel. 2. 9. *I know the blasphemie of them that say they are Jews, and are not, but are the Synagogue of Satan.*

It is manifest therefore that the 144 thousand sealed Servants of God in the seventh Chapter, and the 144 thousand in the fourteenth Chapter, are the same Apostolick or *Virgin-Company*. Which is of marvellous great use to take notice of, forasmuch as it will hence be evident, that the six first Trumpets are Synchronal to our first six Synchronals, they being all Synchronal to these 144 thousand sealed Souldiers or *Virgin-Regiments* of Christ.

8. That our first six Synchronals are Synchronal to these 144 Regiments has been already proved, in that they and five of the six synchronize with the *Whore*. That the *Series* of the first six Trumpets is Synchronal to them is thus demonstrated; For they begin with the first Trumpet, and continue to the end of the sixth. That they begin with the first Trumpet appears from Chap. 7. For after the effect of the sixth Seal, whenas the Procedure should have been to the seventh, which is the *Seal of the Trumpets*, there is a suspension awhile till these 144 thousand be *sealed*, and so fore-armed against the evils of the Trumpets; but they being once *sealed*, the seventh Seal is opened, and the seven Angels appear with their Trumpets, &c. That the 144 Regiments in their condition of warfare and ἀντισυστοιχία to their opposites that war under the mark of the Beast, terminate at the expiring of the sixth Trumpet, is plain, in that the mournful condition of the Witnesses, which synchronizes with this warfaring condition of the Virgin-Company, ends at the ending of the sixth Trumpet: Chap. 11. 14. *The second Woe is past*, that

is to ſay, the ſixth Trumpet is paſt; which is ſpoken immediately upon the aſcending up of the Witneſſes to Heaven, and the great Commotion of things that befell at the ſame hour. Wherefore the 144 Virgin-Regiments that were ſealed at the beginning of the firſt Trumpet terminate, as to their conflicting condition, at the end of the ſixth.

And thus you ſee that, according as it is in Mr. *Mede*'s Scheme of Synchroniſms, the Company of the 144 thouſand out of the twelve Tribes of *Iſrael*, ſealed with the Seal of God in their fore-head, is as it were the *communis Terminus* of all thoſe Synchronals on this ſide and that ſide thereof, as namely of the *Series* of the ſix firſt Trumpets on one ſide, and then of our ſix firſt Synchronals on the other; namely, the *Ten-horned Beaſt reſtored, the Whore, the Two-horned Beaſt, the two mournful Witneſſes, the treading under foot the outward Court or Holy City*, and *the Woman in the Wilderneſs*.

9. So that we have a ſafe and faſt graſp of the whole ſucceſſion of things in theſe Prophetick Viſions, having laid hold on this middle part ſo ſtrongly that they cannot wriggle from us, but it will be eaſie for us to diſcover the neceſſary order of the reſt. For the ſix firſt *Seals* muſt needs go before the ſeventh; and the Battel betwixt *Michael* and the *Dragon* before the Wounding or ſlaying of the Beaſt and the Reſtoring of him. Whence it will follow partly from the Nature of the things, and partly from their Order, that they are Synchronal; I mean the *Series* of the firſt ſix *Seals*, and the Battel of *Michael* with the *Dragon*. And that the *Inward Court* of the Temple, which the Angel found Symmetral or Commenſurable to his Reed, is alſo Synchronal to the ſix firſt Seals, may appear from hence, in that the Symbol is ſo ſignificative of the condition of thoſe times: For in that bloudy war of the Dragon the Saints of God willingly ſacrificed their own lives for his cauſe: which is moſt fitly ſet out by the *Altar* of Holocauſts placed in the Inward Court of the Temple, and anſwers very plainly and palpably to the Viſion of the fifth Seal; where the *Souls of the ſlain* are ſaid to cry for vengeance from under the *Altar*. Apoc. 6. 9.

10. But beſides this, Chap. 11. the *Viſions* begin again from the firſt *Epocha* of time that the *Seals* do; whence the Inward Court muſt be exquiſitely Synchronal to the firſt ſix Seals, being the Outward Court began with the ſeventh.

Now that there begins a new *Series* of Prophecies from the firſt *Epocha*, there be ſeveral remarkable Indications, Chap. 10. and ſufficient to convince any one that has any meaſure of ſagacity. As, firſt, The Magnificency of that *Angel*, as he is called, that has the opened Book in his hand, is ſo great, that it is highly probable that it is no meaner perſon then *Chriſt* himſelf: the deſcription of thoſe bright gleams of Glory be like thoſe in the firſt Chapter which are attributed unto him. And that he is called Ἰσχυρός, what is that but אל גבור? And his being pictured out with a *Rain-bow about his head, and his face as the Sun*, what can this ſignifie leſs then the Sun of Righteouſneſs, which is the Eternal Word, and whoſe Attire is the World which himſelf has made? His ſpeech alſo betrays him, his *roaring like a Lion* intimating that he is the Lion of the Tribe of *Juda*.

Juda. It should seem therefore that he that under the shape of a * *Lamb* had opened the Book with seven Seals even to the very last Seal, appears here under another shape, beginning a new *Series* of Prophecies from the same *Epocha* in this opened Book. * Apoc. 5.

11. Which we may be the better assured of, if we consider that he steps into the place of the seventh Angel, and fills up the space of the seventh Trumpet with seven Thunders. Which is an evident sign that the whole course of the seven Seals is run through to the last Thunder-clap of the Day of Judgment, so far, or rather in such a manner, as he thought good at this time, till he began afresh again.

12. Thirdly, In that he swears *that there shall be Time no longer, but in the days of the voice of the seventh Angel, when he shall sound, and the Mystery of God be finished, as he had declared to his servants the Prophets,* (in which certainly there is a regard to *Dan.* 12. 7.) it is plain that there is a forbearing to proceed explicitly to the very end of the seventh Seal, that is, to the special and determinate effect of the seventh Trumpet. Which suspension does not a little assure us that there is a Regression; and whither, I pray, if not to the very first *Epocha* of a new *Series* of Prophecies? Nay a Regression is necessarily implied from the Angel's swearing *there shall be no more time* then what is taken up in the seventh Trumpet, which sounds not till the Resurrection of the Witnesses, as you may see in the following Chapter, ver. 14, 15.

13. Fourthly, This either *new Book* (which yet I do not now think so probable, but rather that it is the former Book, all whose Seals are opened by the Lamb, and is still in his hand, though he be now under another shape) or new condition of the Book (it being an *opened Book* now, whenas before it was a *sealed* one; the first a Book to be look'd upon with the eyes, this to be swallowed down into the belly) does imply a new *Series* of Prophecies to be begun, and of another nature from the former; the one, suppose, respecting the *Fate of the Empire*, the other *of the Church*, as Mr. *Mede* would have it. But to have all this new preparation for no new design, were strange and incredible.

14. Fifthly, That which Mr. *Mede* urges of a *voice from Heaven as of a Trumpet* talking with S. *John*, is not altogether devoid of force. For, as I have noted else-where, the mention of the *Trumpet*, which is in this third place suppressed, and which Mr. *Mede* would have understood, may be omitted, that the meaning of the Prophecies may not lie too bare. But it is observable that there is a considerable Affinity betwixt the entrance into the first *Series* of those Prophecies of the *Seals*, and these of the *opened Book*. For it is plain chap. 4. 1. that he says there was *a door opened in Heaven*, and that *the first voice, which was as of a Trumpet*, communed with him. So here, chap. 10. he saith, that *a voice from Heaven* communed with him, λαλοῦσα μετ' ἐμοῦ, whereby is intimated a vocal discourse or conference, and instead of ἡ φωνὴ here is πάλιν which though it may seem referrible to the *voice from Heaven*, v. 4. yet the less need there is of that intimation, in respect of the thing so freshly done, the more probable it is that it refers to that *voice from Heaven* that communed with him, chap. 4. 1. And the rather because that voice onely

is ſaid λαλεῖν, this verſ. 4. of this Chapter onely λέγειν, and therefore it cannot ſo well be ſaid πάλιν λαλεῖν, whenas it is not at all ſaid λαλεῖν before. Whence verſ. 8. πάλιν λαλοῦσα μετ' ἐμοῦ is moſt naturally referred to Chap. 4. 1. and therefore indicates a new beginning of Prophecies from that very *Epocha*.

15. But, ſixthly and laſtly, Upon *John*'s ſwallowing down the Book, we may obſerve ſuch circumſtances as do ſtrongly intimate a new *Series* of Prophecies, wherein the Fate of the Church may ſeem chiefly concerned. Firſt, in that it is ſaid to be *bitter in his ſtomach, though ſweet in his mouth*. Of which *bitterneſs* of theſe Prophecies more then of the former no reaſon can be given if they reſpect the ſame Subject, and one does not concern the *Empire*, the other the *Church of God*. Wherefore the *Fate of the Church* is contained in theſe, and conſequently from as high an *Epocha* as thoſe of the *Empire*. Secondly, in that the Angel ſaith δεῖ σε πάλιν προφητεῦσαι· which, unleſs it were to begin again to propheſie from the firſt *Epocha* of the times he has hitherto propheſied of, would be a very unaccountable paſſage. For he had propheſied in another ſenſe again and again already, in ſeeing and declaring ſo many Viſions as he had. Thirdly, in that it is added, *Before many Peoples and Nations and Tongues and Kings*, it is a ſign that he does not proceed to ſome few particular things behind, but is to act more rouſingly, muſt *altiùs rem repetere*; and having taken his repaſt in devouring the *little Book*, begin his race afreſh from the firſt *Epocha*, and with as general concernment to the world as the Prophecies of the *Seals* were.

16. Theſe conſiderations, I think, may induce any one to believe that the Eleventh Chapter begins from the firſt *Epocha* of the Apocalyptick Viſions. But adde to all this, that the Twelfth Chapter does, as has been already demonſtrated: for there is no Viſion in the *Seals* higher then the fight of *Michael* with the *Dragon*. Which is a Demonſtration that *S. John* in this ſecond bout of Propheſying returns to the higheſt *Epocha*, and that he begins a new *Series* of Prophecies, namely, concerning the *Church*. Which being thus plainly evinced, I appeal to any one if it be at all likely or poſſible that he ſhould begin with ſuch an headleſs Viſion as would fall ſhort of the firſt *Epocha* three or four hundred years.

17. Wherefore aſſuredly, as the *Outward Court troden down by the Gentiles* is Synchronal to the firſt ſix Trumpets in the ſeventh Seal, ſo the *Inward Court* is Synchronal to the firſt ſix Seals; which was the thing to be demonſtrated, and which is a Concluſion of excellent uſe and weighty conſideration, as may appear in its due place.

18. Finally, as our Middle Synchronals have thus neceſſarily detected thoſe that precede, ſo they will with like facility and certainty diſcover them that ſucceed. For the *Thouſand years* wherein the *Saints reign*, *Satan is bound*, the *Palmiferous Company* triumphs, and the *Heavenly Jeruſalem* is ſeen upon Earth, all theſe muſt in ſome ſenſe plainly Synchro-
Apoc. 11. 15. nize with the ſeventh Trumpet. *And the ſeventh Angel ſounded, and there were great voices in Heaven, ſaying, The Kingdoms of this world are become the Kingdoms of the Lord and of his Chriſt, and he ſhall reign for ever and ever.* So that it is plain that the *Millennial* Empire of Chriſt and

and of his Saints is under the seventh Trumpet. The *Palmiferous Company* also immediately succeed the 144 Virgin Regiments which are Synchronal to the first six Trumpets, whence necessarily this company of *Palm-bearers* are under the seventh. The *Fall of Babylon* also contermi-nates with the sixth Trumpet, and therefore the *New Jerusalem*, which succeeds it, must needs be found in the seventh. And, lastly, *Satan*, who fought with *Michael* all along the first six Seals, and bore such sway in the Kingdom of Antichrist in the first six Trumpets, cannot be said to be *bound, cast into the bottomless Pit and sealed up there for a thousand years*, till the *Millennial* Empire of Christ, till the glory and brightness of the *Heavenly Jerusalem upon Earth*, till the Victory and Triumph of the *Palm-bearing Company*, that is, till the sounding of the last Trumpet; not onely the *Series* of the Synchronals, but the very nature of the things themselves, forcing the *Ligation of Satan* into this last Period of times. Apoc. 7. 9.

This is very easie and plain. But if any one be unsatisfi'd, he may reade Mr. *Mede*, Part 2. Synchronism 4, 5, 6, 7. where he shall have a more full and copious demonstration of these Synchronals contemporizing with the seventh Trumpet. But how this *contemporizing* is to be understood, will better appear out of this following Chapter.

CHAP. VII.

1. *Mr.* Mede's *Account of placing the* first six Vials *within the* sixth Trumpet. 2. *That the truth of this Account depends upon an unlikely sense of the Expiration of the Reign of the Beast, as if immediately after* 42 *months it should entirely and universally expire.* 3. *A caution touching the Interpreting of the Prophetick style.* 4. *That the Expiration of the Reign of the Beast upon the* Exit *of the sixth Trumpet is but partial or speciminal, argued from the seventh Trumpet's being also called a* Woe-Trumpet. 5. *As likewise from the seven Thunders.* 6. *Two more Arguments to the same purpose.* 7. *Lastly, from the fixed* Epocha's *of the Middle Synchronals compared with the affairs of* Europe. 8. *That it follows hence that all the* seven Vials *are naturally to take their places in the* seventh Trumpet, *as being the seven last Plagues.* 9. *The same further proved from the Song of the Harpers upon their victory over the Beast.* 10. *And from the order of the Vision of the Vials; as also from the appearing of the Temple (out of which the Angels come) after the sixth Trumpet; and before any of the Vials be poured out.* 11. *In what sense the Middle Synchronals are to be fulfilled at the* Exit *of the sixth Trumpet.* 12. *A larger Declaration how all the Middle Synchronals expire together, in what sense or degree soever they do expire.* 13. *Of the commencing of the last Synchronals, and what the time of the* Millennium *more eminently so styled.* 14. *The serviceableness of the premising these orderly Synchronisms for his further search into the Prophecies that foretell the* Lapse of the Church into Antichristianism.

1. I Had almost omitted the placing of *the Vials*; the first six whereof Mr. *Mede* ranges within the sixth Trumpet, briefly upon this account: Because they being the seven last Plagues of the Beast, they are to begin with the inclining of the Beast to ruine. But it was proved above, that the 42 months of the Beast's domineering over the Saints and overcoming them expired with the last breath of the sixth Trumpet, as all those middle Synchronals do. And it is as true that the *Throne of the Beast* does not wax dark before the fifth Vial. Wherefore he concludes, that at the least five Vials, if not six, precede the seventh Trumpet.

2. Which Ratiocination of Mr. *Mede*'s were very firm, if we could be sure that the meaning of the Continuance of the Beast for 42 months were such as he supposes it, namely, That this Duration or Reign of his is to be understood *absolutely*, That he shall reign so long and no longer, and not *comparatively*, That after 42 months he shall not reign with that full power and victory over the Saints, so keeping them under that they cannot appear a distinct Polity able to defend themselves from his Tyrannies and Cruelties.

Which latter may be a warrantable meaning of the Prophecie as well as the other, namely, That as soon as there appears a Kingdom or Polity of truly Evangelical or Apostolical Christians, not Superstitious, nor Idolatrous, nor Persecutive and Bloudy, but such as joyn heartily with one another in the plain Points of Christian Religion, and make no other *Fundamentals* then the undoubted meaning of the Word of God requires, and leave men free in the rest; That as soon, I say, as such a Polity as this is in being, the 42 months of the Beast may be said to expire as to the entireness of his Reign; and also for that there is that set on foot which will certainly be his ruine, and therefore in the Prophetick style he is accounted as ruined already. According to which tenour Mr. *Mede* has interpreted that of
* Chap. 21. 9. *Esay*, * *Babylon is fallen, is fallen:* whenas in the time of *Esay* there was onely the first Ground-work laid for her ruine by the *Medes*, who casting off the *Assyrian* yoke and rescuing themselves into liberty, and building *Ecbatana* under their new King *Deioces*, laid the foundations of a Kingdom fatal to the City of *Babylon*.

Nor can we well understand that in the *Apocalyps* upon the sounding
Chap. 11. 15. of the seventh Trumpet, to that height it seems to be spoken, *The Kingdoms of the world are become the Kingdoms of the Lord and of his Christ.* Of which I must confess I cannot but surmise the most sober meaning to be something parallel to that saying of our Saviour, *Now is the judgment*
Joh. 12. 31. *of this world, now shall the Prince of this world be cast out*; and yet he kept possession till *Constantine*'s time. But in such a sense as the Kingdoms of the world at the beginning of the seventh Trumpet are become the Kingdoms of Christ, the Beast has lost his Kingdom and his 42 months are expired.

3. Wherefore there is great caution to be used in understanding the Prophetick Expressions, which always sound very high and lofty, and express things so as most fills the mind and strikes the phancie, whenas if they were set down strictly and restrainedly to a Μικρολογία, it would

flat

flat the Height and Majesty of the Style, and make it lose its rapturous power with the Reader; besides that considerable usefulness which such courageous and triumphant Expressions may carry along with them.

4. Nor is this onely a possible meaning of the Expiration of the 42 months of the Beast with the sixth Trumpet, but also very probable. First, because the Seventh Trumpet is one of the *Woe-Trumpets*, and therefore signifies ruine and destruction in some sense or other. *The second Woe is past*, (that is to say, the prefiguration of it, in such a sense as *Ovid* says, *Fanus habet finem.* But it is plain that the effect of the sixth Trumpet may continue after the seventh is begun, as the effects of the first Seal and first Trumpet do after the second are begun, the succession, in the effects, of these parts of the Visions lying not always as the quarries of a Pavement, but as the scales of Fishes, one reaching over part of the other. But this by the bye.) *and behold, the third Woe cometh quickly*; which is this seventh Trumpet, which therefore is a blast of Destruction upon all the Powers that oppose the Kingdom of Christ: Which supposes therefore that he is going on conquering and to conquer, and that all the work is not done at the entrance of the seventh Trumpet, but so much is behind that in all likelihood the 42 months of the Beast are not expired in any other sense then such as I have already defined.

5. Which will appear more reasonable, if in the second place we consider the *seven Thunders*, which I doubt not but are the contents of the seventh Trumpet; and the *Text says, That that mighty Angel (which Expositors ordinarily interpret to be Christ, the Lion of the Tribe of *Juda*) *cried with a loud voice, as when a Lion roareth*, καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς, that is, *and while he cried, the seven Thunders uttered their voices.* Wherefore this roaring of the Lion of the Tribe of *Juda* all along those seven Thunders, and the Distinction of the space of the seventh Trumpet into seven portions, wherein certainly a state of War and of seven notable Battels and Victories, or Judgments and Triumphs, in some sense or other is understood, does imply a vast Continent that *de jure* belongs to the Kingdom of Christ, unsubdued at the beginning of the seventh Trumpet. And therefore it is very reasonable that a very great share of the *Roman* Empire may be under the jurisdiction and guidance of the *Two-horned Beast*, even at the first blast of the last Trumpet or within the sound of the first Thunder. * Apoc. 10. 3, 4.

6. Thirdly, It is said of the *Whore of Babylon*, who is adjudged to be burned, that her smoke ascends εἰς τοὺς αἰῶνας τῶν αἰώνων, that is, to the *remotest and utmost Ages of the world.* But there is no smoke but there must be some fire, nor any fire but there will be matter combustible. Wherefore that passage insinuates that something of this *Whore* will be left to be burning to the utmost Ages of the world, even to the Ages of the last Trumpet. And it is plain that while some Kings burn her, others pity her, such as had committed fornication with her, and lament over her while they see the smoke of her burning. Apoc. 18.

Fourthly, It seems more consonant to the Wisedom of God to continue these Antichristian *Canaanites* for a time, partly for a foil to set off the purity and unspottedness, the beauty and lovelineſs of the Apostolick

Church, and partly to be an excitement and exercise of their Zeal, Vigilancy, and all other Graces and Vertues.

7. Fifthly and lastly, The *Epocha* of the Middle Synchronals is so firmly fastened to the time of about 400 years from Christ, both by the proportion of the short space of the seventh King's continuance in respect of the sixth; and of the Inward Court in respect of the Outward, as also of the exquisite fitness of Mr. *Mede*'s Interpretation of the first Trumpet; that there is no likelihood that the Remains of the 42 months or the 1260 years of the Reign of the Beast should suffice for such a Mutation of the Empire, as will amount to any higher a sense of finishing his Continuance then I have given: and Interpreters (though Prophets write in Rapture and Ecstasie) are bound to expound their Visions with caution and sobriety. Unless the Affairs of *Europe* should break of a sudden, as *Olaus* says the Frozen Ocean does, and roars along like thunder with the crack of the Ice, and then immediately sinks, (which is a miracle above belief) I see no probability at all of any other sense of the stinting the Reign of the Beast to 42 months then I have already declared.

8. The Consequence of which Conclusion will be, that there is no ground left for placing the seven *Vials* before the seventh Trumpet; and therefore it may justly be suspected a kind of Luxation to the Chronological Scheme of Prophecies, which Mr. *Mede* has otherwise ingeniously and judiciously disposed. Wherefore let every member take its right place, and let the seven Vials either run parallel to the seven Thunders, (which then its likely were the rather suppressed, because they were to be supplied by these) let them run within the seventh Trumpet, as the seven Trumpets within the seventh Seal: for this appears the most easie, natural and proportional disposing of them. And they seem to claim the right of this posture in that they are called the * *seven last plagues* wherein the wrath of God is finished or ended; which would not be if they were not the Plagues of the last Trumpet: Or else at least let them Synchronize with the first Thunder, as the seven Thunders do with the last Trumpet. Which I shall more determinately discourse of in its proper place.

* Apoc. 15. 1.

9. To all which you may adde what we find *Apoc.* 15. where there is mention made of those that *have already got the victory* over the Beast, and like the *Israelites* escaped out of *Ægypt*, and therefore having the *Harps of God in their hands, sing the Song of Moses the servant of God, and the Song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of Saints. Who shall not fear thee, O Lord, and glorifie thy Name? For thou onely art holy: for all Nations shall come and worship before thee; for thy judgments are made manifest.* Which answers exactly to our supposition, That there is onely at first some particular Victory and restrained Reign of Christ to some Nations or Kingdoms; which being a pledge of future successes, that Acclamation was in Heaven, *The Kingdoms of this world are become the Kingdoms of the Lord and his Christ.* Of which this Song of the Harpers may be the truest Comment, *All Nations shall come and worship before thee; for thy judgments are made manifest.* Not that they are come already, but will assuredly fall under his subjection. Here is the

Apoc. 15. 3, 4.

first

first espial of the * *Temple of the Tabernacle in Heaven*, whither also the Witnesses did ascend. * Vers. 5.

10. But after this is the effusion of the seven *Vials*, as is plain out of the order of things in the Text; whether you take notice of those Middle Synchronals which are set out by the time of their continuance (as * that of the *restored Beast*, to which is added presently the * *Virgin-Company*, as running in a parallel opposition thereto) after which this Song of *Moses* follows, as a Thanksgiving for those first Victories over the Beast; or consider the Temple opened in Heaven, which in order follows after this Song, and out of which the Angels come that have the *seven Vials*. For from both it is intimated that the *Vials* run all up into the seventh Trumpet. Which is farther still to be confirmed from Chap. 11. where the *Temple of God* is also *opened in Heaven*, and *the Ark of the Covenant* mentioned as here, and a compendious Symbolical Periphrasis of wrath and vengeance, so that it is hugely reasonable to conceive they mean the same thing. But that appearance (Chap. 11.) of the *Temple* and *Ark* is after the seventh Trumpet began to sound. Therefore the *seven Vials* are within the blast of the seventh Trumpet. * Apoc. 13. 5. * Chap. 14.

11. In short, (and yet to reach to the bottom of this present business) it is of exceeding great moment to take notice that the seven Middle Synchronals of the Prophecies of the *opened Book* have their fulfilling either *quoad speciem* or *quoad gradus*, *as to the kind* or *as to the degrees in the same kind*, one degree being sufficient for the fulfilling of the Prophecies *quoad speciem*; and that one of these Synchronals cannot be fulfilled *quoad speciem* or *quoad gradus*, but *ipso facto* they are all fulfilled, they being so intimately united one with another. As for example, Suppose that but in one State or Kingdom in Christendom the Church has become purely Apostolical in Doctrine and Discipline, in Life and Conversation, it follows from hence that *quoad speciem* the Reign of the Beast is expired, that is, that there is one *Specimen* or Instance of this specifick Event, namely, of such an Expiration of the Rule of the Beast as brings along with it the Resurrection of the Witnesses and the Succession of the Kingdom of Christ in the place. Which if it fall out at or towards the expiration of the 42 months and from a fit *Epocha*, the Prophecie is truly fulfilled in all circumstances *quoad speciem*, in this first Example, but may proceed farther and farther afterwards in Degrees or Latitude.

But the thing that I contend for is this, That this first way of fulfilling is onely aimed at in these Middle Synchronals of the Prophecies of the *opened Book*, and that the Degrees are reserved for the *Vials* in the last Trumpet.

12. And what I instanced in the Reign of the Beast must be true of all the rest, That their fulfilling that contemporizes with the first six Trumpets, and terminates upon the first blast of the seventh, is a fulfilling onely *quoad speciem* or *quoad esse*, not *quoad gradus*, which are reserved for the seventh Trumpet. And my reason is, Because all these seven Synchronals are so nearly united or signifie so much one and the same, that they must necessarily advance or be retarded together. As for example, We cannot conceive the *Whore of Babylon* burnt in any one Kingdom, that is, the Clergy

Clergy to ceaſe to be Idolatrous and Antichriſtian, and to become purely Apoſtolick in Doctrine and Diſcipline, but we may be ſure that the Civil Magiſtrate ceaſes there to be Antichriſtian too, and that the *Ten-horned Beaſt* in this place has finiſhed his fourty two months; the *Two-horned Beaſt* alſo vaniſhes, as being one and the ſame with the *Whore*; the *Witneſſes* break off their mournful Prophecie, as having here nothing to complain of; the *Outward Court* is in this part cleanſed of the Pollution of the Gentiles that trod it under foot; the *Woman* is here no longer hid in the *Wilderneſs* amongſt brutiſh Idolaters, but appears as a glorious City upon an Hill to attract the eyes of the Nations unto it; and, laſtly, the *Marked* or *Sealed Virgin-Regiments* loſe their ἀντισοιχία in this place, and inſtead of fighting Souldiers become a College of peaceful Prieſts clothed in white, and are before the Throne of God and ſerve him day and night in his Temple.

Thus jointly will theſe Middle Synchronals ever be fulfilled, be it more or leſs, whether barely *quoad ſpeciem*, or repeatedly *quoad gradus*; the firſt fulfilling conterminating with the Entrance of the ſeventh Trumpet, the other advancing in it to the effuſion of the laſt *Vial*.

13. And what is worthy our obſervation, thoſe laſt Synchronals we have above noted, namely, *The Millennial Reign of Chriſt*, *The Palm-bearing Company*, *The new Jeruſalem*, and *The binding of Satan*, do commence in ſuch a way and proportion as theſe Middle Synchronals expire. But that ſpecial and moſt eminent *Epocha* of the *Ligation of Satan*, as alſo of the *Millennial Empire*, I conceive commenceth not till after the ſeventh Vial; and the * *Devil's being let looſe again for a little time* is to be placed ſomewhat before the voice of the ſeventh Thunder, wherewith the whole Earth is to be ſet on fire, and Death and Hell to be all of a flame thereby. But the intermediate ſpace is the *Millennium* eminently ſo ſtyled.

* Apoc. 20. 3.

14. This I believe is the trueſt and ſafeſt apprehenſion we can have of the *Series* of things in the Apocalyptick Viſions. Which having thus competently cleared, I ſhall with the greater ſatisfaction to my ſelf, and to others, I hope, proceed to the producing ſuch paſſages out of this Prophetick Volume as predict the ſeveral kinds of *Lapſes of the Church into Antichriſtianiſm*: for we now know whereabout to ſeek for them, namely, among the Middle Synchronals of either Prophecie, which reach from about the four hundredth year after Chriſt to theſe very Ages.

CHAP. VIII.

1. *That there are Three more Middle Synchronals that foretel the Churche's Lapſe into Idolatry: As the Viſion of the* Outward Court trodden down by the Gentiles. 2. The Woman in the Wilderneſs: *What meant by* Wilderneſs. 3. *A brief account of the ſenſe of the whole Viſion.* 4. *That there is an* Hypallage *in her being ſaid* to flie into the Deſart, *like that of* Hades being caſt into the Fire, *and of the* Kingdom being given to the Saints,

Saints, *in* Daniel. 5. *That our Interpretation of the* Woman in the Wilderneſs *does not claſh with Mr.* Mede's, *though different from it.* 6. *The third Synchronal,* the Virgin-Companie: *The meaning of the Number of their Regiments, and of the* new Song which none could learn beſides them. 7. *How the Viſion of theſe Virgin-ſouldiers implies the Lapſe of the Church into Idolatry.*

1. BEſides thoſe notable and leading Prophecies of the *Idolatry of the Church* in the Thirteenth and Seventeenth Chapters of the *Revelation,* there are farther Intimations of the ſame Lapſe in other places. Indeed no leſs then ſix of the ſeven Middle Synchronals of the Prophecies of the *opened Book* are Predictions of this Idolatrous ſtate of the Church. Three of which we have done withall, namely, *the Whore of Babylon, the Two-horned Beaſt,* and *the Beaſt with ſeven Heads and ten Horns.*

The firſt of thoſe three behind is the *Outward Court* or *Holy City troden under foot by the Gentiles* for the ſpace of 42 months. Which Apoc. 11. *Outward Court* or *Holy City,* that it is to be underſtood of thoſe that make a viſible profeſſion of Chriſtianity in the world, appears from the evidence of the Synchroniſms, that of the *Temple* or *Inward Court* reaching from the beginning of the Church to the time of its Lapſe into ſuch a Condition as was not commenſurable to the *Reed of the Angel,* and therefore rejected. *The Court that is without the Temple,* ἔκβαλε ἔξω, *caſt it out:* ſo the words ſignify. But the *Outward Court* belongs to the *Inward;* and the *Jews* having been caſt off long before, it is plain from hence that all this is underſtood of *Chriſtendom.* Nor is it any more wonder that the *Jewiſh Temple* or *Courts* thereof ſhould typify the Chriſtian Church, then that their *Tribes* did, Chap. 7. For this is but an uſual *Iſraeliſm.*

Wherefore Chriſtendom being the Scene of theſe Tranſactions, and it being preſently after added concerning this *Outward Court,* that it is given to the Gentiles, and that they ſhall tread under foot the *Holy City fourty two months;* (which *Holy City* and *Outward Court* is in a manner the ſame thing, the very Camp of *Iſrael* being the Outward Court in the Wilderneſs, and this Outward Court the Receptacle of the People of *Iſrael* at their ſolemn times of worſhip when the Temple was built, as Mr. *Mede* has well obſerved) it is evident, Chriſtendom was to be over-run with *Gentiliſm,* that is, with *Paganiſm,* the life and ſoul whereof is *Idolatry,* ſo long a time; foraſmuch as the *Holy City* or *Outward Court* is ſuppoſed here in being, that is to ſay, a people that do profeſs Chriſtianity and are externally dedicated to God, but in the *interim* are over-grown with an Heatheniſh kind of Superſtition and Idolatry.

And in that this *Outward Court* is ſaid *to be given to the Gentiles,* that is anſwerable to what is wrote in Ch. 17. *For God has put it into their hearts* Ver. 17. *to fulfill his will, and to agree and give their Kingdom unto the Beaſt, untill the words of God ſhall be fulfilled.* So fatal, as I may ſo ſpeak, does this Apoſtaſy of the Church ſeem to be, and ſo little reaſon have thoſe great Politicians of *Italy* to ſacrifice to their own Nets, as I have above noted, and impute all to their own wit, when they have apparently hitherto

hitherto rowed with the ſtream. But the times are coming wherein they will find the courſe of things turned, and their Reſiſtence of a due Reformation a fighting againſt God. Which is worth their obſerving, that they may take up in due time.

2. The next of thoſe latter Synchronalls is *The Woman in the Wilderneſs*, namely, That Woman that * *wears upon her head a Crown of twelve Starrs*, whoſe glory it is to be that pure and Apoſtolick Church, uncontaminated with after-Superſtitions and Idolatries; that Woman that is ſaid * *to travail in birth and was pained to be delivered*, and after long throes and pangs, that is to ſay, ſharp perſecutions, at laſt * *brought forth a Male-childe that ſhould rule the Nations*. This Woman not changing place herſelf, is notwithſtanding ſaid * *to have the wings of an Eagle given her*, whereby ſhe fled into the Wilderneſs, there to be ſecured from the perſecution of the old red Dragon, which is the bloudy Pagan Powers of the *Roman* Empire as yet unconverted to Chriſtianity: And indeed by being thus eſcaped, though but into a *Wilderneſs*, ſhe was ſheltred from them. But in that ſhe is ſaid to be *in a Wilderneſs*, it is an intimation that ſhe is hid and blended amongſt them that under the outward profeſſion of Chriſtianity did again *Paganize* in their Superſtitious and Idolatrous Worſhip; as you may underſtand out of the acknowledged meaning of *Wilderneſs* in the *Prophetick Alphabet*. For that *Men*, not a mere Solitude of *Trees* and *Beaſts*, is underſtood by *Wilderneſs*, is plain alſo out of that in the Evangeliſt, *The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths ſtraight*. Which he ſpoke not to *Beaſts* and *Trees*, but to *Men*, whom theſe reſemble when they are wholly taken up in the functions and delights of the mere Vegetal and Animal nature, of which Superſtition and Idolatry is one part, as I have above intimated.

* Apocal. 12. 1.
* Verſ. 2.
* Verſ. 5.
* Verſ. 14.
Matt. 3. 3.

3. The ſenſe therefore of this Prophecy is this, That the pure and Apoſtolick Church, though ſheltered therewithall for a time from the red Dragon, was over-run with a kind of Chriſtiano-Paganiſm from one ſide to the other, from the Eaſt wing to the Weſt wing of the *Eagle* or *Roman* Empire; which, becauſe it had its *Eaſtern* and *Weſtern* Cæſars, is figured with *two wings*, and that with greater facility then the *Leopard* in * *Daniel* with *four*, which ſignified the quadripartition of the *Greek* Empire into four parts. This therefore intimates the *Greek* Church as well as the *Latine* to be culpable in this matter of Idolatrous worſhip, correſpondently to what I have ſaid of the *two Horns of the Beaſt*, that they intimate the two Imperial Patriarchates, that of *Rome*, and the other of *Conſtantinople*, the two chief Summities of the Idolatrizing Clergie. This I doubt not but is the meaning of the *Woman in the Wilderneſs*, though it ſeems ſomething hard that ſhe is ſaid *to fly into this Deſert*, this Deſert rather coming upon or over-running her in the thing ſignified.

* Chap. 7. 6.

4. But it is an *Hypallage*, of which this is no ſolitary Example, but like that of *caſting Hades into the lake of fire and brimſtone*, whenas that fire is rather caſt into *Hades* at the Conflagration of the world by Thunder and Lightening; a Figure even needleſly affected for Elegancy ſake by Poets.

Brutium

Brutium ponto feriente Corum.

Such an *Hypallage* as this I suspect also to be in *Daniel* ch. 7. where he speaks of the *Kingdoms under the whole Heaven being given to the Saints of the most High.* The meaning whereof may be nothing else but that they that are possessed of these Kingdoms may turn Saints, that is, Professours and Abettours of the pure and Apostolick Religion, unsophisticated with the Idolatrous Inventions and Injunctions of Antichrist. But however it were desirable that those that are over-ready to phansy themselves *Saints*, if this *Hypallage* does not please them, that at least they would imitate the modesty of the Expression of the Text, and would not take Kingdoms before they be given them.

5. Mr. *Mede* interprets this Vision of the *Woman in the Wilderness* in something a different sense from us; paralleling the *Israelites* flight from *Pharaoh* into the Wilderness to the Woman's flight from the red Dragon, and their liberty of serving *Jehovah* there after the Rites appointed by *Moses* to the liberty the Christians had to exercize their Religion, their lapses also into Idolatry to the Idolatrous Apostasy of the Church of Christ in this condition, and finally their 42 Journeys in the Wilderness mentioned *Numb.* 33. to the 42 months the Woman is said to be in the Desert. Which if they had been expresly set down in those termes, and not onely equivalently in 1260 *dayes*, or *a time and times and half a time*, it had been the more pat and convincing. But however his Interpretation is very plausible and handsome, and may be one sense of the Type, though not the onely sense. For it is the property of these Prophetick Types to abound with Allusions. But the state of the Church in the Wilderness being the same with that of her bondage in *Ægypt*, as appears from *Apocal.* 11. in that respect I account that Interpretation I have given more passable, or rather more Authentick. But I see no need that they should one exclude another, the Reign of the Dragon being truly the Reign of *Pharaoh* over these new *Israelites*, (saving that this of the Dragon was more bloudy;) and the state of the Wilderness in which the Woman is hid being not onely a Revival of that bondage of *Ægypt* again, but the restoring again also of the Dragon as Idolatrous, in fabricating so lively an Image of him in this new *Pagano-Christianism*, which the Apocalyptick Visions do so copiously predict. Ver. 8.

6. The third and last of these latter Synchronalls of the *Book-Prophecy* is the **Virgin-Company*, the sealed Souldiers of the Lamb upon Mount *Sion*, whose Description is admirable and mysterious. For in that they are said to be 144 Chiliads or Regiments, it is not the defining of their number, but their nature or quality, according to the use of the ancient *Cabbala* that describes the property of things by Numbers. The Root therefore of 144, which is *twelve*, plainly detects them to be the true disciples and successours of that Church that Christ founded in his twelve Apostles, and that they had not adulterated the Christian Religion by any Idolatrous worship or unwarrantable Institutes of men, but that they were faithfull to him whose name they bore on their fore-heads, as the marked servants of God and of the Lamb, and being bought with the price of his most precious bloud would not become the servants of men in any thing that was to the dishonour or disinterest of him that bought them. * Apocal. 14. 1.

* Verſ. 3. That * *new Song* alſo that the Harpers play upon their Harps before the Throne, which none can learn but thoſe 144 thouſand, what is it but the Joy of a pure Conſcience before God and all his Holy ones, and that ineffable pleaſure of the Divine Spirit dwelling in them, which none can be partakers of but the Sons of the new Birth, who are *redeemed from the Earth*, and ſet free in mind and affection from all the entanglements of this preſent World; who have a ſimple and ſincere heart, and *in whoſe mouth there is no guile*, but are upright and *irreprehenſible before the Throne of God?* Which is ſo tranſporting a condition and ſo unexpreſſible, I mean this Righteouſneſs, and Peace, and Joy in the holy Ghoſt, that it is no wonder that it is ſaid that none but thoſe 144 thouſand know what belongs to this Melody. * *The heart knoweth its own bitterneſs, and a ſtranger does not intermeddle with its joy.* But this is an Excurſion not ſo cloſe to our preſent purpoſe.

* Prov. 14. 10.

7. That which we are chiefly to obſerve is this, That this *Virgin-Company* is a Synchronall that runs along in parallel Oppoſition to thoſe that receive the Mark of the Beaſt, and are profeſſed Idolaters, as this Expreſſion of their *Virginity* in the ſenſe of the Prophetick ſtyle plainly implies; according to which, *Theſe are they that have not defiled themſelves with women*, may fitly be underſtood. Nor do they onely abſtain from *Idolatry* themſelves, but alſo exhort others to make choice of a due Object of their Adoration, to worſhip Him that made Heaven and Earth and the Sea and the Fountains of waters. They denounce judgment alſo againſt *Babylon*, ſaying, *Babylon is fallen, is fallen, that great City; becauſe ſhe made all Nations drink of the wine of the wrath of her Fornications.* And, laſtly, a third Angel out of the ſame Company denounces moſt direfull and ever-durable torments to thoſe that *worſhip the Beaſt and his Image*, that is to ſay, that ſubmit themſelves to that revived and enjoyned Idolatry which I have already ſo fully deſcribed. Which commination I would have them ſeriouſly to conſider that think it ſo indifferent a thing to be *Papiſt* or *Proteſtant:* as if ſuch Tragicall Menaces as theſe were mere Scare-crows and idle Mockeries.

Apocal. 14. 4.

Ver. 7, 8, 9.

CHAP. IX.

1. Three more Prophecies predicting the Churche's Lapſe into Idolatry. As the Viſion of the ſixth Trumpet, which is proved to reſpect the Roman *Empire long after it became Chriſtian. 2. That in this Viſion the* Greek *and* Latine *Church are both apparently taxed of Idolatry, and with Aggravations common to Pagans and them. 3. That it appears from the ſame Viſion of what great conſequence it would be for Chriſtendom to reform from this groſs ſin, and that they are their beſt friends that plainly and freely rebuke them for it, and for thoſe other crimes reflected upon in this Viſion. 4. The Prophecy of* Paul *to* Timothy *propoſed, and the firſt part thereof expounded out of* Epiphanius *touching the Inſpirers of this predicted Errour. 5. As alſo that part that contains the Errour it ſelf, namely*

namely the worship of Damons: From whence it is plain the Prophecy concerns this notorious Lapse of the Church into Idolatry. 6. As also from the Instruments of the Broaching this Errour. 7. And from the mentioning of the Mystery of Godliness *immediately before, to which this* Mystery of Iniquity *is opposed. 8. And lastly from the Times of the Lapse, which are termed ὑπερὶ καιρὸι. 9. Which is proved to be a proper Term of the Prophetick style denoting that* Time and Times and half a Time *which is the latter section of the continuance of the Fourth Monarchy. 10. That the course of these ὑπερὶ καιρὸι and of the Reign of Antichrist is indigitated by those* Numbers of Days *in the last of* Daniel.

1. TO these Middle Synchronalls of the *Book-Prophecy* we will onely adde the Vision of the *Sixth Trumpet*, the Prediction of S. *Paul* concerning the *Apostasy of the Latter times*, and that Prophecy in *Daniel* from whence he seems to have drawn that Prediction; and then we shall have done.

And truly the Vision of the Sixth Trumpet is very signal and notorious. That it is meant concerning the *Turks* invading Christendom, according as Mr. *Mede* has interpreted, I have abundantly made good against *Grotius* in my * *Mystery of Godliness*. To which we adde briefly, That it is plain that the Invasion of these *Euphratean* Horsemen is long after the Empire became Christian, nay indeed *Pagano-Christian*; forasmuch as it is the *Sixth Trumpet*, the last of those that taken together in order Synchronize with the reign of the *Pagano-Christian* Power, *The Beast that was, and is not, and yet is*. And for the *place* as well as the *time*, that it was the Empire to which this Vision belongs, appears from that often-repeated Character whereby it uses to be denoted, the proportion of a *third part*; For *the* * *third part of men* are here said to be killed. But that the *Roman* Empire was look'd upon by S. *John* as the *third part* of the known World in his Age, is evident in that Description of the red Dragon with seven Heads and ten Horns, in that he is said to have struck down *the third part of the Starrs* with his tail to the ground, *Apocal.* 12. 4.

* Book 5. Ch. 16. Sect. 5.

* Apocal. 9. 15.

Moreover the posture of these Horsemen was such, as Mr. *Mede* has also noted, in respect of S. *John* in *Patmos* his seeing them coming as from *Euphrates*, that they must needs march upon the Territories of the *Roman* Empire: Which also the consideration of our third Rule of interpreting Prophecies does more fully assure us of. For what had S. *John* to doe with any Visions but such as concerned the Church of Christ? Wherefore there is no reason to doubt but that Mr. *Mede*'s Interpretation of the Sixth Trumpet is very true.

2. From whence it will evidently appear, that there is a Prevision of that gross Idolatry which would be in both the *Greek* and *Latine* Church. For after the description of that numerous Army of the *Turks* under the Type of the *Euphratean* Horsemen, and the great Execution they did, the *third part of men* being killed by the fire, smoke and brimstone that issued out of their Horses mouths that roared like Lions against their Enemies, to which you may adde the preceding Plague of the *Saracens*, those

Apoc. 9. 20, 21. tormenting *Locusts*; it is said, that *The rest of the men which were not killed by these Plagues repented not of the works of their hands, that they should not worship Devils, and Idols of Gold and Silver and Brass and Stone and of Wood, which neither can see nor hear nor walk; Neither repented they of their Murthers, nor of their Sorceries, nor of their Fornication, nor of their Thefts.* Can there be a more express and plain Prophecy of the *Idolatry* of the Christian Empire then this? For the sense plainly is this, That though the *Turks* and *Saracens* had over-run the *Eastern* Churches, and laid all wast with fire and sword, yet the *Western* Part of the Empire did not lay it to heart, (nor indeed the *Greek* Church as they should do) but that the Church of *Rome* did notwithstanding persist in their Idolatrous worship, in the worshipping of their *Damonia* or Dæmons, the Souls of men departed, (our English Translation reads it *Devils*, and none certainly (whenas they are not God) would receive Divine honour after their deaths, unless they were become *Devils*; so great a * Reproach is that pretended honour the *Romanists* give to the Saints) in the worshipping of Idols of Gold and of Silver and of Brass, &c. *which neither can hear nor see nor walk.* This is added as an Aggravation and more palpable detection of the madness or sottishness of this Sin.

* See Book 1. Ch. 12. Ver. 3. Sect. 4.

And is it not the same in the Images of the *Saints* as in the Images of the *Heathen Gods*? Can the Images of the Saints see more clearly, hear more quickly, or walk more nimbly then the Idols of the Heathen? Wherefore we see such a ground of the reprehension of this sin of *Idolatry* is alledged as is common to that of the *Pagans* with this of those that call themselves *Christians.* So that there is no hole for them to escape out at.

But there are other Crimes also which the *Roman* Church, notwithstanding the severe judgment of God against the *Greek* Church, has not repented of: as namely of her *Murthers*, in shedding of innocent bloud, or cruelly and hatefully persecuting men under pretence of Heresy; of *Sorcery*, in such a sense as I have expounded it in my * *Idea of Antichristianism*; of *Fornication*, in the unnatural Constitution of their unclean Clergie; and of *Thefts*, in their frauds and impostures to emunge the simple people of their money. But these things belong not to this present Head.

* Book 1. Chap. 18.

3. In the mean time it is exceedingly worth our Observation, of what infinite consequence it would be to the safety and prosperity of Christendom, if they would reform from this gross sin of *Idolatry*, the worshipping of *Damons* and Images of Gold and Silver and other Materials. For who knows, or rather who knows not, but that God, who brought that exceeding great scourge of the *Turk* upon the Christian world for their gross Idolatries, may make him flow back again into his own Chanell, if we would once return to that ancient, pure and Apostolick Christianity? For the Cause of this great evil once removed, the Evil it self will be removed also.

Whence it is plain that they are the truest Friends to Christendom, even to *Rome* herself, that do not sooth them up in their sins, by mitigating

ting and hiding their foul miscarriages, but deal openly and plainly with them for their own safety; that neither admit nor invent subterfuges to countenance or palliate their Idolatrous and Superstitious practices, but tell them plainly how much they are apostatized from the true worship of God and Christ into Paganism and Idolatry. Better are the Rebukes of a faithfull Friend then the hired flatteries of a glozing Mercenary.

4. Wherefore persisting in the same liberty of speech, I shall adventure to pronounce that that Prediction of S. *Paul*, 1 *Tim.* 4. respects the *Apostasy of the Empire into Idolatrous worship*, by means of the seducing and seduced Clergie thereof, who taught them to give religious worship to mere men departed this life, and so turned the deceased Saints of God, as much as in them lay, into Pagan *Dæmons*. The words of the Prediction are these: *Now the Spirit speaketh expresly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of Devils; speaking lies in Hypocrisy, having their conscience seared with an hot-iron, forbidding to marry, and commanding to abstain from meats*, &c. It should be rendred, *Through the Hypocrisy of them that speak lies, having their conscience seared with an hot-iron*, &c. as any one that understands Syntax must needs acknowledge: for τινῶν and ψευδολόγων cannot agree in Grammar; nor *Devils* and *Seared consciences* in usual phrase or sense.

There cannot be a better Gloss upon the first part of this Prediction then what *Epiphanius* has occasionally wrote upon it in his sharp reproof of the *Collyridians*, who gave Divine worship to the Virgin *Mary*, offering up a Cake or Cracknell to her. They did εἰς ὄνομα τῆς ἀειπαρθένου κολλυρίδα τινὰ βπιτελεῖν, as that Father speaks; from whence they were called *Collyridians*. Of which Idolatry he saies certain women in *Arabia* were the first Inventours, who came out of *Thrace* thither, and there practised this nefarious ἱερυργία, which he calls βλάσφημον πρᾶγμα (which I the more willingly take notice of, because *Idolatry* is so often styled by that name in the *Apocalyps*) and at last concludes thus fully and roundly upon the whole matter, Ὅσῳ τὸ πᾶν ἐστιν ἀσεβὲς & ἀθέμιτον, ἀλλοιωμένον ἀπὸ τοῦ κηρύγματος τοῦ ἁγίου Πνεύματος· ὥστε εἶναι τὸ πᾶν διαβολικὴν ἐνέργημα καὶ πνεύματος ἀκαθάρτου διδασκαλίαν. Πληροῦται γὰρ ὅτι τότε τὸ, Ἀποσπασθήσονταί τινες τῆς ὑγιοῦς διδασκαλίας, προσέχοντες μύθοις καὶ διδασκαλίαις δαιμονίων. Ἔθυσαν γὰρ, φησὶ, νεκροῖς λατρεύοντες, ὡς καὶ ἐν τῷ Ἰσραὴλ ἐσεβάσθησαν. Which last words do plainly import that this Apostasy here is understood of giving religious worship to *Dæmons*, that is to say, to the *Souls of men deceased*: And it is observable that *Chrysostom* and *Theophylact* read δαιμόνων, not δαιμονίων, as *Erasmus* has noted upon the place, if any one like that word better then the other. But *Epiphanius* seems to understand the same thing by both, that is, the Souls of dead men religiously worshipped, which he compares with the *Baalim* worshipped by the *Israelites*, as the Psalmist complains, *They joyned themselves to* Baal-Peor, *and ate the offerings of the dead.* Psal. 106. 28.

Wherefore in brief, according to the mind of *Epiphanius*, πνεύματα πλάνης, which we render *seducing spirits*, are erroneous and fallacious Doctrines or

Prophecies (as *Grotius* alſo ordinarily interprets πνεῦμα) inſpired into mens minds by the Devil. For ſo he calls it, διαβολικὸν ἔμπνευμα καὶ πνεύματος ἀκαθάρτου διδασκαλίαν, *a Diabolical Inſpiration and Doctrine taught by the unclean Spirit* to pollute the worſhip of God. This reſpects thoſe words in the Text, *Giving heed to ſeducing ſpirits*, whereby he would have the *Original* of theſe wicked Doctrines noted.

5. But then the Matter or *Object* of them to be couched in that more definitive expreſſion, καὶ διδασκαλίαις δαιμονίων, that is, not *Doctrines of Devils* as taught and ſuggeſted by them, (for that he had touched before) but *Doctrines of Damons*, that is to ſay, *concerning Damons*, or the worſhipping of the Dead, anſwerably to the *Iſraelites* worſhipping the *Baalim*, which the Pſalmiſt intimates to be the Souls of men deceaſed. Πληρῶται γὰρ ὅτι τότε, ſaith *Epiphanius*, τὸ, Ἀποστήσονταί τινες τῆς ὑγιοῦς διδασκαλίας, προσέχοντες μύθοις καὶ διδασκαλίαις δαιμονίων· For that Prophecy is fulfilled in theſe *Collyridians*, viz. *Some ſhall depart from ſound doctrine, giving heed to fabulous ſtories and doctrines concerning Damons*. For that this Genitive may be a Genitive of the Object as well as of the Agent, any one will grant. And that *Epiphanius* underſtands it in that former ſenſe, is plain both from his prefixing μύθοις before διδασκαλίαις, (which fabulous ſtories are not conceived to be told *by* the *Damons*, but *of* them) and alſo from what immediately follows, Ἔσονται γὰρ, φησὶ, νεκροῖς λατρεύοντες, &c. *For, he ſaith, there will be thoſe that will worſhip the dead*, &c. Which yet the Apoſtle does not ſay, unleſs διδασκαλίαι δαιμονίων ſignifies *Doctrines concerning* Dæmons, which are the *Souls of men deceaſed*, as I have elſewhere ſufficiently intimated. Wherefore it is plain from the Expoſition of *Epiphanius* that this Prediction of S. *Paul* is very applicable to the *Apoſtaſy of the Church of Rome* for their giving Divine honour unto the Saints, which is apparently νεκροῖς λατρεύειν, *to worſhip the dead*.

6. Which will ſtill be found more exquiſitely to fit them of *Rome*, if we conſider by what external means this *Dæmon-worſhip* is promoted. For theſe that are ſaid to *depart from the faith*, that is, from the ſound doctrine of it, as *Epiphanius* has interpreted it, and to *Apoſtatize* into the Idolatrous worſhip of *Damons*, are ſaid to doe this ἐν ὑποκρίσει ψευδολόγων, *through the Hypocriſy of tellers of lies*, (the *Apocalyps* calls them τοὺς πλέοντας ψεῦδος, *thoſe that make lies*) that is to ſay, that feign Legends of the Miracles of their Saints or Dæmons: and in deed doe it ſo impudently, as if they made no conſcience of thoſe pious frauds and fables, whence it is ſaid that they have their *conſciences ſeared with an hot-iron*. What can be more expreſſive of the *Greek* and *Roman* Legendaries then this? and yet there is ſtill a more particular character added, *Forbidding to marry, and commanding to abſtain from meats*. Whom can this Character fit ſo well as the Orders of *Monks*, into whoſe Societies no man could be admitted but upon ſtrict obſervation of theſe laws? They prohibited any one that would be of their Fraternity to marry, and enjoyn'd them alſo to abſtain from certain meats. Theſe things are ſo ſolidly and copiouſly made out in Mr. *Mede's Apoſtaſy of the Latter times*, that I need adde nothing more but a Recommendation of that Treatiſe to the Reader.

Reader. There is scarce any Prophecie falls more fully upon any Event then this does upon the Church in those times when she had lapsed into this *Demon-worship* by the seduction of a fraudulent and superstitious Clergy.

7. Thirdly, The summary Description of the whole *Mystery of Godlineſs* preceding so immediately before in the very last Verse of the foregoing Chapter, me-thinks there is a congruity that this immediate Digression into the mention of a Lapse from the purity of this Mystery should be of no petty concernment, the perstringing of a few *Pythagorizing* Christians, or such as might leave Christianity to follow *Apollonius*, of which notwithstanding I do not remember any particular stories; but a more solemn and notorious Apostasie of the Church of Christ, and the converting of that great *Mystery of Godlineſs* immediately before mentioned into a *Mystery of Iniquity*, as it is elſe-where called. For that expression of [*Some shall depart from the Faith*] is no barre at all to this meaning, as Mr. *Mede* has demonstratively made good by many and sufficient Examples, where [*some*] is said of the greatest part, and in a manner of the whole people, as you may see in the above-named Treatise.

8. Fourthly and lastly, The Preface to this Prediction, *Now the Spirit speaketh expreſly that in the latter times*, &c. seems not onely too big, but too determinate another way, then to comply with what *Grotius* would put us off with, namely, a glance at *Apollonius* and his followers. For it is too dilute and frigid a Gloss to make no more of ὕστεροι καιροὶ then to turn it off with a *Poſthac* or *Hereafter*; as if the term of ὕστεροι καιροὶ had not passed into a phrase of Art already, and had not been defined long since by the Angel in *Daniel*, or at least was not a necessary Consectary from his Definition, who being asked *how long to the end of these wonders*, he held up his right hand and his left hand unto Heaven, and sware by him that liveth for ever, that *it shall be for a time and times and half a time*: And being again asked by *Daniel* to declare more plainly *when the end of those things should be*, he gives this Answer, *That the words are sealed till the time of the End*, (which is so called, as being that notable section of time that lies next to the end of the Fourth or Last Monarchy:) but presently after addes this hint to point him to this time of the End, *That from the time that the daily Sacrifice should be taken away, and the Abomination that makes desolate set up, should be* 1290 *days*, but that *blesſed he should be that came to the* 1335 *days*. Chap. 12.

9. Now the end of those things *Daniel* enquired after reached, as appears from the Text and general consent of Expositors, even to the Day of Judgment, however that phrase is to be understood. Whence it is rational to conceive that *Daniel*'s Prophecies reach through those four famous Monarchies or Kingdoms, the *Babylonian*, *Persian*, *Greek* and *Roman*, and that the *Roman* Kingdom conterminates or synchronizes with the fulness of time, or the end of Times and Ages, and being the Fourth and last division of this Sacred Kalendar of Prophecies, as Mr. *Mede* calls it, may rightly be termed *the last times* or *last days*, in which the *Messias* was expected and came. But after Christ's coming, seeing there would be a very marvellous and notorious reign of *Antichriſt* during this Fourth

Monarchy or last time, who is figured out in the *Two-horned Beast* and the *Whore of Babylon*, which are of the Middle Synchronals of the *Book-prophecie*, and which I have already demonstrated to begin about 400 years after Christ, and that the time of their continuance is the same with a *Time and Times and half a Time*, and that this is 1260 years; it is evident that this share of time is the ὑστεροι καιροὶ, *the latter times* of these last, or the *time of the End*, as lying next thereto, and the very times the Angel speaks of in this Chapter, where he asserts with an Oath that those *Wonders* (that is, that prodigious Reign of Antichrist) should continue for a *time*
Dan. 12. 7. *and times and half a time*; but that *when he shall have accomplished to scatter the power of the holy people*, namely, the *Jews*, then *all things* spoken of *shall be finished*. Which is the very same with that in the *Apo-*
Apoc. 10. 7. *calyps*, where the Angel swears by him that lives for ever, *that there should be no more time*, saving in the days of the voice of the seventh Angel, when he shall sound, and the *Mystery of God be finished, as he has declared to his servants the Prophets*, alluding particularly to this of *Daniel*. This is the right meaning of this passage of the *Revelation* according to common sense and Grammatical construction. Which plainly shews that the *Time and Times and half a Time* end with the sixth Trumpet.

From which considerations it is evident to any one that is unprejudiced, that this term of ὑστεροι καιροὶ is a term of the Prophetick style, the same with the *Time of the End*, with an allusion to that Sacred Kalendar of *Daniel* consisting of the four Monarchies, as being the latter section of the continuance of the last, running on along with the Reign of Antichrist. For so does the Church generally interpret that *Time and Times and half a Time* in *Daniel*.

10. And that they do belong to the Reign of Antichrist even in our sense, Mr. *Mede* has, in my judgment, most convincingly made good even from those numbers of 1290 days and 1335, days in his little Treatise of those Numbers, which he calls *Revelatio Antichristi*. Which were cer-
Dan. 12. 9. tainly given as a Key to open the truth of *Daniel*'s Prophecies concerning the reign of that Man of sin, and the time of his Discovery. *The words are closed up and sealed till the time of the End*, that is, till these latter times; but *the wicked shall not then understand them, but the wise shall*, and may be assured of them by this Key of Numbers of years from the *Epocha* of *Antiochus* his prophaning the Temple compared with the Event, the first notable Instances of Revealing of this Man of sin.

The first of these Numbers from that *Epocha* ends in the year of our Lord 1120, the latter in the year 1165. (For I have already so undeniably demonstrated that *Days, stylo Prophetico*, do signifie *Years*, both in this
* Book 5. Ch. 15. Sect. 2. Treatise and in my * *Mystery of Godliness*, that I think no man will doubt of it; and that they cannot signifie *Days* here, Mr. *Mede* has with no less evidence evinced.) Now the Event is exact to Admiration. For in the year 1120 a true and perfect detection or description of Antichrist came forth, and not till then, as you may see by that compendious account which Mr. *Mede* has given thereof.

The ending of the other Period is also notable for the *Waldenses* and *Albigenses*, in whose times the *Mystery of Iniquity* was more fully de-

tected,

tected, and by more numerous Companies protested against. Whence they are said to be *blessed* that reach to those times, by reason of the great clearness of the Light of the Gospel that shined forth: nor less happy they that then also suffered for witnessing to it, but certainly much more blessed by reason that their Reward should be greater and more singular. For the Prophecie declares how things are in truth and reality, and not according to the judgment or sentiments of the soft and false carnal mind. See that judicious Author Mr. *Mede*; for I cannot dwell upon these things.

I will onely adde, for a farther assurance of Mr. *Mede*'s Exposition, that no other will hold water. For it is not likely that *these Numbers of Days* should be any Interpretation of the Extent of the above-mentioned *Time and Times and half a Time*; they both of them varying from the just measure of that Period, and the sense also of that Ænigmatical expression being not so hard but that all hit on it and agree in it. To which you may adde, that the *Epocha* from *Antiochus* will not comply with this design, (and it is hard to make that *Epocha* signifie otherwise then literally with any credibility of meaning:) As also, that this way the main difficulty about which *Daniel* was so solicitous will not be satisfi'd, which was, *When this time of the End would be*, not of what extent it was. Unto the course of which, I mean of these ὑστεροι καιροὶ, or *the time of the End*, (which is that *Time and Times and half a Time*) these Numbers of 1290 and 1335 do in a special manner direct from the above-said *Epocha*, as you may see at large if you consult that excellent Interpreter I referred to before. The Angel tells *Daniel*, *The words shall be sealed till the time of the End*: and Mr. *Mede* shews plainly how the matter is revealed in this time of the End, and even in those very points of this Time which these Numbers direct to; which is worth our consideration and admiration.

CHAP. X.

1. Epiphanius *his Exposition of the Prophecie of* Paul *to* Timothy *confirmed from the reference it has to that in* Daniel. 2. Grotius *his miss-timing this Prophecie of* Daniel, *and applying it to* Antiochus, *how rash and groundless.* 3. *A Confutation of his Application.* 4. *The right timing this Prophecie by* Calvin *and Mr.* Mede, *who both interpret it of the* Roman *State and Empire.* 5. *A more particular account of the two first verses of the Prophecie Mr.* Mede's *way;* 6. *As also of the third,* 7. *And fourth.* 8. *That the sense of this Prophecie so clearly accords with that of S.* Paul, *that it is manifest he refers to it in* τὸ ϛ. Πνεύμα ῥητῶς λέγει. 9. *That though this Interpretation of Mr.* Mede *be unexceptionable throughout, yet the two first verses of the Prophecie may be otherwise expounded, and more suitably to S.* Paul's *Prophecie in his Epistle to the* Thessalonians.

1. WE see therefore what small reason *Grotius* has to turn off these ὑστεροι καιροὶ with a frigid and undeterminate *Posthac*, when they

they signifie, in this place at least, so punctually and determinately. Which is yet impli'd still more plainly in that the Apostle says that *the Spirit speaks* ῥητῶς, which intimates some Record where this Prophecie is written in a manner *totidem verbis*. For if there be any force in reasoning from words and phrases, ῥητῶς must signifie some such thing, not simply Inspiration, but verbal description of what is inspired. Which advantage neither *Grotius* nor any one else, I think, can alledge for their Interpretation, if it agree not with this which *Epiphanius* first so happily lighted upon, and Mr. *Mede* has so marvellously well improved, and is found most exactly to agree with that Prophecie of *Daniel*; which shall be the last Prediction of the Churche's *lapsing into Idolatry* which I intend to produce. The words are these:

Dan. ch. 11. v. 36, 37, 38, 39.

Then shall a King doe according to his will, and he shall exalt himself, and magnifie himself above every God, and shall speak marvellous things against the God of Gods, and shall prosper till the Indignation be accomplished; for that that is determined shall be done.

Then he shall not regard the God of his fathers, nor the desire of women, nor regard any God; for he shall magnifie himself above all.

For together with God in his seat he shall honour Mahuzzim; *yea together with a God his Ancestors knew not, shall he honour them with gold and silver and with precious stones and pleasant things.*

And he shall make the Holds of the Mahuzzim *jointly to the forein God, whom acknowledging he shall increase with honour, and shall cause them to rule over many, and shall distribute the Earth for a reward.*

2. This is Mr. *Mede*'s Translation of the Text; which is very easie and natural as to rules of Grammar and Criticism, as I shall take notice afterwards. In the mean time I cannot but observe how groundless and irrational *Grotius* his Interpretation is, who expounds all this of *Antiochus*, both against the stream of Antiquity, who always suspected *Antichrist* to be here prefigured, and against all probability of things.

For to pass by the direction of those Numbers above mentioned, that fall into that *Time and Times and half a Time* that comprise the continuance of the Wonders *Daniel* enquires after, (which Wonders are intimated in this present Prophecie as well as in that of the *little Horn*) as also the necessary determination of this *Time and Times and half a Time* by the Middle Synchronals of the *Apocalyps*; who can imagine that the *Series* of *Daniel*'s Visions, Chap. 11 and 12. that reach to the day of Judgment, as certainly they do, should admit of so vast an *Hiatus* or gap as from the Gests of *Antiochus* to the end of all things, neglecting that long tract of time betwixt in which the Church is so much concerned?

Wherefore *Calvin* has judiciously adventured to interpret these verses of the *Roman* Empire, which immediately succeeded the *Greek*, (in the last times whereof *Antiochus* is said to reign, according to the Prophecie of *Daniel*) though he has over-rashly on the other side rejected the opinion of the Ancients, who suspected *Antichrist* concerned in these verses. Mr. *Mede* therefore has most happily joyned them both together, as we shall see anon.

3. Now accordingly as *Grotius* has miss-timed the Prophecie, so his Applications

plications are alike cold and incongruous. For he cannot make good that *Antiochus* was a *Rejecter of the Gods of his Fathers, nor of the love of Women*; against which the *Roman* Writers themselves expressly witness. For *à Lapide* upon the place affirms that he both worshipped the *Gods of his Fathers*, and made the *Jews* doe so too; and both *Gaspar Sanctius* and he tax *Antiochus* for his *Mulierosity* and excess in Luxury. And as touching *Mauzzim*, besides that מעזים in the plural number is not so likely to be the proper Name of any one God, he does not make it out by any History, that *Antiochus* was such a zealous worshipper of this *Modin*, as he would have him called, or that he had a Temple built to him in *Modin*; which is a City in *Judæa* cut out in a Rock, and in all likelihood was a strong Hold, and therefore was called *Modin*, but without any reference to this imaginary *Modin* of *Grotius*, the strange God of whom *Antiochus* should be so zealous a worshipper. For which conceit he brings no proof but 1 *Mac.* 2. 15. where the Officers of *Antiochus* are said to make the *Jews* to sacrifice in *Modin*, but not to the God *Modin*. So that *Grotius* his whole Interpretation is but a mere precarious phancy. Let us now cast our eyes upon Mr. *Mede*'s.

4. Mr. *Mede* therefore, accordingly as *Calvin* before him, supposes that at the thirty sixth verse of this eleventh Chapter the Prophecie of *Antiochus* breaks off, and that the *Roman* Kingdom comes into consideration: Which is not doubtful and conjectural, but necessary from the reasons already intimated. Wherefore ועשה כרצנו המלך is rightly rendred, *Then shall a King doe according to his will*. For that particle ו is of such a lax sense, that there is no injury done in putting upon it this determinate meaning. Accordingly as *Paræus* renders τὸ πλανώμενον, *Tum flebunt*, *Apoc.* 18. 9. And by *King* is here meant, as else-where in *Daniel*, a *State* or *Kingdom*. And that the *Roman* is here meant, the order of Succession implies, it following the *Greek* according to all Chronologie, and according to the sense of Historians is conceived to succeed the *Greek* upon the *Romans* Conquest of *Macedonia*, which was in the latter times of *Antiochus*. So fitly do things fall in for matter of time in our Hypothesis, which does promise an easie flowing of the sense all along; which is this.

5. In the first of these verses, That the *Roman* State or Kingdom towards the end of *Antiochus* his reign shall carry all before them and domineer as they list, they shall exalt themselves and make themselves greater then any Kingdom. For to *conquer a Nation* is to conquer their Gods, whom the *Romans* vocally called out of those Cities they took by a certain Charm I spoke of above, and so led away the Gods of the Nations as it were captive as well as the people. Nay the Officers of this State *spoke marvellous things* and blasphemous *against the God of Gods*, that is, against Christ *Jesus* himself, when he was so mocked and despightfully used by his Persecutors and Crucifiers; and yet they prospered and were successful in the Empire, notwithstanding all this their villainy towards Christ, and bloudy persecution of his Members, wherein he was again reproched and blasphemed, till the *determinate time of this Rage* ran out, and that the Empire became Christian.

For, as it follows in the next verse, the time was next to succeed wherein

wherein the *Roman Empire* ſhould contemn, neglect, and caſt off *the Gods of their Anceſtors*, that is, the Pagan Gods, and turn Chriſtians; but that withall *Marriage* (which was in ſo high eſteem with the *Romans* before, as it appears by thoſe Laws which were called *Julia* and *Papia*, which *Conſtantine* abrogated) ſhould be much ſlighted at firſt, but in proceſs of time be ſuperſtitiouſly forbidden as well to Prieſts as Monks, that Man of ſin then getting the rains of the Empire into his hands, who reſpected not any God, but for his nulling the Laws of Chriſt and trampling on the necks of Princes is juſtly ſaid to *magnifie himſelf above all:* according as it is written of him in the Epiſtle to the *Theſſalonians*.

6. And ſutably to this lawleſneſs and contempt of God it follows in the next Verſe, ולאלה מעזים על כנו יכבד, that is to ſay, *For together with*, or *beſides*, (for אל and ל will ſignifie ſo) *God will he honour* Mauzzim, על כנו, *in ſua ditione*, *Grotius* renders it, referring it to *Antiochus*. The *Latine* reads, *in loco ſuo*, referring it to the Idol. Mr. *Mede*, *in his Seat*, referring it to Chriſt the true God. There may be alſo another ſenſe of על כנו, *viz. ſuper baſin ejus*; as if that honour done to the *Mauzzim* was grounded in the honour intended therein to Chriſt: which is the plea of the *Pontificians*. The ſenſe therefore briefly is this, That it is plain that this *Roman* Power, as was ſaid in the foregoing verſe, has caſt away the true fear of God from them, and exalt themſelves above every thing that is called God, even Chriſt himſelf, in that againſt the expreſs Law of God they doe Divine honour to the *Mauzzim* (though in pretence of worſhipping thereby the true God) with gold and ſilver and wooden Statues, and with whatſoever is coſtly and precious, as it immediately follows, ולאלה אשר לא ידעוהו אבותיו יכבד בזהב, that is to ſay, *Even together with a God whom their fathers knew not, that is Chriſt*, (who was truly Θεὸς ἀγνωστος, a very ſtranger amongſt the *Roman* Deities, and ſuch as the ancient *Romans* never ſacrificed to) *will he worſhip them*, viz. *the* Mauzzim, *with gold*, &c.

Whence it is plain that the *Dæmons* ſpoke of by S. *Paul* are here propheſied of: For theſe *Mauzzim* are they, namely, the Saints by this Idolatrizing Empire turned into *Dæmons*; which are here called *Mauzzim* by a wonderful ſtrange previſion of God, this *Hebrew* word being for ſenſe the very language of thoſe that by too ſuperſtitious a zeal and affection towards the Saints brought in this *Dæmon-worſhip*, placing a more ſenſible truſt and repoſe in their Reliques and Protection then in the Omnipreſent God himſelf. Theſe therefore they called πύργους, περιβόλους, τείχη, ὀχυρώματα, δορυφόρους, ὑπερασπιστὰς, *Towers*, *Fortreſſes*, *Walls*, *Bulwarks*, *Guards*, *Protectors*, and what not? All which *Mauzzim* does naturally and properly ſignifie, as you may ſee more at large in Mr. *Mede*. So eaſily does the ſenſe flow concerning the abuſe of *Saint-worſhip*, who, though Chriſt be pretended in all that Divine honour done to them, yet it is plain they go partners with him in the Dedication of Temples and other Religious worſhip.

7. Which this laſt verſe ſeems to aim at alſo in thoſe words ſo artificially couched, מבצרי מעזים עם-אלוה נכר, *The holds of the* Mauzzim *with the ſtrange God*, (as if they were Joint-Tenants) which Holds are the

the Holy Houſes, Churches, Chappels, Monaſteries dedicated to the honour of Chriſt and the Saints. For theſe Holy-Places are called מבצרים *Strong Holds* in alluſion to *Mauzzim*, which has a warlike ſenſe in it, and ſignifies *military Protectours* and *Champions*, whoſe Houſes therefore may well be called *Strong Holds*. The ſenſe of the whole verſe is this: And this *Roman* Power ſhall erect Temples and other Religious Houſes to Chriſt and the Saints: where Chriſt is indigitated by אל נכר *a ſtrange God*, he being both according to his Humanity born of a ſtock diſtinct from all the Heathen Nations, ſo that he is more ſtrange then any other could be in that reſpect; and alſo being perfect God and perfect Man, which is ſuch a Deity as never the Nations had any thought of before: ſo ſingularly ſignificant is this Deſcription of Chriſt in this Prophecy, by this name of a *ſtrange God*: But that he being once known to them, they ſhould give him condign honour, ſaving that they ſhould ſhare part thereof amongſt the *Mauzzim*, and make them alſo Rulers over the Empire, dividing the world amongſt them as a Reward of their Sufferings, (as is pretended) one Saint being conſtituted Patron or Protector of one City or Countrey, another of another, accordingly as I have above more fully declared. Book 1. Ch. 17. Sect. 4.

8. This is ſo clear and eaſie a ſenſe, that it is no wonder that S. *Paul* ſaies that *the Spirit ſpeaks* ῥητῶς, *expreſly, that in the latter times*, that is to ſay, in *Daniel's Time and Times and half a Time*, which is the latter part of the continuance of the *Roman* Empire, men ſhould Apoſtatize from the Faith, and embrace the Doctrine of *Dæmon-worſhip* or the worſhip of the *Mauzzim*. To which Prophecy the Event is ſo exactly anſwerable, that a man muſt be ſtrangely blinded with prejudice that cannot ſee it: as alſo a ſtrange contemner of Concinnity and Proportion, if he be not pleaſed to obſerve how handſomely and naturally that hideous and unproportionate *Chaſma* betwixt the Predictions in the eleventh Chapter of *Daniel* and the twelfth is in this way filled up with matters of weighty concernment, and the *Series* of times continuedly carried on to the Day of Judgement.

9. Thus unexceptionable in it ſelf is Mr. *Mede*'s Interpretation of theſe four Verſes in *Daniel*, and for ought I know may be one continued ſenſe really aimed at throughout. But I muſt confeſs when I look upon thoſe words of the Apoſtle, 2 *Theſſ.* 2. *Who oppoſeth and exalteth himſelf above all that is called God or that is worſhipped*, which ſeems a plain Alluſion to theſe words of *Daniel*, *He ſhall exalt himſelf and magnifie himſelf above every God*; I cannot but ſuſpect that, in an after-Completion of the Prophecy, the *Pontifician Power*, which is a kinde of revived Image of the Pagan Imperial Power of *Rome* ſo ſoon as the *Pope* had once out-topp'd the Emperour, is alſo here perſtringed; and that therefore the two firſt verſes of theſe four may be alſo interpreted of the *Pope* and of his *Luciferian* Pride, as I ſhall more diſtinctly ſhew in its proper place.

CHAP. XI.

1. *The Reaſons of his Prolixity hitherto in the Predictions of the* Idolatry of the Church, *and of his future Brevity in the reſt of the parts of* Antichriſtianiſm. 2. *The* Second member of Antichriſtianiſm *prefigured in the* * Witneſſes lying ſlain in the Streets of the great City called Ægypt. 3. *A ſhort Paraphraſe and Expoſition upon that verſe of the* Apocalyps. 4. *That the ſame thing ſeems to be prefigured in the* Whore of Babylon *her* riding of the Beaſt. 5. *What Predictions concern the Oppoſition to the* Prieſtly *Office of Chriſt.* 6. *That the* Two-horned Beaſt *and the* Falſe-Prophet *are all one, and that both prefigure the Antichriſtian Oppoſition againſt his* Prophetick *Office.* 7. *That the Affliction of the true Prophets of Chriſt is prefigured in the Viſion of the* Two Witneſſes, *as alſo the Antichriſtian Oppoſition againſt the* Kingly *Office.*

* Apocal. 11. 8.

1. IN the mean time we have, I hope, with ſufficient copiouſneſs vindicated Divine Providence from the leaſt ſuſpicion of ſo remarkable a neglect or defect, as not to have as well predicted as fore-ſeen this general Lapſe of the Church in this firſt and chiefeſt point of Antichriſtianiſm, *Dæmon-worſhip* or *Idolatry*. Wherein I have been the more copious, it being the chief Characteriſtick of the Apoſtatized ſtate of the Church, and indeed the Root of moſt of the reſt of thoſe Antichriſtian Enormities that have crept upon Chriſtendome, I am ſure of that which is at leaſt next in hainouſneſs, the *Bloudy Perſecution* of the dear Children of God and faithful Members of Chriſt *Jeſus*, who cannot ſubmit to ſuch Idolatrous practices.

But I ſhall return into my firſt Method, and ſearch out the Predictions of each part of *Antichriſtianiſm* in that order I have ſpoken of them already. Which I ſhall be able to doe with greater brevity by far, having already made good my main deſign, and having nothing elſe to doe but to refer to many of thoſe Prophecies which I have expounded already. Not to adde alſo how moſt of thoſe parts of Antichriſtianiſm which are behind are nothing ſo fully and frequently predicted as this of Idolatry.

2. As it fares with the very next Member we are to conſider, which is that *Spiritual Bondage and Slavery men are brought under by that burthen of Superſtitious Opinions and of tedious and fruitleſs Obſervances; and a falſe perſuaſion of Penances to be done, not for emendation of life onely, but for ſatisfaction*; as if the Bloud of the Son of God were of no price nor value: whenas ſuch Fictions are forged for no other end then to uphold the Tyrannical power, or to advance the unjuſt gains of the Prieſt.

At which condition of the Church I do not doubt but the Spirit of God points, *Apocal.* 11. where *the dead bodies of the Two Witneſſes* are ſaid *to lie in the ſtreets of the great City, which ſpiritually is called* Sodom *and* Ægypt, *where alſo our Lord was crucified.* Ἥτις καλεῖται πνευματικῶς, that is, κατὰ τὸ μυστήριον, *in a Myſtery*, or *Typically*, as *Grotius* himſelf

ſelf acknowledges. I ſay therefore that this *Great City*, which is this Myſtical *Ægypt*, that Houſe of Bondage to the ancient Church of God in the Type, and to the modern in the Antitype, is the pretended Catholick Church of *Rome*; and that this Spiritual Slavery under the ſuperſtitious Impoſitions of the Pope, and of whatſoever other Clergy of the ſame ſtamp, is glanced at in this paſſage of the Viſion.

For the *Two Witneſſes* being Synchronal to the *reſtored Beaſt*, it is in vain to dream of any thing at *Jeruſalem* that ſhould be the fulfilling of this Prophecy. It is therefore, I ſay, the Church of *Rome* that is this Myſtical *Ægypt*, and the Pope the *Pharaoh* of this *Ægypt*, with his hard Task-maſters, that make the deluded people drudge and toil under the burthens of their Superſtition. And the overthrow of this Spiritual *Pharaoh* and his Eccleſiaſtick Hoſt is manifeſtly typified by that of the *Ægyptians* in the *Red Sea*, which anſwers to the *Bloud of Chriſt*, which is a wall on the left hand and on the right to the ſimple-hearted *Iſraelites* in their flight from theſe Tyrants of *Ægypt*, but overwhelms *Pharaoh* and his Hoſt, and puts this Song of Thankſgiving into the mouths of thoſe who, through ſerious meditation upon the proper virtue and intent of the bloudy Paſſion of Chriſt, have eſcaped this *Ægyptian* Vaſſalage; *I will ſing unto the Lord, for he hath triumphed glorioufly; the horſe and his rider has he thrown into the Sea:* Or, which is the ſame, that *Song of Moſes and of the Lamb*, Apoc. 15. *Great and marvellous are thy Works, Lord God Almighty; juſt and true are thy waies, O King of Saints*, &c. But of theſe things I have ſpoken already, and therefore this brief intimation ſhall ſuffice. Book 1. Ch 4. Sect. 5.

Onely for a corroboration of this Typical ſenſe of *Ægypt*, I cannot omit to take notice how this Song of *Moſes* and of the *Lamb* is ſaid to be ſung ὅτι ἡ θάλασσαν ἡ ὑαλίνην μεμιγμένην πυρί. Which is a notorious Indication that the eſcape of the *Iſraelites* from *Pharaoh* through the *Red Sea* is alluded to in this Song; both in that the Sea upon whoſe ſhore it is ſung is called a *Sea of Glaſs*, which repreſents the hard conſiſtency which the Sea then ſeemed to have, being as a thick glaſſy wall on this ſide and that ſide of the *Iſraelites*, (nay indeed it is ſaid in the Song of *Moſes*, (Exod. 15.8.) *The flouds ſtood upright as an heap, and the depths were congealed in the heart of the Sea,*) and alſo in that it is ſaid to be *mixt with fire*, which intimates how theſe two maſſy walls of glaſs were penetrated by the ſight of the Angel that went along with the *Iſraelites* through the *Red Sea* by Night. The Name or Colour alſo of the Sea may not unlikely be alluded to in this Deſcription, *Red* being not an improper Epithet of *Fire*. Apocal. 15. 2.

There may be alſo ſtill a more Myſtical meaning of this *Sea mingled with fire*, (the Spirit with the Bloud of Chriſt) which for brevity ſake I paſs over, and will onely adde a ſhort Paraphraſe upon the verſe I firſt cited.

3. *In the ſtreet of the great City, which ſpiritually is called Sodom and Ægypt*, ὅπου καὶ ὁ Κύριος ἡμῶν ἐσταυρώθη, which is ordinarily rendred, *where alſo our Lord was crucified:* which is very good and eaſie ſenſe if we referre ὅπου to the great City, and read [*which is ſpiritually called Sodom and Ægypt*] Parenthetically; but if we referre it to, or rather joyn it with, *Sodom* and *Ægypt*, the ſenſe ſeems more harſh, unleſs we underſtand

an *Ellipsis*, the supply whereof would be, ἐν τῇ πλατείᾳ τῆς πόλεως ὅπου ὁ Κύριος ἡμῶν ἐσταυρώθη, *In the street of the great City, which is spiritually called* Sodom *and* Ægypt, *and the City where our Lord was crucified*, that is, the Prophet-murthering *Jerusalem*, which certainly is alluded to, be this *Ellipsis* how it will: And the meaning of the Text I conceive to be this.

That that great Body Politick which pretends to be the Catholick Church, though so grosly Apostatized from the Apostolick Doctrine and Practice, is κατὰ τὸ μυστήριον, as *Grotius* speaks, Spiritually or Mystically called *Sodom*, *Ægypt*, and *the City where Christ was crucified*, with just reproach to their contrary Pretences. As if the Spirit of God should speak thus; Whereas this degenerate Church of *Rome*, by boasting of their Profession of vowed Cœlibate and perpetual Virginity, would make show of being that true Virgin-Company, and the holy and chast Spouse of Christ and of the Lamb; I do pronounce them a Nest of unclean Birds, as foul as *Sodom* and as polluted as *Gomorra*: And whereas they would pretend to be the onely Church of my Son Christ, who hath declared that *if the Son make you free, then are you free indeed*, and to be that *Jerusalem that is free, and is the Mother of all true Believers*; I do proclaim to all the World, that they are, Spiritually or Mystically, that very Land of *Ægypt* and House of Bondage wherein my People are oppressed and tired out with tedious, Superstitious and burthensome Observances, that serve for nothing but to uphold the Pomp and Pride of that Spiritual *Pharaoh* and his unmerciful Task-masters, a Tyrannical and Idolatrous Clergy: And, lastly, whereas they would make men believe that they are that Holy City, which is a Refuge and Protection to the Saints of God and a Shelter from Persecution, where all tears shall be wiped from their eies, that *New Jerusalem* that descended from Heaven, (which they were if they were what they boasted, the true visible Church of Christ;) they are indeed a succession of that old *Jerusalem*, the superstitious and burthensome Scribes and Pharisees, who were the Crucifiers of my Son *Jesus*, as these are to this very day of his true Members, who himself, accordingly as he has told them, is persecuted so often as they are persecuted.

And therefore ὅπου καὶ ὁ Κύριος ἡμῶν ἐσταυρώθη may respect as well the Members of Christ as himself, notwithstanding it is the first *Aoriſt*. For that is a good Note of *Grotius* his and a true one, *Aoristi sine designatione temporis designant quod fieri solet*. And therefore here is intimated by ἐσταυρώθη the often-Persecution of Christ in his true Members under this power of Antichrist. For *Crucifixion* by a *Diorism* signifies any kind of Persecution.

Jerusalem therefore literally is not here understood under the disguise of *Sodom* and *Ægypt*, (which would not be any such mystical or spiritual meaning, but a mere *Synecdoche*, such as every School-boy understands) but that Great City, which is a Polity of men that pretend to be the onely true Catholick Church, though so miserably Apostatized from the Faith: This City, in such a mystical sense as I have declared, is called *Sodom*, *Ægypt*, and that *Jerusalem* that kills the Prophets, and crucifies our Lord in persecuting his Members.

But

But the thing that we note now especially is their being called *Ægypt* for keeping the People of God in such Spiritual Slavery and Bondage.

4. Which Slavery and Vassallage we may conceive also to be glanced at in the figure of the *Whore of Babylon that rides upon the Beast*. For that this Imperious Clergy of *Rome* is so called, seems not onely for that *Babylon* looks like the first Precedent of Idolatry in worshipping *Belus*, but for their Tyrannical Pride and holding the people in such a forcible Captivity, from under which no man might withdraw himself and make back toward *Jerusalem* and the true Temple of God, but he exposed himself to the Cruelty of this *bloudy Whore, that sits as a Queen and saies she shall never see sorrow.*

The *Beast* also being said to be *rid by the Whore* insinuates a kinde of beastly droyling and slavery the Christian Empire has groaned under for so many Ages. Which, that it might be more like a Beast, (an Horse or Mule that has no understanding) they endeavoured to keep as ignorant as they could, that the People might be the more patiently *Priest-rid*, as the phrase is, and carry their Riders with more ease and safety.

5. These are the chiefest strictures that do occurre to my minde in the Prophetick Visions that are applicable to this second member of Antichristianism, and that onely in this general way. That of S. *Paul* is more particular, *Forbidding to marry, and commanding to abstain from meats*; but so easie to be understood, that the naming thereof is sufficient. And therefore I shall pass to the next branches of Antichristianism, those Oppositions that would run down the *Sacred Offices of Christ*, as he is *King, Prophet* and *Priest*. The grand Injury against the last of which is this, The making other Mediatours besides Christ, and giving them Religious worship, (which is predicted in S. *Paul* and *Daniel* in those places we have already produced and expounded, touching the *Dæmons* or *Mayzzim*;) or else the suppressing or slighting the chief use of the Death of Christ, which is a comfortable ease of Conscience from all suspicion of God's displeasure, or fear of punishment in the other world for want of satisfaction for our misdeeds here, so long as we have repented of them sincerely, and have amended our lives according to the word of Christ. Which abuse is one grand piece of that Slavery and Bondage that the People of God are held under in this Spiritual *Ægypt*; and therefore is generally prefigured in that Type we have already explained, and also in the *Whore of Babylon*, according to what we have above intimated. So that we may pass over this Office of Christ, and proceed to his *Kingly* and *Prophetick Office*.

6. The Opposition to the latter whereof is plainly predicted in the mention of the *False-Prophet* in the *Apocalyps*, which is the same with the *Two-horned Beast*, who is the Restorer of the wounded Beast, (that is, of the Pagan Empire become Christian) into a new kinde of Paganism, and is said *to work Miracles in the sight of the Beast, wherewith he deceived them that dwell on the Earth, and made them worship the Image of the Beast and receive the Mark of the Beast*, &c. Chap. 13. Which things are so plainly said of the False-Prophet, Chap. 19. 20. that there can be no doubt but the *Two-horned Beast* and the *False-Prophet* are the same. *And the Beast was taken, and with him the False-Prophet*

that wrought Miracles before him, with which he deceived them that received the Mark of the Beast and them that worshipped his Image.

Wherefore it is plain that the *False-Prophet* and the *Two-horned Beast*, and consequently *the Whore of Babylon*, are all one, as I have above noted; and that therefore the *Roman* Idolatrous Clergy, that pretend to be such an infallible Church, as if God did unfailingly inspire them in what-ever is concluded upon by their Pope, or at least by him together with what they will call a *General Council*, are figured out here, by way of reproach to this boast of *infallible Inspiration*, in this Title or Style of *Prophet*. But for that they delude the world by false Doctrines, and either Diabolical Miracles or cunning Cheats and Forgeries of Miraculous Effects, the same Company of men is more ignominiously and openly branded for this Impiety by the prefixing that deserved Epithet of *False*, ὁ ψευδοπροφήτης, *The False-Prophet*. What can be more plain then this? Or what a more wicked Opposition to the *Prophetick* Office of Christ, then for one to take upon him to be his infallible Vicar-General of Christendome, and yet to fill the world with Idolatry and Lies? Which this Body of Pseudo-prophets have done in some measure, more or less, for about these 1200 years, as is manifest from the last Consectary of our Joint-Exposition.

7. Whence we may be sure that the true Prophets, who speak according to the tenour of Apostolick Doctrine, would have but a sad time of it, and the *Prophetick* Office of Christ, as he illuminates these by his Word and Spirit, be opposed and resisted, nay these Instruments of his contradicted and oppressed with all imaginable injury and violence, accordingly as this *Mystery of Iniquity* should grow up in the Church; which seems to have commenced about 400 years after Christ.

Which Condition of the Church I conceive is prefigured in the Vision of the *Two Witnesses*, whose mournful Prophecy in Sackcloth is Synchronal to the Reign of the False-Prophet, as has been above demonstrated. But the Description of things is such as comprises the Opposition to the *Kingly* Office of Christ as well as *Prophetical*, as shall appear in our Explication of the Vision. For for any one to take upon him to be the infallible Interpreter of the Law of a King, is to give Laws for him, and to despoil him of his Throne and Sceptre. Or by what-ever other Device his Laws may be suppressed and kept from the People and other Laws put in their room, this *Kingly* Office is plainly made nothing by it. But that the Word of God contained in the Old and New Testament is thus dealt withall by this *False-Prophet*, I have in my *Idea of Antichristianism* sufficiently declared.

CHAP. XII.

1. *An Explication of the Vision of the* Witnesses. *Ver.* III. *The reason why they are* Two. *Ver.* IV, V. *Why* Two Olive-trees *and* Candlesticks, *and what meant by their* killing men by the fire that proceeds out of their mouths.

mouths. *Ver.*VI. *That their power of* shutting up Heaven from raining *may be attributed to them onely by a* Metalepsis. 2. *Or rather by a* Zoopœia *of the second sort.* 3. *According to which Figure they are said* to smite the Earth with every plague of Ægypt; *And what the meaning of these* Plagues *may be.* *Ver.*VII. Ὅταν τελέσωσιν, Ἐκ τῆς ἀβύσσου, *The* War and Death of the Witnesses, *what they mean:* *Ver.*VIII. Ægypt *and the fore-going* Plagues *fitly mentioned together.* *Ver.*IX. *The meaning of* Three daies and an half, *and of the* Bodies of the Witnesses lying unburied. *Ver.*X. *What meant by the* Dwellers upon Earth. *Ver.*XI. *What by* the Spirit of God coming into the Witnesses. *Ver.*XII. *That the true Witnesses do not invade Heaven, but ascend thither when they are called.* *Ver.*XIII. *The* Earth-quake, City, Fall of the City, *and the* Slaughter of 7000 Names of men, *what they mean.* 2. *That the Antichristian Opposition to the* Regal *and* Prophetical *Office of Christ is clearly prefigured in this Vision of the* Two Witnesses.

1. LET us now enquire what news of these Injuries in this Vision of the *Two mournful Witnesses*; who complain not without a cause, as well the *Regal* as *Prophetick* Office of Christ being so palpably opposed by that *Man of sin*. We shall give a brief Explication of the Vision, proceeding orderly from verse to verse, beginning at the third, and holding on till the fourteenth, where the story of the *Witnesses* endeth.

Ver.III. *And I will give unto my two Witnesses, and they shall prophesy a thousand two hundred and threescore daies in Sack-cloth.*

That these *Daies* are so many *Years*, appears from the last Consectary of my Joint-Exposition. That these Witnesses are *Two*, is partly from the Types they allude to in the Old Testament, and partly from the nature of the things they signifie. The *Types* they allude to are *Moses* and *Aaron*, *Elias* and *Elisha*, *Zerobabel* and *Jesua*, three several Pairs of holy men that are famous for their conduct of the People in such times as bear also analogy to these of the *Two Witnesses*, whose Prophecy is during the Conculcation of the *Outward Court* of the Temple by the Gentiles, that is, while it is polluted with Idolatry, as *Moses* and *Aaron* were over the *Israelites* in the Wilderness, where they often lapsed into *Idolatry*, (to which the *Woman in the Wilderness* may haply allude,) *Elias* and *Elisha* in their *Baalitical* Apostasy, and *Zerobabel* and *Jesua* when they were yet in the Captivity of *Babylon*.

There are also three Pair of things that may be fitly signified by these *Two Witnesses*. Either the suppressed *Magistracy* and *Ministry*, (such I mean as answer in opposition to the *Ten-horned Beast* and *False-Prophet*, and bear a resemblance with *Moses* and *Aaron*, *Zerobabel* and *Jesua*,) or else the *People of the Jews*, (I mean such of them as are so sincere, that, were it not for the sway of *Antichristianism* in the world, would be converted to Christ) together with the *Virgin-company of Christians*; or lastly, (which answers to these two last Witnesses) the *Old Testament* and *the New*, which may be added by an *Henopœia* to the other.

Ver.IV. *These are the two Olive-trees, and the two Candlesticks standing before the God of the Earth.*

It is a plain *Israelism*, alluding to that in *Zachary*, Chap. 4. 11. *What are these two Olive-trees upon the right sight of the Candlestick and upon the left side thereof?* And then ver. 14. *These are the two Anointed ones, that stood by the Lord of the whole Earth.* Which Interpreters universally understand of *Zerobabel* and *Jesua*.

Ver. V. *And if any one will hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man will hurt them, he must in this manner be killed.*

It is an Allusion to the story of *Moses* and *Elias* their bringing down fire upon their Opposers. But here it is to be understood more Mystically of the Fire of the Spirit, or of the Law of God proceeding out of their
Ver. 29. mouths, whereby they convince the world. *Jer.* 23. *Is not my word like as fire, saith the Lord, and like an hammer that breaks a rock in pieces?*
Ver. 4. Like that of the man out of the Sea, 2 *Esdras* 13. *whose voice whensoever it went out of his mouth, all they burnt that heard it.* And again in
Ver. 9, &c. the same Chapter, *And lo, as he saw the violence of the multitude that came, he neither lift up his hand, nor held sword nor any instrument of war: But onely I saw that he sent out of his mouth as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests. And they were all mixt together, the blast of fire, the flaming breath and the great tempest, and fell with violence on the great multitude which was prepared to fight, and burnt them up every one; so that of a sudden of an innumerable multitude nothing was to be perceived but onely dust and smell of smoke.* Which is afterwards interpreted, ver. 38. *And he shall destroy them without labour by the Law which is like unto Fire.*

By this we may know what is meant by [*If any man will hurt them, he must in this manner be killed.*] And it was the word of the Lord to *Zero-*
Zechar. 4. 6. *babel*, who is alluded to in these Witnesses, *Not by might nor by power, but by my Spirit, saith the Lord of Hosts.* So plain is it that the weapons of the *Two Witnesses* in the time-of their mournful Prophecy are onely Spiritual. Which is a thing worthy the noting and seriously considering.

Ver. VI. *These have power to shut Heaven, that it rain not in the daies of their Prophecy; and have power over waters to turn them into bloud, and to smite the earth with all plagues, as often as they please.*

In the days of their Prophecy, that is to say, of their mournfull Prophecy, or in the days of their propheſying in sackcloth; as is plainly to be understood out of the third verse. It is a manifest Allusion to *Elias* his hindering it from raining in *Ahab*'s time for three years and six months, which is exactly the time of the Prophecy of these Witnesses, namely, 1260 days. But the meaning must needs be more mysticall, these *days* signifying *years*. Wherefore by *Rain* is meant the distilling of that pure refreshing Doctrine of the Gospel unadulterated by the false Glosses of men; which Heavenly drops descend not during the mournfull Prophecy of the Witnesses. But this *shutting up Heaven* thus is ascribed to them, not that they positively hinder the descent of this celestial dew, but by a
Apocal. 6. 4. *Metalepsis*, such as I have already observed in the *Rider of the red Horse*, to whom power is said to be given *to take peace from the Earth*, and that *there was given unto him a great sword*, whenas yet there is no more understood

derstood by it, then that in his time there would be much killing one another. So that the Effect is put upon the Sign, when such a thing should be: as in that vulgar verse,

Pallida Luna pluit, rubicunda fiat, abba serenat.

2. This is one warrantable sense; and yet there is still a better, If this *shutting up of Heaven* be attributed unto these two mournfull Witnesses not by a bare *Metalepsis* onely, but by a *Zoopœia* of the second sort, such as I have above described; wherein, though the party to whom the Effects be attributed does not use any activity to produce them, yet in some sense he has a causal Influence upon them; as the absent Sun may be said to be the cause of Night and of all the Villanies committed under her shelter. So the suppression and putting out of place these Witnesses is the cause of the *shutting up of Heaven*, and of the scarcity of the pure Word amongst the people; but cannot be attributed to the *Witnesses* themselves, but onely by a *Metalepsis*, or rather a *Zoopœia*.

3. According to which *the turning water into blood* and the *smiting the Earth with all plagues as often as they please*, is attributed to them, namely by a *Zoopœia*, though they have no positive activity therein, no more then the Sun in all the Murthers and Adulteries that are committed by his absence in the covert and concealment of the shady Night. And therefore whereas it is added, *as often as they will*, it is but the height and sublimity of this Scheme, and signifies no more then, *as often as opportunities are offered for such effects*, upon which the mournfull condition of these *Witnesses* have a consequentiall Influence, though not an active. And *Will* is attributed to them with as much reason and elegancy as the *Activity* it self; and indeed according to necessary Analogie, those occasional Consequences answering exactly to the occasional exertions of the Acts of the Will in him that is said properly to act, and not by a *Zoopœia*. The Allusion is to *Moses* his smiting the Land of *Ægypt* with those ten Plagues: The inflicting of which, in a Mystery, is ascribed to these *two Witnesses* while they are in this debased and dejected plight.

The sense therefore in brief is this: That the *Roman Empire*, in which is this Spiritual *Ægypt* that holds the people of God in bondage, whether the Waters thereof be turned into Blood by intestine warrs and broils; or whether it noisomely abound with Frogs, that is, with slimy, salacious, and venereous persons; or be full of lazy and Lousy beggars, a sordid and squalid poverty over-running the generality of men by reason of either the Oppression or ill Discipline of them that are in Power; or men be infested and disquieted with the importunate Incursions of swarms of Gnats and Flies, that is to say, with the Numerosity of Superstitious Scrupulosities and vexatious Controversies of Polemical Theologie, that sting and bite and disturb the minds and consciences of men to no purpose but for affliction and inquietude; or the Beasts, which the *Platonists* call our Bodies, be plagued with Murrain, that is, be charged with foulness and corruption and with the noisom poison of the deadly sins; or that the Multitude be unquiet, as if enraged with angry Boils and Ulcers; or the barbarous Nations from the North invade the Empire like a violent storm of Hail-stones; or the *Turk* and *Saracen* from the South, as a numerous army of Locusts;

Locusts; or that palpable Darkness in Divine matters seize the minds of men; or that the First-born in every Family be found dead; that is (saith *Alcazar*) the Soul of every man obnoxious to eternal Death, (as if he would not have the Soul σώματος ὑστερογενῆ, *born later then the Body*, but to be the first born in man; or rather because she has the right of Primogeniture, the right of Ruling over the Body:) That all these *Plagues of the Mystical Ægypt*, what-ever they be, (as certainly they cannot signify well) are attributed to the two mournfull *Witnesses* by a *Zoopœia*, they being the necessary Consequence of the *Witnesses* Disgrace, Affliction, and Deprivation of Power and Office, as Darkness, Thefts, Murthers and Adulteries are of the Absence of the Sun.

Ver. VII. *And when they shall have finished their Testimony, the Beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them.*

The Greek has it, ὅταν τελέσωσι· which signifies no more then, *when they shall perform their Witnessings.* And [*out of the bottomless pit*] is Ἐκ τῆς ἀβύσσου, which is either, *Out of a deep pit in the Earth*, or *Out of the Sea*, and so may intimate either the *Two-horned Beast*, or the *Ten-horned*. The making war against them, by a *Diorismus*, signifies any manner of opposing them, and endeavour to suppress them, not excluding war and bloud-shed; as it happens to them toward the latter end of their Prophecy, among the *Waldenses* and *Albigenses* and others. And as *War* signifies any Opposition, so *Death* or *Killing* any changing their condition into worse, so that they cease to be what they were before. And that this is a *Political Death* or putting out of Power is plain, in that their *Resurrection* is such. See *Death* and *Resurrection* in my *Prophetick Alphabet*. So that the sense is this, That no sooner shall they begin to perform their office of witnessing to the Truth, but they shall be assaulted, suppressed, and politically killed, that is, kept out of power.

Ver. VIII. *And their dead bodies shall lie in the street of the great City that Spiritually is called Sodom and Ægypt, where also our Lord was crucified.*

This verse I have expounded already; onely you may here take notice how well this Appellation of *Ægypt* agrees with the mention of the *Ægyptian* Plagues before alluded to, which abode upon the Land because they still kept the People of God in bondage, and would not suffer them to serve God according to his own will and precept.

Ver. IX. *And they of the People and Kindreds and Tongues and Nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in the grave.*

This *not being buried* has a double sense, as you may see in the *Prophetick Alphabet*. But I must confess I take the more favourable to be the truer, and that their *not being buried* is a pledge of their Resurrection at last, that is, *after three days and an half*, which I have in my *Mystery of Godliness* shewn to be *Three Times and an half*, or 1260 years; the very same with the time of their mournfull Prophecy. For they being onely *Politically* dead, it is not at all inconsistent in the verity of the thing signified that they should prophesy in a mournfull condition, nay indeed it

Book 5. Ch. 15. Sect. 4.

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is necessary to be so. And the Spirit of God designing the setting out these two parts of their condition, namely their Prophetical Witnessings and their Devestment of all Political Power, (which the Scripture calls *the Death of a people*, and their Recovery again into a Polity their *Resurrection*,) he has (partly because it were very incongruous to make them prophesy while they were dead, and partly because so long a time as their Prophecy is said to last, viz. 1260 years, was not so suitable for a dead body to lie unburied in the streets and then to revive) so contrived the *Cortex* of this Vision with such admirable artifice, as that these harshnesses are avoided in that *Homonymia* of *Three days and an half*, and all the parts of the Prophetick Figurations made to keep due proportion and symmetry, as well as the inward signification of the things meant; and yet without any prejudice to the finding out of the true meaning to him that is sagacious, the *Three days and an half* so easily casting him upon *Three times and an half*, which is the very same time with 1260 days. But whether in a secondary Intention these *Three days and an half* may have some such meaning as Mr. *Mede* has given them, Event will best define. For my own part, I see very little or no ground in the Text for any such meaning. See my *Mystery of Godliness*, and what I have above intimated in this Treatise.

Ver. X. *And they that dwell upon the Earth shall rejoyce over them, and make merry, and shall send gifts one to another, because these two Prophets tormented them that dwell on the Earth.*

The dwellers upon Earth, *Ribera* in another place, out of *Andreas*, interprets *Habentes in terra perpetuam cordis habitationem*, whose minds dwel upon worldly things. These must needs rejoyce when the *Two Witnesses* are slain, their free Rebukes out of the Oracles of God being very disquieting and tormenting to these worldly and carnally-minded men. See my *Mystery of Godliness*. Book 3. Ch. 17. Sect. 8.

Ver. XI. *And after three days and an half the Spirit of life from God entred into them; and they stood upon their feet, and great fear fell upon them that saw them.*

That the *Spirit of life from God entred into them* is correspondent to what we have already cited out of *Zacharie*, *Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.* That this Resurrection of them has a Political meaning, you may be farther satisfied in my *Prophetick Alphabet*, from what I have there said upon that Term.

Ver. 12. *And they heard a voice from Heaven saying unto them, Come up hither. And they ascended up to Heaven in a cloud, and their enemies beheld them.*

I had rather render, Καὶ ἤκουσαν, *For they heard*, &c. this voice from Heaven raising them from the dead, as the voice of Christ did *Lazarus*. By which *Heaven* is here understood the higher places in the Political Universe, unto which the slain Witnesses are called by a voice from thence, saying, *Come up hither*. Whence it will not be unseasonable to note, That those that are the true Witnesses will not come before they be called, nor, like the ancient Giants, invade this Heaven against their wills that reside there, but stay till they have a lawfull call to Political Offices and Dignities,

Dignities. For it is not true of this Political Heaven, but of the Spiri-
Matt. 11. 12. tual, *The Kingdom of Heaven suffers violence, and the violent take it by force.*

And that these Witnesses are said *to ascend up to Heaven in a cloud*, it seems an Allusion to Christ's Ascension after his Crucifixion, which is also alluded to here in the eighth verse. And the time of Christ's mournfull Prophecy before his Resurrection was about *Three years and an half*, (if we may believe Chronologers) to make the Allusion still more perfect.

Ver. XIII. *And the same time there was a great Earth-quake, and the tenth part of the City fell; and in the Earth-quake were slain seven thousand Names of men: and the Remnant were affrighted and gave glory to the God of Heaven.*

That an *Earth-quake* signifies Political Commotions and change of affairs, is obvious to any one to note. But that the *City* here mentioned should be understood not of a City of brick or stone, but a *Polity*, has not been so easy for every one to hit on. But I conceive it is plain enough that this City is the very City mentioned in the eighth verse, which is called the *great City*, and *this great City* is the *Whore of Babylon*, and the *Whore of Babylon* is nothing but the body of the Idolatrous Clergy in the Empire, who appertain to the *seventh* or *last Head* of the Beast, which is an *Head of Blasphemie* as well as the six first, that is to say, an *Idolatrous Head*. Whence we may understand what is meant by these *Seven thousand Names of men*: For neither *seven* nor *thousand* signify any determinate number, (though by a pleasant *Diorismus* they seem to doe so) but onely the nature or property of those *Names of men* that are said to be slain, namely, That they are Titles, Dignities, Offices or Orders of men belonging to the State of Christendom as under the Seventh Head that is become Idolatrous and Antichristian. And in that this Number *Seven* is multiplied into a Thousand, it signifies a perfect and durable nulling all such Offices and Orders of men. Which if Mr. *Mede* had taken notice of, it would have saved him the labour of making out the sense of Ὀνόματα ἀνθρώπων, and also the solicitude touching the proportionableness of the Number of the slain. For no men at all here are necessarily implied to be *slain*, but onely all Antichristian Offices and Fraternities to be dissolved and abrogated, and things to be reduced to the purity of the first four hundred years. For *to slay*, by a *Diorismus*, signifies nothing else but a causing a thing to cease to be. This I little question but is the true meaning of this place. And τὸ δέκατον τῆς πόλεως will have a sense marvellous coincident therewith.

But that there is any design upon the brick and stone, the walls and buildings of *Rome*, either in this present Vision or any other in the *Apocalyps*, I do profess my self for the present so dim-sighted as not to discover; the *Papal Polity*, by an *Hylasmus*, not the material City, being understood in all the denunciations against her, so far as I see yet. So that if she be to be burnt, or sack'd, or sunk by Earth-quakes, it may be but a By-Accident, and not directly pointed at nor prefigured in the *Apocalyptick* Visions. But if such a thing should happen in such circumstances as should

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in a special and peculiar way fit with some of these Prophecies, it will be therein comprised by an *Henopœia* of the second sort; as I have intimated in my *Prophetick Schemes*.

But be this how it will, I make no question but this thirteenth verse of the Chapter we are upon concerns Imainly, if not onely, the Idolatrous Clergy it self. But it is said of *the rest*, οἱ λοιποὶ, (not *the remnant*) that they were indeed *affrighted* and amazed, but *gave glory to the God of Heaven*, as being just in his judgments.

2. Out of what I have written here and in my *Mystery of Godliness*, I think it is evident enough that that Antichristian Opposition that is made against the *Prophetick* and *Regal* Office of Christ is clearly prefigured in this Vision of the *Two Witnesses*, who are said *to lie slain in the street of the great City* during the Conculcation of the Outward Court of the Temple by the Gentiles. Book 5. Ch. 17. Sect. 8.

And truly though some please themselves in conceiting this Vision such an invincible puzzle, I cannot but profess that the sense thereof seems to me as clear as the Meridian Sun. And for that special Knot therein, imagined to lie in the eighth verse, how these *Witnesses* can be understood of Christendom, their bodies being said to lie dead in *the City where our Lord was crucified*, which must be *Jerusalem*; I have already intimated that this City is called the old *Jerusalem* spiritually or mystically, as well as *Sodom* and *Ægypt*. And if any one have an heart to hear, (for it requires no great labour of the head to understand it) the brief and plain sense of this verse is this: That these *Two Witnesses* shall lie despoiled of all Respect and Power in the Precincts of the Jurisdiction of that Church which hitherto has always been the greatest, and is now very large indeed, consisting of mere formal, carnal, and Hypocritical Professours of the worship of the true God, in which Church *our Lord also was crucified*. What can be more easy and plain then this? For it onely supposes that this carnal, Hypocritical, Witness-slaying Church of the Christians is one succeeding City, Synagogue or false Church with the formal, Hypocritical, Prophet-murthering Church of the Jews. Which is a plain truth, whether this Prophecy suppose it or no. But we proceed.

CHAP. XIII.

1. *That the* little Horn *in* Daniel *is a Type of that Power which should oppose the* Regal *Office of Christ.* 2. *That the* Fourth Kingdom *in* Daniel *is not that of the* Lagidæ *and* Seleucidæ, *but the* Roman, *proved from the universal Consent of Ecclesiastick Writers.* 3. *From the eminency and greatness of the* Fourth Kingdom. 4. *From the distance of time betwixt the Kingdom of the* Lagidæ *and* Seleucidæ *and the Kingdom of the* Stone cut out without hands, *or the Kingdom of the* Son of man, *which is also the Kingdom of Heaven or of God.*

5. Grotius *his fond and profane Interpretation of* the Son of man, *as if thereby were meant* the People of Rome. 6. *The like extravagancy in his interpreting* the Stone cut out without hands, *of the same People.* 7. *The unsoundness of that conceit more particularly discovered.* 8. *The Kingdom of the* Lagidæ *and* Seleucidæ *farther proved not to be the Fourth Kingdom, from the Coexistence of the Ten Kings according to Type.* 9. *From their vastly-differing Periods, the one ending, according to* Daniel, *presently after* Antiochus, *the other not before the Day of Judgment.* 10. *From* Daniel's *making the great Horn the first King in the Third Kingdom, and four lesser to grow up after him on the same Goat's Head.* 11. *From the four Heads of the Leopard, which are the four Successours of* Alexander *in this Third Beast or Kingdom, and from* Daniel's *reckoning* Antiochus *in the latter end of this Succession.* 12. *That the* little Horn *does of necessity appertain to the* Roman *Kingdom, become Ten-horned and Pagano-Christian at once.* 13. *That it is of equal duration with the* Whore *and* Two-horned Beast, *and at least coincident in time with them and the* Beast restored. 14. *From which Equality and Coincidence he is discovered to be the* Whore *or* Two-horned Beast. 15. *That the Patriarch of* Rome *is more especially concerned in this Type.* 16. *The exquisite Applicability of the Characters of* this Horn *to the said Patriarch.* 17. *The Application of those Characters that more particularly concern his opposing the* Regal *Office of Christ.*

1. THat Prophecy also in *Daniel* of the *little Horn* that is said *to change times and laws* is an express Prediction of that Antichristian Opposition which is against the *Regal* Office of Christ. For that this *little Horn* is the same with the *Two-horned Beast* or *the Whore* in the *Apocalyps*, I think no man will scruple that considers that this Horn is part of the *Roman* Kingdom which is decyphered by *Ten Horns*, and that it belongs to that time when the Kingdom is actually *Ten-horned*; which is not in succession, but together; as the *Ten toes* of the Statue, which answer to these *Ten horns*, do not signify the succession of Ten Kings, but Ten Kings ranked in the same time, as the Toes of the feet of the Image, which have not properly a precedency, but rather a co-ordination in Site.

2. Now that the *Fourth Kingdom* which is prefigured by the *iron leggs,*
Dan. 2. *feet and ten toes of the Image*, and by the Beast with Iron teeth and ten Horns, is not that of the *Lagidæ* and *Seleucidæ*, as *Grotius* would have it, but the Kingdom of the *Romans*, there are these weighty Reasons to convince us.

First, It is the universal sense of all Ecclesiastick Writers, *That the Fourth Beast is the Roman Empire*; as both *Cornelius à Lapide* and *Gaspar Sanctius*, both of them Jesuites, yet do roundly assert. The words of the latter are these: *Est ergò omnium sententiâ innominata hæc atque horribilis bellua Romanum Imperium; neque necesse est quenquam nominare, cùm nemo non dicat.*

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3. Secondly, That it cannot be the Kingdom of the *Lagidæ* and *Seleucidæ*, as *Grotius* would bear us in hand, (in which odd conceit of his he forsakes the judgment of the whole Church of Christ, to follow *Porphyrius* his, who was a sworn Enemie to the Christian Religion) appears from what is said *Daniel* 7. 23. *The Fourth Beast shall be the Fourth Kingdom upon Earth*, רי תשנא מן־כל־מלכותא, *Quod majus erit omnibus regnis*, *Which shall be greater then all Kingdoms*; so the vulgar Latine and *Vatablus*. The Seventy also render it, ὅτις ὑπερέξει πάσας τὰς βασιλείας. And it agrees best with what follows, *and shall devour the whole Earth*, (which must be understood in such a sense as Earth was before) *and shall tread it down and break it in pieces*. Which it could not be said to doe, unless it were so great a Kingdom as is here intimated. Now it is manifest that the Kingdom of the *Seleucidæ* and *Lagidæ* was neither greater, more excellent, nor a more victorious Kingdom then any of the three preceding, namely, the *Babylonian*, *Persian*, and that of *Alexander* the Great, from whose Kingdom they would make this of the *Seleucidæ* and *Lagidæ* distinct. Wherefore their Kingdom cannot be this Fourth.

This Inference is so plain to *Gaspar Sanctius*, that he does, though but justly, yet very severely, chastise *Porphyrius* for this errour which *Grotius* has so unluckily taken up. For he breaks out into these words upon this Text, *Vide* Porphyrii *stuporem & oscitantiam, in cujus mentem venire potuit ut existimaverit regnum eorum qui* Alexandro *successere omnium esse maximum, quódque omnem terram sibi subjecerit conculcaverítque, cùm reliquis regnis longè fuerit infirmius, & ab omnibus concisum aut malè vexatum.* Nay, the very Prophecy it self makes the Kingdom of the Successours of *Alexander* less then his in power and greatness, *Dan.* 8. 22. where it is said that *four Kingdoms shall stand up*, but not in the power of *Alexander*: Which is, they shall be inferiour to him. Which questionless is meant of them joyntly, it being a needless intimation of them single.

4. Thirdly, The Kingdom of the *Iron leggs and toes* and of the *Ten-horned Beast* with *iron teeth* are one and the same Kingdom, according to *Grotius* his own acknowledgment, which he makes that of the *Seleucidæ* and *Lagidæ*. Now it is said that a *Stone cut out of a Mountain without hands should break in pieces these leggs and toes*, Dan. 2. nay the whole Image of iron, brass, silver, and gold, and so succeed this Kingdom of the *Seleucidæ* according to his sense of the Vision. And Chap. 7. *One like the Son of man in the clouds of Heaven comes to receive a Kingdom*, namely, upon the destruction of *Antiochus Epiphanes* that *little Horn* amongst the ten in this fourth Kingdom of *Grotius* his framing, of whom it is said, at the 21. verse, *I beheld, and the same Horn made warre with the Saints, and prevailed against them, untill the Ancient of days came, and judgment was given to the Saints of the most High.* Which is the same with the *Son of man his coming in the clouds of Heaven, to receive the King-*

dom of the Ancient of days, ver. 13. And both agree with the *Stone cut out without hands*, to shew it is not the work of man, but of the Ancient of days, God himself; and that this is indeed the very Kingdom of Christ, as Interpreters ever have expounded it. Which is a perfect contradiction to *Grotius* his dream, That the Fourth Beast with iron teeth and the iron leggs of the Image denote the Kingdom of the *Lagidæ* and *Seleucidæ*, and that *Antiochus* is this *little Horn*.

For *Antiochus Epiphanes* was dead almost two hundred years before Christ so much as preached the Doctrine of the Kingdom, or had any Disciples to follow him; and yet it is said *Dan.* 2. 44. *And in the days of these Kingdoms shall the God of Heaven set up a Kingdom which shall never be destroyed.* (From which passage I doubt not but that phrase [*The Kingdom of God,*] as also from that above [*The Kingdom of Heaven*] does so often occurre in the Gospel; as also that Title which Christ so often gives himself of the *Son of man*. And *Grotius* himself upon *Matthew* Ch. 8. 20. acknowledgeth that בר אנש *the Son of man* mentioned *Dan.* 7. 13. is to be understood of the *Messias*.) Wherefore it is impossible that the Kingdom of the *Lagidæ* and *Seleucidæ* should be the *Fourth* Kingdom.

5. But here *Grotius*, contrary to his judgment when he wrote upon *Matthew*, has found a device which is scarce to be uttered without horrour and astonishment. So that I am infinitely amazed, that a man otherwise so learned and laudable, (as he speaks of *Porphyrius*) should be miss-led into so bad an adventure. *The Son of man coming in the clouds of Heaven*, according to him, is, *Populus Romanus nullum intra se habens regem.* When our Saviour Christ intimated to the high Priest that he was that *Son of man that should come in the clouds of Heaven*, it seem'd so high an Arrogation, that he rent his clothes and said *he had spoken blasphemie*. And truly I think that neither Jew nor Christian can well acquit *Grotius* of that crime, who attributes that which is the peculiar character of the *Messias* to a Prophane and Pagan people, and that forsooth because they had no King; as if they were ever the better for that. But they had Kings at first; and both in the Infancy of their Empire and afterwards they had a Supreme Power so great and imperial, as may excuse them from the least shew of Contempt. They had always over them a Sovereignty, so that they could not be deemed *the Son of man* for any such private condition. For the *Summa Potestas* is the *Summa Potestas* under what name or form soever, and of the same real grandeur. Besides that they were a most glorious and victorious people before *Antiochus* his time. So that it is a very dilute and sapless conceit of *Grotius* to apply the phrase of *the Son of man* to them, for any inconsiderableness in them or obscurity: For they were not so in the times of *Antiochus*.

6. Again, the Kingdom of the *Son of man* and the *Stone cut out without hands* are all one, both in truth and according to *Grotius* his own Concession. But *this Stone* is Christ and his Kingdom, as being Heavenly, ἀχειροποίητον, a thing erected not by humane power, but by

by the power and Spirit of God. That this is the meaning of [*without hands*] is the general vote of Interpreters, S. *Ferom*, *Irenæus*, *Fustin*, *Epiphanius*, S. *Augustin*, *Theodoret*, and several others.

Where think you does *Grotius* take shelter now? Why, This Figure which is so appropriate to Christ, and mentioned of him so often in the New Testament, *This Stone* must be cast away, as if it were neither precious nor a Corner-stone, and be bestowed again on a Pagan people, the *Romans*. For so *Grotius* does not stick to profess, *Idem Lapis & Filius hominis*; and he made *the Son of man* before the people of *Rome*. But can a man believe that the Original or Success of that people was ἀχειροποίητόν τι, a thing brought to pass by the special power and Spirit of God, and not *more humano*, according to the usual course of the World; and that not of the best kind, their beginnings being helped on by a rabble of Ruffians and Robbers?

7. No, but that is not *Grotius* his gloss, you will say. Let us therefore hear what it is; *Lapis abscissus de monte sine manibus*, according to him, is *Exercitus populi qui suæ esset spontis nullique regi pareret*; *cujus populi origo à monte, nempe Palatino*. In which there is nothing sound nor solid. For was this *Roman* Army any thing more *suæ spontis* in that they had not a *Kingly* Government at *Rome*? That Supreme Power of *Consuls* and *Senatours* was as directive and coactive as if it had been *Regal*. So that the motion of this Army was never the more spontaneous for this. Again, The *Stone cut from the mountain without hands* implies that it was then spontaneously divided from the Mountain, when it is said to be *cut* thence: But when the *Romans* first issued from mount *Palatine*, yea so soon as they were *populus Romanus*, *Regal* Government was amongst them, it being the first Government of this People, and therefore they were not then *Populus suæ spontis*, according to *Grotius* his Conceit, so that he cannot bring both ends together. And, lastly, To interpret *Mountain* here in a literal sense, is unskilfully done, and not according to the analogy of the Prophetick style, nor the very intimation of the present Text, which says the *Little stone became a great Mountain itself, and filled the whole Earth*. Wherefore this *Mountain* signifying not literally but politically, there is no question but the other does so too, and that the *Stone* is in some sense homogeneall to this rocky Mountain.

Whence the sense is plainly this: That out of the great Mountain, that is, the *Roman* Empire, there should be a People raised, not by humane power or policy, but by the Spirit of God, and the preaching of the Gospel by *Jesus* Christ and his Apostles, which should be a peculiar people to him, and become the Subjects of his Kingdom; that is to say, That the Church of Christ should be cut out of the *Roman* Empire without humane help. This is a most easy and undistorted sense, and against which there cannot be made the least Exception.

8. Fourthly, which I have already intimated above, The *Ten Horns* of the Fourth Beast with iron teeth, and the *Ten toes* of the iron leggs of the *Statue*, signify the same thing. Wherefore it is plain,

ſith the *Ten toes* imply a Coexiſtence of the *Ten Horns*, by reaſon of the coordination of their Site, that there muſt be Ten Kings together in the Fourth Kingdom. But in the Kingdom of the *Seleucidæ* and *Lagidæ* there were not Ten Kings together all at once. Therefore that Kingdom is not the Fourth.

9. Fifthly, *Antiochus Epiphanes*, part of this Kingdom of the *Lagidæ* and *Seleucidæ*, is ſaid to *riſe up in the latter time of the Kingdom* of the Succeſſours of *Alexander*, *Dan.*8.22,23. Wherefore this Kingdom of the *Lagidæ* and *Seleucidæ* has expired near two thouſand years ago. But the Kingdom of the Fourth Beaſt reaches even to the Day of Judgment. *Dan.*7.9,10. *And I beheld till the thrones were caſt down, and the ancient of days did ſit—His throne was like the fiery flame, and his wheels as burning fire. A fiery ſtream iſſued and came forth from before him; thouſand thouſands miniſtred unto him, and ten thouſand times ten thouſand ſtood before him; the Judgment was ſet, and the Books were opened*, &c. That this is the Deſcription of the *Day of Judgment*, is the general Opinion of both Chriſtians and Jews, and anſwers exactly to the *Lake of fire and the opening of the Books*, *Apocal.*20. which *Grotius* himſelf does interpret of the Laſt Day. Whence we may ſafely conclude that the Kingdom of the *Lagidæ* and *Seleucidæ* is not the *Fourth Kingdom*, as having ceaſed ſo long before that time, though we underſtood the *Day of Judgment* in the ſenſe of the Rabbins יום דינא רבא. According to which the meaning of [*I beheld till the thrones were ſet——and the Books were opened*] is this, That the Prophet *Daniel* had a proſpect even to the utmoſt end of that great Day. But he begins more particularly at the beginning of that Day in the eleventh verſe. But this I have onely noted by the bye.

10. Sixthly and laſtly, *Alexander*'s Kingdom and that of his Succeſſours is all one Kingdom: But that of *Alexander*'s is the *Third* according to *Grotius* his own Conceſſion. Now that that of his Succeſſours (of which Line are the *Lagidæ* and *Seleucidæ*) is one Kingdom with that of *Alexander*'s, is evident out of *Daniel*, Ch. 8. 21. *The rough Goat is the King of* Græcia, *and the great Horn that is betwixt his eyes is the firſt King. Now that being broken, whereas Four ſtood up for it, Four Kingdoms ſhall ſtand up out of the Nation, but not in his power.* This is one plain proof that the Kingdom of *Alexander* and his Succeſſours is all one Kingdom. For he calls *Alexander* the *firſt King*, which neceſſarily implies that his Succeſſours are the ſecond, and that therefore they all belong to one and the ſame Kingdom. Nay he ſays plainly, that *theſe four Horns ſtand up for that great one*, that is, in his ſtead. What is this but to ſucceed in place of him, as the Heads of one and the ſame Empire? For no new Beaſt is ſaid to ſucceed this Beaſt, but the Horns the Horn. And then the comparing of them and ſaying, *but not in his power*, farther intimates a cognation and ſucceſſion of one Line, and that he does not ſpeak of the Heads of two different Kingdoms.

Which appears farther from verſ. 8. *Therefore the Goat waxed very great, and when he was ſtrong, the great Horn was broken, and for it came up four notable ones toward the four winds of Heaven.* But where ſhould

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these come up, but on that Head that had lost this great Horn, which is compensated with four lesser ones, though in their kinds notable. For it is very incongruous and extravagant to phansy them to come up in any other. And surely, if they had belonged to any other Beast, that Beast would not fail to have been named. Wherefore they must either grow out of this Goat's Head, or no where, unless out of the ground; which is ridiculous. And therefore it is plain, that *Alexander*'s Kingdome and that of his Successours is but one Kingdome. For that Goat is but one and the same Goat under the Succession of this variety of Horns.

11. And yet there is still greater evidence of this truth from Ch. 7. 6. *After which I beheld, and lo, another like a Leopard, which had upon the back of it four wings of a fowl; the Beast had also four Heads; and Dominion was given unto it.* That the *four Heads* of this Beast are the four Successours of *Alexander*, namely, *Perdicca, Seleucus, Ptolomæus, Meleager*, *Grotius* himself does frankly confess. The *Wings* therefore denote the four Kingdomes *Alexander*'s Empire was divided into after his decease; which is still look'd upon as one Beast notwithstanding, as the *Roman* is with its division into Ten Kingdomes, noted by ten Horns, or into Oriental and Occidental, figured by the two Wings of an Eagle.

Here *Grotius*, if he would speak out, would make *Alexander* the Beast, as he has *Domitian* and others in the *Apocalyps* against all the Laws of Prophetick Interpretation, nay indeed against all rhyme and reason. For he glosses thus, *Pardus varium Animal, sic* Alexander *moribus variis*. But how grosly incongruous it is, let any one consider. For then would *Alexander* be inferiour to his four chief Officers, and they would be the Head of him, which is a Political Absurdity; nay the Head of him when he ceased to be, which is an Absurdity Metaphysical. Wherefore *Alexander* is the first Head or great Horn of this Beast, not the Body of it, that he may be superiour to his four grand Officers; and not be the Beast to bear these four Horns or Heads when he has quite ceased to be on this stage of things. For these were not *Heads*, nor *Horns*, before he was dead. *Alexander* therefore is the first of the Succession of the Heads or Horns of this Beast, not the Beast it self.

But to come up closer to our business: I say, it is very manifest from these four Heads and four Wings that this *Leopard* is said to have, that the *Third Kingdome* takes into it the four first Successours of *Alexander*. Nothing can be more plain then this from the very Text. For the *Leopard* is described in the *third place*, and immediately after him the Fourth Beast is mentioned, and called the *Fourth*, v. 7. Wherefore this four-headed *Leopard* is plainly the Third Beast. But now that the succession of these four Heads even to *Antiochus Epiphanes* is the succession of one and the same Kingdome, is plain from Ch. 8. 22. *Now that being broken*, (namely, the great Horn) *whereas Four stood up for it, Four Kingdomes shall stand up out of the Nation, but not in his power. And in the latter time of their Kingdome* (the Original has it ובאחרית מלכותם, which the Seventy render ἐπ' ἐσχάτων τῆς βασιλείας αὐτῶν, which is the very same with our *English*, and there is no doubt of the Translation) *a King of fierce countenance —— shall stand up.* Which *Grotius* and every one acknowledges to be *Antiochus Epiphanes*.

Whence it is evident that the whole Succession of *Alexander*'s Captains from the first four inclusively even to *Antiochus* his time is one Succession and one Kingdome. For he calls the times of *Antiochus* the *last times of their Kingdome*.

Wherefore it is plain, seeing that the Kingdome of *Alexander* is one and the same with the Kingdome of the four Captains, (for that is the *Third* Kingdome) and the Kingdome of the four Captains the same with their Succession even to *Antiochus* his time; that the whole Succession from *Alexander* to *Antiochus* is one Succession and one Kingdome. If this be not demonstratively true, there is no demonstration in Mathematicks. But if this be true, the Kingdome of the *Lagidæ* and *Seleucidæ* are not the *Fourth Kingdome*, but the Kingdome of the *Romans*, according as all sober men have hitherto held.

12. Which we being so firmly assured of, we shall easily know where to seek for this *little Horn* that is said to *change times and laws*. For where can we finde it but amongst those many Horns in the *Roman* Kingdome or Empire? not in the *Greek*, to which *Antiochus Epiphanes* appertains. And we have already plainly shewn that the Apocalyptick Beast with seven Heads and ten Horns is this *Roman* Kingdome; and that this Beast once healed, or in such a condition that it may be said of him that he is the *Beast that was, and is not, and yet is*, (which is when he is become *Pagano-Christian*) is this Empire actually divided into Ten Kingdomes, and that together with this Division the Empire began to relapse gradually into Idolatry by the Agency and Guidance of the Two-horned Beast or the Whore, whom I have also shewed to be Synchronal to the healed Beast, or the *Beast that was, and is not, and yet is*.

13. But the Beast restored or healed his duration is 42 *months*, which is 1260 *daies*, or a *Time and Times and half a Time*. For the abode of the *Woman in the Wilderness* is indifferently expressed by either of these latter; and the first and the second are joyn'd together in the Vision of the *Outward Court* and the *Two Witnesses*. Wherefore 42 *months* and a *Time and Times and half a Time* being the same with 1260 *daies*, they are the same one with another. But this *little Horn* in *Daniel* we speak of, his reign is also set out by *a Time and Times and half a Time*: Therefore it is of the same duration with the *Whore* or *Two-horned Beast*, which is Synchronal to the *Beast restored*, whose continuance is 42 months.

Wherefore it is a strong suspicion that there is a Coincidence at least of time, if not of affairs, or complication of natures (if not Identity of some) betwixt this *little Horn* in *Daniel* and those three Synchronals, the *restored Beast*, the *Whore*, and the *Two-horned Beast*. For that expression, *Dan.*7.24. *And another shall rise after them*, does not at all hinder, since the Seventy translate אחריהון ὀπίσω αὐτῶν, *behind them*, it signifying order of situation as well as of time. And this being placed *behind* is the most convenient posture for such an exploit as is attributed to this Horn, which is said to *throw down* or *humble three Kings*: which is more by treachery and craft then open force.

14. Now

14. Now from this equality of time it will also follow that the duration of this *little Horn* is 1260 years, by the last Consectary of our Joint-Exposition. Which again shews how impossible it is this Horn should be *Antiochus Epiphanes*. To which you may adde that it is said to be *different from the rest of the Horns*, in the explication of them. * *And the ten Horns out of this Kingdome* (that is, the *Roman* Kingdome, as has been demonstrated) *are ten Kings that shall arise; and another shall rise* ἐπὶ ὀπίσω αὐτῶν, *behind them, and he shall be diverse from the rest, and he shall subdue three Kings*. Now I demand what one of the ten Kings or Kingdomes is so different from all the rest, unless it be an *Ecclesiastical* Kingdome. * Dan. 7. 24.

Wherefore the Coincidence of time with the *Pagano-Christian* Empire, and the long continuance, as also the difference of this Kingdome from the other ten, is more then a strong suspicion that it is part of the succession of a Kingdome Ecclesiastick, which is necessarily to run along with the Empire professing Christianity. But if the question be whether this part of this *Ecclesiastick* Kingdome be the uncorrupted Kingdome of Christ or the Reign of Antichrist, the solution is not difficult. For that it is not the Kingdome of Christ, is plain, in that Christ is said to come *to burn and consume it*. Whence it is manifest that the Church has not been out in their Conjecture in deeming this *little Horn* to be *Antichrist*; and therefore, say I, the same with the *Two-horned Beast* and the *Whore*, who is plainly *Isochronal*, and, I doubt not but, *Synchronal* to this *little Horn*, and is adjudged to be burnt in the *Apocalyps*, as this *little Horn* is here in *Daniel*.

15. To speak briefly therefore, This *little Horn* is the Idolatrizing Clergy of the Empire, but more chiefly and particularly that great and notorious part thereof under the Bishop of *Rome*, who has been a more then ordinary stickler for both the obtaining this degenerate Ecclesiastick Empire in the *Roman* Empire, and in lapsing and keeping down the Empire in Superstition and Idolatry; and therefore is rightly said to be an *Horn* growing out of this Beast, the Symbol (*Beast*) itself, according to *Grotius* his own Confession, intimating *Idolatry*.

16. And if exquisite fitness of Application will assure us of the right sense of a Prophecy, we cannot fail in this, examining every character of this *little Horn*. For as it is *little*, so is the Original of the Popes mean and obscure, and their Secular Principality small in comparison of those Princes they have contested with. Again, As this *Horn* had *the Eyes of a man*, so it is well known that for politick quick-sightedness there has not been any Body of men comparable to the *Roman* Hierarchy; insomuch that it is Proverbial to say, *That the Roman Religion is nothing else but a mere trick of Policy to encrease and keep up the honour, power and wealth of the Pope and his Clergy*. See Sir *Edwyn Sandys* his *Speculum Europæ*, and you shall finde this part of the Prophecy fulfilled to admiration, and that it is not for nothing that this *little Horn* is said to have the *Eyes of a man* in it, which is said of no *Horn* in all the Prophecies besides this. Thirdly, As this *Horn* is said to have a *mouth speaking great things*, whether you mean thereby *boasting of its own Sovereignty* or *Blaspheming*,

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it is well known that from this *Horn* are uttered such words as imply the *Pope* greater then all *Princes* and *Emperours*, nay, that he is not onely said to be *Infallible*, but styled *God*, and declared worthy of divine worship. Fourthly, For the *humbling and subduing three Kings*, which this *Horn* is foretold to doe, is it not long since performed by the Pope of *Rome*, in his usage of *Leo Isaurus*, in ruining the Kingdome of the *Lombards* to get to himself the Exarchate of *Ravenna*, and in tormenting and disquieting *Henry the Fourth* and his Successours with his Thunder-claps and mischievous Political Plots, till he wrested from them all their Right and Jurisdiction in *Italy*?

17. Fifthly, and to come nearer to our purpose in hand; Whereas it is said that *he shall speak great words against the most High, and shall wear out the Saints of the most High, and think to change Times and Laws; and they shall be given into his hand for a time and times and half a time*: I say, this Idolatrous Clergy has bid fair toward the fulfilling this Period of times already; the Degeneracy of the Church beginning about four hundred years after Christ, and (which is more considerable) they having received so notorious a Check in the Decursion of this *Half-Time*, which is elsewhere called a *Half-Day*, in which his swaggering is pretty well diminished and chastised. Sixthly, And for his *wearing out and consuming the Saints of the most High*, he has done it even more bloudily and cruelly then the very Pagans on the Primitive Christians; which is the most furious Opposition against the *Regality* of Christ that can be imagined, thus to wast and destroy his true Subjects. Seventhly, And for his *speaking great words against the most High*, that is, against the Divine Sovereignty, is it not plainly done in the Pope's pretences of having power to dispense with or lay aside the Laws and Injunctions of Christ, of which we have given several Instances in our *Idea of Antichristianism*, and such as are notoriously well known to appertain to that Church? Besides that he is *Reus læsæ Majestatis Divinæ*, in appointing Religious worship to his canonized Saints, which is an Honour due to God alone. Lastly, In that he is said to *change Times and Laws*; what innumerable Institutes are there of the Pope's injoyning, of which may be truly said what our Saviour told the Scribes and Pharisees, Ἀπ' ἀρχῆς δὲ γέγονεν οὕτω, *From the beginning it was not so?* And what is this therefore but to *change Times and Laws*, and in many of them in a most perfect Opposition to the Laws of God and Christ, as I have already noted in its place?

Mat. 19. 8.

Whence we see plainly, that this Antichristian Opposition against the *Regal Office* of Christ is very expresly foretold in this Vision of the *little Horn*, which rose up with the *Ten Horns* in the *Roman* Empire, and did fabricate *Imperium in Imperio*, as some phrase it, and became a *Two-horned Beast* in the *Ten-horned Beast*, erecting an Ecclesiastick Antichristian Empire within the Civil, in opposition to the true Empire or Kingdome of Christ, and in defeatment of his Power and Laws in the Church; nay, in opposition to those Immutable Laws of the Eternal *Logos* that enlightens every man that comes into the world.

CHAP.

CHAP. XIV.

1. *The Vision of the* Rider of the white Horse *Apocal.* 19. *proposed.* 2. *A general account of that Vision.* 3. *What meant by the* white Horse, *what by the* flammeous eyes *of his Rider.* 4. *What by his* Name known onely to himself. 5. *What by his* garment dipp'd in blood, *and that this is also the precedent Characters are applicable to Christ's Body the Church.* 6. *The meaning of the* Sword coming out of his mouth. 7. *And of the* treading the Wine-press of God's wrath. 8. *The meaning of the* Inscription upon his thigh, *in reference to himself;* 9. *As also in respect of his Church to which it is applicable. As also the* treading of the Wine-press, *and the* Sword coming out of his mouth.

1. THE latter of which two Oppositions, I mean that against the Eternal *Logos*, seems to me to be very lively prefigured *Apocal.* 19. beginning at the eleventh verse. Where we may see what has been held under in the reign of the *Whore of Babylon*, (which I have intimated to be the same with that *little Horn* in *Daniel*) by the Description of his Triumph after her Fall. For this Triumphal Pomp is upon her ruine, as it appears from the precedent Chapter that describes it. But the Pomp is described thus:

11. *And I saw Heaven open, and behold, a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make warre.*

12. *His eyes were as a flame of fire, and on his head were many crowns; and he had a Name written which no man knew but himself.*

13. *And he was clothed with a vesture dipt in blood; and his Name was called* THE WORD OF GOD.

14. *And the Armies which were in Heaven followed him upon white horses, clothed in fine linen, white and clean.*

15. *And out of his mouth goeth a sharp Sword, that with it he should smite the Nations; and he shall rule them with a rod of iron: and he treadeth the Wine-press of the fierceness and wrath of Almighty God.*

16. *And he hath on his vesture and on his thigh a Name written,* KING OF KINGS, AND LORD OF LORDS.

2. In this Vision you see that the *Eternal Word of God*, of which the holy Bible is in some sense and some part a Transcript, is at last upon his triumph adorned with many Crowns, and has got into possession of his just Title exposed visibly to the view of all the world in a writing upon the thigh of this great *Heros*, KING OF KINGS, AND LORD OF LORDS. Which power the *Lady of Babylon* had usurped before, and under the pretence of her *Infallibility* had silenced not onely the express Law of the written Word of God, but most coursly and barbarously had troden down those Innate Principles of Morality and Reason that the *Eternal Word* had implanted in the Souls of men, and by terrour

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and cruel forcibleness did what she could to smother, stifle and extinguish them. But here the Scene of things is changed, and the pure Word of God has got the victory over the corrupt, Superstitious, Idolatrous and contradictious Opinions, and fond Institutes of that Antichristian Body of men over whom the *Pope* has a special Headship and Sovereignty.

3. There is no great difficulty in the understanding this Prophecy, if we have recourse to my *Prophetick Alphabet*, where I have set down what *Horse*, and what the Colour of *White*, signifie. That the *Eyes* of this *Heros* are said to be as a *flaming fire*, intimates his sharp-sightedness, as it is said in the *Hebrews*, That *the Word of God is a discerner of the thoughts and intents of the heart*, and that *there is no creature that is not manifest in his sight*, but that *all things lie naked and open unto the eyes of him with whom we have to doe:* Where the *Written Word* and the *Eternal Word* are jointly spoken of, as here they seem to be in this Vision, by an *Henopœia*. Heb. 4. 12.

Again, in that his *Eyes* are said to be a *flaming fire*, we may note also how Fire is a Symbol of *Intellectuality*, especially a *flaming fire*, that implies light, as is easily understood out of the Philosophick *Cabbala* of the first Day's Creation.

Igneus est illis vigor & cœlestis origo
Seminibus.——

And we reade of πυρινὸς νῦς in the Magick Oracles, and of πῦρ φαεινὸν attributed to the Soul as being θεία τις ὐσια καὶ νοερὰ, as *Plethon* speaks. Wherefore the *Logos* here is rightly said to have *Eyes like a flaming fire*, because he is not onely *Intellectual*, but that *Great and Eternal Intellect* from whence all Intellectual Beings are; as also all their Operations exercised by virtue of the more pure, æthereal and igneous Spirits.

4. That also of *having a Name written that no man knew but himself* seems to be agreeable to the *Cabbalistical* Doctrine, who make *Aaron* a Symbol of the *Eternal Word* that fills the Universe, as also of Christ who is this *Word Incarnate*. The Allusion therefore may be to *Aaron*'s having the *Tetragrammaton* written upon his Mitre, that Name which is said to be ἄῤῥητον & ἀνεκφώνητον, and could be read onely by the High Priest that had it written upon the golden Plate on his Mitre, as *Alcazar* has observed. But in brief, it signifies the Incomprehensibleness and Imperscrutableness of the Divinity of our Saviour; he alone who is it, being able to comprise it.

5. And in that *his vesture* is said to be *dipt in bloud*, it is a Symbol of his Passion: so that we may know that it is the *Messias* that is here meant; of whom S. *John* in his Gospel has said, ὁ Λόγος σὰρξ ἐγένετο, *The Word was made flesh*. And here he is called ὁ λόγος τοῦ Θεοῦ, *The Word of God*, and yet in a *bloudy garment*, that indicates his Humanity or Terrestrial body, (for this Body is but a Vestment of the Soul, no part of the Man, according to the *Platonists*) which made him capable of suffering death.

This is all spoken of our Head and Captain; and yet it may be not without some reflexion upon his Body the Church. To whom also the *riding*

upon

upon white Horses belongs, as appears in the fourteenth verse. They have also *flammeous and fiery eyes*, because of their Intellectual Graces, and it is said that *the Spiritual man discerneth all things*, 1 Cor. 2. They *have* also *a name that no man knows besides themselves*, which is their New birth, or the participation of the Divine Nature. Their *garments* also *are died in bloud*, in that so many have suffered Martyrdom for the testimony of the Gospel against the Idolatry and Tyranny of Antichrist; and all have been martyr'd, that is, slain and mortifi'd as to the life of sin, and besprinkled also with the bloud of the Lamb in the pardon of what-ever Transgressions are past. And, lastly, they are to be crowned and reign as Kings upon earth, for *the Kingdom is given to the Saints of the most High*, Dan. 7.

6. But to return to the Description of this Heavenly *Heros*: *A sharp-edged Sword* is said *to go out of his mouth*. Which is analogical to that in the Hebrews, *The word of God is quick and powerful, sharper then any two-edged sword*. Heb 4. And in that he is said *to rule the Nations with a rod of iron*, it is an alluſion to the second Psalm, which is a Prophecie of the *Messias*, *Thou shalt rule them with a rod of iron, and break them in pieces like a potter's vessel*. Which is a Prophetick Symbol of that wonderful contrition of heart that the powerful Word of God makes when sincerely and seasonably evibrated against the enemies of his Kingdom; as in the Epistle to the *Hebrews* it is said *to divide asunder and cut betwixt soul and spirit, and hew down into the very joints and marrow*. Such is the *Militia* of this Heavenly Host. *He shall smite the Earth with the rod of his mouth, and with the breath of his lips will he slay the wicked*, Esa. 11. 4.

7. And in that he is said *to tread the wine-press of the fierceness of the wrath of Almighty God*, it looks as if it referred to that of *Esay* 63. *Who is this that comes from Edom, with his died garments from Bozrah, this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.* Which answers to that in this present Vision, *Whose name is Faithful and True, and in righteousness doth he judge and make war.* But it follows in *Esay*, *Wherefore art thou red in thy apparel, and thy garments like him that treadeth in the wine-fat? I have troden the wine-press alone, and of the people there was none with me. For I will tread them in my anger, and trample them in my fury, and their bloud shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the day of my redeemed is come.* This answers to what is said of the *Rider of the white Horse* in this Vision, that he was *clothed in a vesture dipt in bloud*: Which in both these Prophecies referrs both to the Passion of Christ, and his Spiritual Victories over his Enemies. The *Wine-presses* also answer to one another in each Vision.

And being that the *Harvest* is, as our Saviour says, *the end of the world*, the *Vintage*, which is something later then it, must be a later part of the end of the world. So that this Vision of *Edom* and *Bozrah* will very well sute in that respect also to this of the *Apocalyps*. And it is farther considerable that *Bozrah* signifies *Vintage*, and *Edom* the carnal persecutive Church, real enemies to the true *Jerusalem*, as the *Edomites* were to *Israel*. And I need not adde that *Edom* and *Ismael* are Types of one and

the same thing. So that the warfare seems plainly to be spiritual, as it may be I shall take occasion to clear up more fully in another place.

8. Lastly, in that *it is written upon his thigh, KING OF KINGS AND LORD OF LORDS*, it shews the Royal Descent of Christ even according to the flesh, as if he had laid claim to this Sovereignty by descent from *David* the King, accordingly as it is said, Chap. 22. *I am the root and off-spring of David, and the bright morning-star.* The *root of David*, as to his Divinity; and the *off-spring of David*, as to his Humanity. But the meaning of this part of the Vision is, That the Word of God, that is to say, the Law of Christ, inward and outward, is at last in conspicuous Triumph, though it had been kept under and plainly troden into the dirt for so long a time in the Reign of the *Two-horned Beast* or the *Whore*.

9. But that the Church of Christ, which is his Body, has also a share in this part of the Vision, is easily discoverable. For in that this Title of *King of Kings and Lord of Lords* is written upon his thigh, it signifies also the Dominion of his posterity the Church, as *Ribera* and *Alcazar* have rightly noted, and accordingly as it is said else-where in the *Apocalyps*, *He has made us Kings and Priests*, &c. And for the *treading of the Wine-press of the wrath of God*, or the subduing of *Edom*, does not Christ doe it by the powerful and convictive zeal of his Saints and faithful Ministers of his Word, who seriously and weightily laying the Law, and the heavy wrath of God against Sinners, to the hearts and consciences of these carnally-complexionated *Edomites*, squeeze out, if I may so speak, their corrupt bloud, that is, the principle of that ungodly life in them, (for in the bloud thereof is the life thereof) and so making them dead as to sin, after revive them into righteousness unto everlasting Salvation?

And so for that *sharp-edged sword* which is here said *to come out of the mouth of Christ*; it is in effect the very same that comes out of the mouths of his Saints, who rule the world by convincing them of their wickedness, and causing them to return to God. This sharp, piercing and vehement Reproof out of the mouths of the people of God against the Beast and the False Prophet is here said to be a *Sword coming out of the mouth of Christ*, because their mouths are his mouth by right use and possession, and he inspires by his Spirit, and they are onely his ὀργανα that transmit this *fiery Law*, this *blast of fire and flaming breath*, as it is called in *Esdras*, whereby the wicked are consumed; They are, I say, but as a seized Gate or Passage through which or in which this sharp-edged Sword, wherewith the Nations are smitten, is so powerfully brandished by our victorious Saviour. For *this Flame* and *this Sword* I take to be clear Truth, and sound and searching Reason inspired from the *Eternal Word*, which whetted with an holy, sincere and unaffected kind of Enthusiastick Zeal, and back'd with an unexceptionable Life and conversation, will be like a sharp-edged sword with the weight of running Quick-silver in the back of it, whose stroke will fall with such a sway, that it will even chine the enemy at one blow, will *divide asunder soul and spirit*, and *pierce through the joynts and marrow*, as the Apostle speaks.

But this is more then our present Scope intended, which was onely to shew

ſhew that that Antichriſtian Oppoſition which is particularly made againſt the *Kingly* and *Prophetick* Office of Chriſt is prefigured in the Prophets; which I hope I have ſufficiently done in the Viſions of the *Two Witneſſes*, of the *little Horn with Eyes*, and in this preſent Viſion of the *Rider of the white Horſe*.

CHAP. XV.

1. *That the reſt of the Sacred Titles of Chriſt are referrible to the Prophecies we have already treated of.* 2. *As likewiſe all the Oppoſitions to the* Divine life in general, *ſaving that of turning the Church into a City of Merchandiſes.* 3. *Which ſeems predicted in the Lamentation over the Ruins of* Babylon, Apoc. 18. *Ver.* 11. *The meaning of the eleventh, twelfth and thirteenth verſes. Ver.* 14. *Of the fourteenth, fifteenth and ſixteenth. Ver.* 17. *Of the ſeventeenth, eighteenth, nineteenth and twentieth. Ver.* 21. *The Expoſition continued from the twentieth to the end of the Chapter.*

1. AS for thoſe other Attributes of Chriſt's Perſon, as where he is called *The everlaſting Father*, and ſtyled *God, Light, Truth, The Prince of Peace*; the Oppoſitions to them are referrible to thoſe Prophecies we have already treated of. The firſt to thoſe that concern the firſt members of *Antichriſtianiſm*. For there is no greater enemie againſt the *Second Birth* or *Holy Regeneration* then that rabble of Idolatrous and Superſtitious practices, compriſed in the two firſt members of *Antichriſtianiſm*. Thoſe Prophecies alſo of the *Mauzzim* or *Demons* to be worſhipped are Prophecies of the Oppoſition againſt Chriſt's *Divinity*; and the Darkneſs of *Ægypt*, of that againſt the Light of the Goſpel: The *Falſe-Prophet* and makers of Lies, againſt the *Truth*; and the *warring againſt the Saints* a contradiction to the *Prince of Peace*. Theſe hints may ſuffice for thoſe remaining Attributes of Chriſt's Perſon. We ſhall now proceed to the Predictions of the Antichriſtian Oppoſitions to the *Divine Life*.

2. And the firſt were ſuch as oppoſed the *Divine Life in general*. Which are indeed all thoſe Oppoſitions hitherto, *groſs Idolatry*, *burthenſome Superſtition*, the Oppoſitions againſt Chriſt as *King*, *Prieſt* and *Prophet*. To which thoſe particular Oppoſitions againſt the *Divine Life in general* which I noted are alſo referrible, and therefore treated of already.

There is onely one thing behind; which is the turning of the *Church of God* into a *Mart* or *Fair* by thoſe religious Nundinations and Collations of Eccleſiaſtick Preferments for mere Secular Intereſt, the turning the exerciſe of Chriſtian Offices into a mere Trade of gain for the Prieſts of what Dignity ſoever. This is known to be a groſs miſcarriage in the Church of *Rome*, and is in my mind moſt lively and graphically prefigured and depainted in that *Lamentation upon the Ruine of Babylon*, Apoc. 18. beginning at the ninth verſe.

3. Which I shall endeavour briefly to give some light to in my rehearsing the Prophecie.

9. *And the Kings of the Earth, who have committed fornication and lived deliciously with her, shall bewail her and lament for her, when they shall see the smoke of her burning,*

10. *Standing afar off for the fear of her torment, saying, Alas, alas, that great City Babylon, that mighty City! for in one hour is thy judgment come.*

That this City *Babylon* is not a City of brick and stone, but a Polity, and particularly the *Roman Hierarchy*, I have evidently proved in my Joint-Exposition. And truly it seems improbable to me, that the Spirit of God should put the Apostle upon composing so long and copious a *Threnodia* upon her ruine and desolation; if it signifi'd no more then the burning of the City of *Rome* in a literal sense, and so slightly as did *Totilas*, and with so little design or effect. Wherefore in that sense which we have already given, and do not at all doubt but is true, let us hold on briefly to illustrate the Text.

In these two first verses comes in the *Lamentation of the Kings of the Earth*, such as *committed fornication with her*, that is to say, such as were of her *Idolatrous* profession, but, seeing how things went, durst not assist her for fear, but let her burn till the end. Which again shews that *Babylon*'s fall is not at once, but by degrees, as I have already noted. For though her *judgment be come in one hour*, yet the execution of it may take up a considerable time.

Ver. 11. *And the Merchants of the Earth shall weep and mourn over her, for no man buieth her Merchandise any more.*

12. *The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all Thyine wood, and all manner of vessels of Ivory, and all manner of vessels of most pretious stones, and of brass, and of iron, and of marble,*

13. *And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flower, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and the Souls of men.*

The first sort of Mourners or Lamenters seem to be those of the *Secular Power*; but by these ἔμποροι τῆς γῆς seem to be understood *Ecclesiastick persons*, that traffick in the Church, where all is supposed to pass or be disposed of for Mony or Earthly Interest: and therefore in reproch they are called *the Merchants of the Earth*, though otherwise their Titles and Professions point to nothing but to Christ, and God, and Heaven; Divine, Holy, Sacred or Religious being the external badge of them all.

The varieties of the Commodities they deal in are so numerous, that it were too great a περιεργία to seek a Mystery in them all; when it may possibly be nothing else but an *Hylasmus* or dwelling upon Material Objects in a redundant manner for the adorning of the outward *Cortex* of the Prophecie. But the ground in general of the *Lamentation of these Merchants* is, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι· that the *Fair* is violently broke up, or else quite unfrequented; that there is no buying and selling of such Commodities in *Babylon* as was wont, sith *Babylon* her self

is

is unaccessible, as lying, burning and smoking in the wrath of God: no sale of *gold, silver, precious stones, pearls, fine linen, purple, silk* and *Scarlet*, the rich attire of those higher parts of the *Whore*, (as you may see in the foregoing Chapter) fit for *Popes, Cardinals*, and other great Personages of that *Babylonish* Body, and their Officers: no *Thyine wood* for the roofs of their Temples, or for carved Idols to whom sacrifice is done, (for I suspect some such allusion in τᾶν ξύλον θύϊνον) no *Incense* for burnt-offerings for their adored Images; no Images of *Ivory, precious stone, brass, iron*, or *marble*, nor any other sacred Utensils; for of this latitude of signification is σκεῦος, as the use of the word occurres in the *Byzantine* History, where Images of silver and gold are called τὰ ἄγια σκεύη. And *Achmetes*, Chap. 12. Ἐὰν ὃ ἐιδωλον χρυσοῦ ἢ ἀργυροῦ ἢ μολιβδουῦ ἢ, ὁ τῦτο ἰδὼν ψυδόπλουτος ἔσαι· ταῦτα γὰρ πάντα σκεύη τῦ ψευσμα εἰσίν.

But to proceed; No trafficking any longer in *Aromatick odours, oyls*, or *ointments* for sacred Unctions. No man will participate any longer of her *Panis benedictus*, nor tast of her idolized Wafer made of the *finest flour*, nor sip of the *wine* of her Chalice, though they would offer it to the Laiety. The tithe Calf and Lamb also with his consecrated wool shall fail; nor shall there be any more *Redemption of Souls* out of Purgatory by Masses hired for money. The Merchandise also of *Horses, Chariots* and *Slaves* shall cease in that day.

The Greek has it, ἵππων καὶ ῥεδῶν καὶ σωμάτων. Which three words being in the Genitive Case alone amongst all the rest, nor yet *in regimine*, intimates that they must goe together, and make up one thing. Which I conceive to be the *Equippage* of some of those greater Dignities in this Mystical *Babylon*, and to be a Key to the meaning of the rest of these Commodities, that they are to be understood some such way as I have interpreted them; and would interpret these, not *Horses, Chariots and Slaves*, but *Horses, Coaches, and Lacquays* to run by them in *querpo*; which is uncouth to be set to sale thus joyntly, if it were literally meant. Wherefore the sense is, That the Merchandise of such Dignities in their Church, as whose Equippage is to goe with their Coach and Horses and Lacquays to run by them, that this Merchandise will fail also amongst the rest, in the ruine and desolation of *Babylon*.

Ver. 14. *And the fruits that thy soul lusteth after are departed from thee, and all things that were dainty and goodly are departed from thee, and thou shalt finde them no more at all.*

That is to say, Those great and opime Preferments and Dignities which thy ambitious and worldly minde so longingly hankers after. For these are the ὀπώρα τῆς ψυχῆς σου, the *Poma desiderii*, as the Vulgar Latine has it, the λαμπρὰ καὶ τὰ λιπαρά, those fat and fair Objects that make their mouths to water so in this full *Babylonish* Market, where every thing is to be had for Money, and nothing without it.

15. *The Merchants of these things, which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing,*

16. *And saying, Alas, alas, that great City that was clothed in fine linen and purple and scarlet, and decked with gold and precious stones and*

pearls! for in one hour ſo great riches are come to nought.

The ſenſe is, As well the Buyers as Sellers of Spiritual Preferments, who had thriven on the trade, ſhall be very ſorry to ſee the ruine of that Polity that ſuſtained them, but not be able to help it; and ſhall magnify the great Pomp and Splendour of the Whore amidſt their lamentations over their own loſſes. For it is obſervable, that this ſixteenth verſe is the very ſame in a manner with the fourth of the preceding Chapter, where the *Raiment of the Whore* is deſcribed. Which is underſtood of the *Pope*, the *Cardinals*, and other Grandees of that Idolatrous Church.

Ver. 17. *And every Ship-maſter, and all the company in Ships, and Sailers, and as many as trade by Sea, ſtood afar off,*

18. *And cried, when they ſaw the ſmoke of her burning, ſaying, What City is like unto this great City?*

19. *And they caſt duſt on their heads, and cried, weeping and wailing, ſaying, Alas, alas, that great City, wherein were made rich all that had Ships in the Sea, by reaſon of her coſtlineſs! for in one hour is ſhe made deſolate.*

If we conſider what *Sea* ſignifies *ſtylo prophetico*, the multitudes of men upon Earth; Analogy will eaſily lead us to the underſtanding of what may be intimated by *Ships*, namely conſecrated Houſes disjoyned from the reſt, as Ships are uſually ſeparate in the Sea. It ſeems therefore to give a glance at the *Babyloniſh* Churches abuſed to gainful Idolatries and Superſtitions, where they ſell the uſe, the ſight or poſſeſſion of ſeveral conſecrated things, exchange Souls out of Purgatory for money, and do καπηλεύειν τὸν λόγον τοῦ Θεοῦ, turn the very Word of God into an adulterate piece of Ware or Merchandiſe.

It might haply ſeem ſomething too phanciful to imagine that theſe πλοῖα ἐμπορευόμενα, theſe *Naves Mercatoriæ*, have any alluſion to that known term of Church-Architecture, the *Nave* of the Church; and yet Mr. *Mede* thought that in the Viſion of the *Goat*, which ſtood for the *Greek* Empire, there is an Alluſion to αἴξ, from whence the *Ægeadæ*, which are the *Macedonians*, are named. Nor is there any Improbability (to anticipate the Objections of thoſe who deſervedly have a great reſpect and reverence for places conſecrate to Divine worſhip) that Chriſt, who complained that the *Jews* had made the *Temple* at *Jeruſalem* a *Den of thieves*, ſhould in this Viſion, being as highly provoked, rebuke as ſeverely, in ſaying theſe men of *Babylon* have turned his *Churches*, which ſtand for better uſes, into ſo many *Ships of deceitful and cunning Merchants*. See the *Prophetick Alphabet*.

And they caſt duſt on their heads, &c. Theſe three verſes do plainly alude to, and are in a manner a Tranſcript of, the Viſion of the Deſtruction of *Tyre* in **Ezekiel*. *And all that handle the oar, the Mariners and all the Pilots of the Sea, ſhall come down from their Ships, they ſhall ſtand upon the land; And ſhall cauſe their voice to be heard againſt thee, and ſhall cry bitterly, and ſhall caſt up duſt upon their heads, they ſhall wallow themſelves in the aſhes: And they ſhall make themſelves utterly bald for thee, and gird themſelves with ſack-cloth, and they ſhall weep for thee with bitterneſs of heart and bitter wailing. And in their wailing they ſhall take up a lamen-*

*Ch. 27. 29, &c.

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tation for thee, and lament over thee, saying, What City is like Tyrus, like the destroyed in the midst of the Sea? Which is like this concerning *Babylon, Alas, alas, the great City*, &c. *What City is like to this great City?* And so like passages there are both in this Vision of *Ezekiel* and in *Esay* Ch. 23. that I must confess I suspect these also to be Prophecies of the same thing, especially considering that the *Whoredome* of *Tyrus* is so much upbraided to her in those Prophecies, as it is here to *Babylon* in this.

For in one hour is she made desolate; that is to say, Suddenly and unexpectedly is she a-making desolate. For she may be a long while a-burning, and not set on fire on all places at once, as I have intimated above. But that these Sea-men should set up so piteous a note and lamentation, the cause is plain, their trade and livelihood is gone. For they were made rich *by reason of her costlinesse*; so the *English* Translation, and accommodately enough to the literal sense. But ὅτι ἐπλούτησαν may as well signifie *out of that treasure of honours, dignities, preferments and offices, wherewith she was able to enrich these Merchants.*

20. *Rejoyce over her, thou Heaven, and ye holy Apostles and Prophets, for God hath avenged you on her.*

That is to say, Rejoyce ye heavenly-minded over these Merchants of the Earth, and ye that are Teachers of the pure and Apostolick doctrine, and declare the naked truth of things unto the world, be ye glad that the Lord has avenged the bloud of your Predecessours upon her, the bloud of the *Waldenses* and *Albigenses*, and of those that suffered in Queen *Mary*'s time, with the rest of the holy Martyrs of *Jesus*.

Ver. 21. *And a mighty Angel took up a stone like a great Mil-stone, and cast it into the Sea, saying, Thus with violence shall that great City Babylon be thrown down, and shall be found no more at all.*

The sense is, That at last there will be an utter ruine and dissipation of this Idolatrous City or Polity, namely, at the pouring out of the seventh Vial. But in the mean time I cannot omit to note how unlikely a thing is is that this great Triumph and rejoycing, and that so perfect and final destruction figured out by the *plunging of a Mil-stone by a mighty Angel to the bottom of the Sea*, should signify nothing else but *Totilas* his sacking of *Rome*, (which presently recovered again) and the spirits of the Apostles and Prophets their looking down through the windows of Heaven, and making merry at that Spectacle, which could not but be very sad and Tragical to many a good Christian.

22. *And the voice of Harpers and Musicians, and of Pipers and Trumpeters shall be heard no more at all in thee; and no Crafts-man, of whatsoever craft he be, shall be found any more in thee, and the sound of a Mil-stone shall be heard no more at all in thee.*

23. *And the light of a candle shall shine no more at all in thee, and the voice of the Bridegroom and the Bride shall be heard no more at all in thee: For thy Merchants were the great men of the Earth; for by thy Sorceries were all Nations deceived.*

24. *And in her was found the bloud of Prophets and of Saints, and of all that were slain upon the Earth.*

The twenty second and part of the twenty third verse comprise the sad silence and desolation of this City; the rest the reason of her destruction.

And the voice of Harpers and Musicians, &c. All this first part may be either nothing else but a Prophetick *Hylasmus*, setting out one single thing, the destruction, silence and vast solitude of this Idolatrous Hierarchy, by the privation or absence of such gross and palpable Objects as occur in a City inhabited, as the noise of Musicians, the hammering and knocking of Artificers, the grinding of Mills, the light of Candles in the night, and the singing and dancing at Weddings, and the like: Or else there may be a more particularly contrived Allegory in reference to this Mystical City here meant; As if we should understand rather the Musick at their Idolatrous worship, by these here specified, which were onely a *Diorismus*; & by these τεχνίται, such as do *technas consuere sophisticas & politicas* in Theology and Church-Administration, for the Interest of their Hierarchy, these *Artifices Imperii in Imperio*, and those also that work curious work in the Scholastick Divinity; by the *sound of the Mil-stones*, their fraudulent Profit, for ὁ μύλος εἰς ζωὴν ἢ πλοῦτον κρίνεται, as you may see in *Achmetes*; by the *light of a Candle*, Honour and Prosperity, as you may reade in the same Author; and, lastly, by *the Bridegroom and the Bride*, not the spiritual Marriages betwixt Christ and a Nun, or the Virgin *Mary* and a Monk in the Monasteries, but the propagation of this Pseudo-Catholick Religion, that it shall be no longer propagated; for the end of Marriage is Propagation.

For thy Merchants were the great men, &c. Now follows the reason of this great Desolation, which is threefold. The first, The Riot and Lordliness of these Mystical Merchants; they were μεγιστᾶνες τ῀ς γῆς, that is to say, Great men of the world, and greatly worldly, ambitious, covetous and sensual, which is the very essence of an Earthly minde. Which how much it has been amongst the Popes, Cardinals, Abbots, and other μεγιστᾶνες, *Primates* or *Maximates*, if you will, of the *Roman* Church, History and the mouths of all men are full of it.

The second is, The debauching the world with Idolatry, accompanied and countenanced with the pretence of a power plainly Magical of changing the Elements in such a sort as all the Magicians of *Pharaoh* could never do, nor had the face to attempt the like, it being so beyond all credibility; besides other Magical feats of an inferiour Rank, and Necromantick Stories of the Apparitions of dead Saints. Whence Idolatry is indigitated here by φαρμακεία, as also that *Cup in the hand of the Whore* is look'd upon as a *Philtrum*; and likewise their being said to be deceived by these *Sorceries* implies their being seduced to Idolatry, to which they tend, as appears plainly from what is written of the Miracles of the *Two-horned Beast*, ch. 13. 13, 14.

The third and last Reason is, The bloudy Cruelty of this *Roman* Hierarchy; *In her was found the bloud of Prophets and of Saints*, &c. namely, of such as out of conscience to the Law of God and Christ could not submit to their Idolatrous Profession and Practice, but witness against them. And not their bloud onely is laid to her charge, but the common bloudshed in Christendom by wars and tumults, which they, for the better rooting themselves in Countries and Kingdomes, ingage the world in, and abet and assist when begun by the Secular Powers; whenas if they were the true Successours of the Apostles, as they boast themselves to be, they would make it their business that Christians should not spill one anothers bloud, nor conscientious men lose their liberties or lives for being the faithful Professours of the

the pure Apostolick doctrine, nor suffer the *Turk* to over-run Christendome rather then they will forsake their Idols and Dæmon-worship, or repent of their Prophet-murthering Fornications, Sorceries, and thievish Impostures. Apoc. 9. 20, 21.

CHAP. XVI.

1. *This mystical sense of the burning of* Babylon *confirmed out of his Joint-Exposition, and from* Alcazar's *Interpretation, and that the same is prefigured in the destruction of* Tyre. 2. *How lively the Patriarch of* Rome *is typified in* Ezekiel *by the* King of Tyre. 3. *Another Vision to the same purpose in the same Prophet.* 4. *A third Vision in* Esay, *concerning* Tyre *typifying* Rome Pagan, Christian, *and then* Pagano-Christian. *Ver.* 18. *That* Tyre (*that is*, Rome) *will be reformed from her* Pagano-Christianism, *and become purely Christian again and Apostolick, according to this Vision.* 6. *That these Visions of* Tyre *must needs have a further meaning then what literally concerns that City.* 7. *An Exposition of the eighteenth verse of the last Vision comprising the Prediction of the Reformation of* Rome *Pagano-Christian.* 8. *What is meant by* סַחְרָה עֲדִי, *with a general reflexion upon the appositeness of these four last Prophecies for the setting out the Merchandising of the Church of* Rome *in the management of her Ecclesiastick Affairs.* Esay 23.

1. THat there must be some such Mystical sense as this in the general of the Burning of *Babylon* and of this Lamentation over her, my Joint-Exposition does make good, it being manifest there that the *Whore of Babylon* and the *Two-horned Beast* are all one, and that consequently not a City, but a Polity is understood thereby. And *Alcazar* himself interprets this desolation not in a literal sense, but mystical, understanding thereby the Conversion of *Rome Pagan* to Christianity, as I do of *Rome Pagano-Christian* to the pure and Apostolick Christianity again. Which seems to be intimated in the *Vision of Tyre*, which in the Mystery is the same with the burning of *Babylon*. And the Spirit of God seems of set purpose to point us thereto, by the transplanting so entirely the Phrases of the Visions of *Tyre* in *Ezekiel* and *Esay* into this Apocalyptick *Vision of Babylon*; as if he had a minde that we should take notice of a fourth Appellation of this Mystical City, that it is as well *Tyre*, as *Sodom*, *Egypt* and *Babylon*. But whereas *Alcazar* would have *Rome Pagan* understood by *Tyre*, I conceive that in *Ezekiel Rome Pagano-Christian*, in *Esay* both *Rome Pagan*, *Christian* and *Pagano-Christian* is typified; as we shall briefly see, and it is not out of our way, these Mystical Merchandises being still concerned therein.

2. Behold then how lively that High Priest at *Rome* is set out first in *Ezekiel*, under the Type of the *King of Tyre*, Chap. 28.

Ver. 2. *Son of man, say unto the Prince of* Tyre, *Thus saith the Lord God,*

God, Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the Seas; yet thou art man, and not God, though thou set thine heart as the heart of God.

Is not this plainly he that sits betwixt the Seas in *Italy*, and exalts himself above every thing that is called God? But this belongs more properly to that part of *Antichristianism* that is opposite to the Divine Grace of *Humility*.

3. *Behold, thou art wiser then* Daniel; *there is no secret that they can hide from thee.*

This is onely a *Diorismus*, but sets out the pretended *Infallibility* and unerring Inspiration of that grand Pseudo-prophet at *Rome*; as it may also glance at their exquisite cunning and sagacity, and general Intelligence for the management of their Affairs. And some interpret the Text of *Political Wisedom*, wherein *Daniel* was also eximious. And indeed the very *pretence of Infallibility in Divine things* is in this False Prophet onely a *Trick of Policy*, and the direction of their whole frame of Policy entirely carried to the getting of Power and Riches. In pursuance whereof they will not stick to alter, null or abrogate the Laws, Institutes and Decrees of God himself. Which some would phansy to be alluded to in the name of *Daniel*, which signifies *the judgment of God*, as if they could make Laws and Decrees more judiciously then He; whenas they are nothing but politick Contrivances for getting of Wealth, as I said, and is plainly intimated in the following verse.

4. *With thy wisedom and with thy understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures.*

5. *By thy great wisedom and by thy traffick hast thou encreased thy riches, and thy heart is lifted up because of thy riches.*

This is that Mysticall trade which we have already taken notice of in the foregoing Vision of the Ruine of *Babylon*. The following verses to the tenth are a Commination of his destruction; at the end whereof it being added, *Thou shalt die the death of the uncircumcised*, &c. it implies, that this King of *Tyre* in the *Prophetick* style is a *Jew*, which in the *Apocalyptick* Visions sounds as much as *Christian*, whether in profession or in truth. Which is a farther Intimation of the Mystical meaning of this Prophecy.

3. But these things are still farther cleared in the following Vision, in the same Chapter.

Vers. 12. *Son of man, take up a lamentation upon the King of* Tyre, *and say unto him, Thus saith the Lord God, Thou sealest up the full summe of wisedom and perfect in beauty.*

That is to say, There is no policy nor splendour of Empire to be compared with that of the Bishop of *Rome*.

13. *Thou hast been in Eden the Garden of God; every precious stone was thy covering, the Sardius, Topaz, and the Diamond, the Beryll*, &c.

Adorned like the *Whore of Babylon* for precious Stones and Jewels, as well he may, the Whore and He being in signification one and the same thing. But in that he is said to be *in the Garden of Eden*, what can be more

more suitable to the pleasantness and deliciousness of *Italy*, which is accounted the Garden or *Eden* of *Europe*?

14. *Thou art the anointed Cherub that covereth; and I have set thee so: thou wast upon the holy Mountain of God, thou hast walked up and down in the midst of the stones of fire.*

The sense is, Thou art look'd upon as the Infallible Oracle of Christendom, (for from the *Cherubims* did God speak) and thou art also that High Priest walking in his Sacerdotal Vestments, upon which were those glistering stones that shone like fire, and were an Emblem of the * Sun according to the ancient *Cabbala*. Which height of Dignity though thou mayest be forward to ascribe to thy self and thy own activity and policy, yet thou art to know that all power is from me, and that it is by my strength that thou standest.

* See the *Appendix to the Defence of my Philosophick Cabbala*, Chap. 5. Sect. 3.

15. *Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.*

That is to say, There was no evil nor defect in thee from thy being created *Bishop of Rome*, (for *Episcopacy* is of my Institution) untill thou didst degenerate into Superstition and Idolatry, and forsookest the first Apostolick laws of thy Creation, and broughtest that sad Apostasy upon Christendom.

16. *By the multitude of thy Merchandise they have filled the midst of thee with violence, and thou hast sinned: Therefore will I cast thee as profane out of the Mountain of God, and I will destroy thee, O covering Cherub, from the midst of the stones of fire.*

By the multiplying of thy merchandises (such as I have described in the foregoing Vision of *Babylon*) thou committest injustice, (these are thy * κλέμματα) and hast laid violent hands on those that speak against these ungodly tradings, and hast slain the Witnesses of the Truth. Wherefore thou shalt sit no longer on Seven-hilled *Rome*, which is holy for the profession of the name of my Son Christ; but I will bring thee down, who pretendest to be universal Oracle and High Priest over Christendom, and strip thee out of thy Sacerdotal Raiments that glister with precious Stones like Fire, and thus I will destroy thee.

* Apocal. 9. 21.

17. *Thy heart was lifted up because of thy beauty, thou hast corrupted thy wisedom by reason of thy brightness; I will cast thee to the ground, I will lay thee before Kings, that they may behold thee.*

18. *Thou hast defiled thy Sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the Earth in the sight of all them that beheld thee.*

The summe hereof is this: The greatness and splendour of the See of *Rome*, the pursuit and affectation thereof in her and proportionally in the rest of the Grandees of that Clergy, made them corrupt their Policy with wicked Principles, so that *they defiled their Sanctuaries*, that is to say, the Christian Churches, with such Idolatrous and Superstitious worship as made most for their own gain; I mean with such like iniquity of their traffick as I have already intimated in the Vision of *Babylon*, Mass-money, Oblations to Saints and their Images, and the like. Wherefore this

King

King of Tyre is (as the *Whore of Babylon*, which is a Type of the same thing) condemned to be burnt to ashes by a fire which shall break forth from the midst of him; as it is said of the *Whore*, that *the ten Horns*, which were Principalities of her own Jurisdiction, *should hate her, and eat her flesh, and burn her with fire.*

4. The Vision is so naturally applicable to the same that the *Whore of Babylon* is, and so hardly applicable in some passages to the *King of Tyre*, that it is no small assurance but that the chief Scope of the Prophecy respects rather *the Bishop of Rome* then the *Tyrian Prince*. Of which we may be farther assured by that other Prophecy to the same sense in * *Esay*; where *Forerius* conceives not onely *Rome Pagan* to be spoken of, as *Alcazar*, but says expresly that *John* seems to understand *Civitatem Antichristianorum* by this City of *Tyre* in *Apocal.* 18. though he names not the City: ver. 19. *Alas, alas, that great City, wherein were made rich all that had ships in the Sea!* And with *Forerius* and *Alcazar* joyn'd together, I conceive by *Tyre* to be understood *Rome* become Antichristian, the Antichristian Hierarchy thereof being pointed at as it is in *Babylon*. For S. *John*, as I have above intimated, has plainly directed us to this sense, by transplanting the very self-same phrases into the Vision of *Babylon*: As appears, besides what we have already noted, from the eighth verse of this Chapter; *Who hath taken this counsel against* Tyre, *the Crowning City, whose Merchants are Princes, whose Traffickers are the Honourable of the Earth?* I omit to take notice how patly the *Crowning City* fits that Polity that *in ordine ad spiritualia* pretends to a right of taking off and putting on the Crowns of Kings and Emperours, and have done it with the greatest insultation imaginable: I onely note that the rest answers exactly to *Apocal.* 18. 23. *Thy Merchants are the great men of the Earth*; as here, *Princes and the Honourable of the Earth*. How well these terms agree to the grandeur of the Pope and Cardinals, and such great persons of that Church, is obvious to every one to conceive. But there is something more pleasant that follows and of a good *Omen*. Verse

15. *And it shall come to pass in that day, that* Tyre *shall be forgotten seventy years, according to the days of one King; after the end of seventy years shall* Tyre *sing as an Harlot.*

Here is both good news and bad news in this verse. For by *Tyre* is here meant, as has been already suggested, *Idolatrous Rome*, who must be forgotten seventy years according to the days of *One King*; which, say I, is one of the eight Kings in the *Apocalyps*, Chap. 17. And by the *Cabbalistical* sense of the number 70, it is easily discovered who he is; namely, the *Seventh King*, which is the Succession of the Christian *Cæsars*, as I have there noted; the space of whose reign is not here intimated, but their property, by multiplying 10 into 7. Of which the *Cabbalistical* meaning is, That during the whole reign of those *Cæsars* (for *Ten* is a Symbol of Totality) *Tyre* should be forgotten, that is, the Polity of *Rome* should not be professedly Idolatrous; but after this term, then *Tyre* shall again sing as an Harlot, as it follows, Verse

16. *Take an harp, goe about the City, thou Harlot that hast been forgotten, make sweet melody, sing many songs, that thou mayest be remembred.*

That

* Esay 23.

That is to say, That the *Roman* Hierarchy after that time of the abrogation of Idolatry expired, by fair pretences and bewitching speeches, accommodating their harangues and exhortations with much harmony and agreeableness to the corrupt inclinations of the people, shall, by these plausible persuasions and other meretricious Ceremonies and sense-striking Invitations, bring Idolatrous worship again into the Empire; the will of God, so far as I see, being that it should be so, as it follows Verse

17. *And it shall come to pass after the end of seventy years, that the Lord will visit* Tyre, *and she shall turn to her hire, and shall commit fornication with all the Kings of the Earth.*

And it shall come to pass: The more determinate sense is, *For it shall come to pass*, otherwise it looks like a Tautologie. Her Apostasy into Idolatry is here described, like that of the *Whore of Babylon* with whom the Kings of the Earth are said to commit Fornication. And whereas it is said, *For the Lord will visit* Tyre, that is answerable to that *Apocal.* 17. 17. *For God has put in their hearts to fulfill his will*: Which Apostasy also begins, as here after *seventy years*, so there in the *Apocalyps* after the *Seventh King*. But that which follows is most welcome;

Ver. 18. *And her Merchandise and her hire shall be Holiness to the Lord: it shall not be treasured nor laid up; for her Merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing.*

Here the Scene of things is again changed, and that for the best. For Interpreters generally agree that here is a Conversion to Christ. But S. *Jerom* and some of the Hebrew Writers understand it of the Conversion of the City *Tyrus* herself; *Alcazar* of *Rome Pagan*. But I conceive this Conversion to be of *Rome Pagano-Christian* to the ancient, pure and Apostolick Christianity; which the fitness of things as well in this Vision of *Esay* as those of *Ezekiel* seems sufficiently to assure us of.

Nor can it well but be expected, when it is so evident that the People of the Jews was one great Sacrament or Type of the Church of Christ to come, as is inculcated over and over again in the *Apocalyps* abounding so every-where with that Figure we have ventured to term *Israelismus*, I say, it cannot but be expected, that those Nations that were Enemies to the Jews should also bear the Type of such as should be found the Enemies of the true Church of Christ; and that the Prophets predicting things of them in reference to the first Completion which is Literal, should in the exaltedness of their spirit be raised into such expressions as were more sutable to those whose Types they were, then to them themselves: in such sort as several Prophecies concerning Christ are framed, and noted accordingly by Interpreters; which are either purely Allegorical, or Mixt; of which I have spoken in my *Mystery of Godliness*. Book 7. Ch. 7. Sect. 2, 3, 4.

6. And truly I think these two Visions of *Tyre* so perfect Predictions of Antichrist and his Fall, that they deserve to be received into the number of the second kind, there being that in them which will not sute with the first Completion of them. Amongst which is *Tyre*'s being called *Whore*, and her being said *to commit fornication with all the Kings of the Earth*. Which is no tolerable sense understood literally of *Tyrus*, but easily and naturally understood of *Rome Antichristian*. What *à Lapide* saies of זונה

that it signifies *Caupona* as well as *Meretrix*, is but a poor subterfuge; as if the Prophet for a verbal Jest's sake would reproach a City so highly for usefull trades and negotiations. Besides, though זנה signify as well *Caupona* as *Meretrix*, yet זמה signifies onely *scortari*. And therefore זנות
Esay 23. 17. את כל ממלכות הארץ must determine the sense of the other.

Also the *seventy years silence and oblivion* is so unapplicable to *Tyre* literally, as that *Grotius* (though I cannot approve of his boldness) is fain change the *seventy* years into *seven*, as if the Text were corrupt: which is an odd way of interpreting Scripture, something like the cure of the Head-ach by decollation. And when he has reduced these years to *seven*; neither the life nor the reign of *Salmanassar* was *seven* years, nor he King of that City: Which yet according to common sense seems necessary to be understood.

Again, The *Prince of Tyre* being threatened with the death of the Uncircumcised implies him a pretended member of the Church of God, and more especially his being called *the anointed Cherub*, and set out by the adornings of the High Priest, and menaced to be cast out of the Mountain of God as prophane, and lastly reproved for defiling the Sanctuaries. All these are more then Intimations that the *King of Tyre* is a Type of some great person who is *Priest* in the Church of God, to whom this Vision chiefly does belong, and will hardly be sense in some things if not understood of him.

7. But I will not dwell any longer on this subject. Let me onely give a brief Account of the sense of this last Verse. *And her Merchandise*, that is to say, *Then*, or *After this* her Merchandise, (for of so lax a sense is it, as we noted upon *Dan.* 11. 38.) *her Merchandise and Hire shall be Holiness to the Lord.* The meaning is, Those Revenues and Profitments which Simony and other oblique and unjust administration of the affairs of the Church had made mere Merchandise, as also that which had been the *Hire of an Whore*, that is to say, that had accrued to the *Church of Rome* by her Idolatrous and Meretricious Artifices, shall be taken and made good use of, laid out in the true and substantial service of God, and be dedicated to him, that is, be appropriated to his real service. *It shall not be treasured nor laid up*, that is, It shall not be raked together into a few mens hands to make them and their Families a Fortune, they shall not seize upon it and possess it as their own, (for so מצפון may seem to intimate) to satisfy their own either Luxury or Covetousness. *For her Merchandise shall be for them that dwell before the Lord*, that is, They shall be for the Houshold of Faith, such as walk as ever being in the sight and eye of God, and have a reverential sense of his presence in all their Conversation; for such as are of the Christian Faith, not of the Antichristian Faction, be they Laiety or Clergy. *To eat sufficiently*; That men may have sufficient sustenance, that good Hospitality may be kept, and that the poor and hungry may be satisfied.

8. *And for durable clothing*, לשם עתיק. It may signify either *durable clothing*, or *comely grave clothing*, such as becomes aged men. *Ut vestiantur veste honestâ & decorâ, qualis decet senes & Presbyteros*; It is *à Lapide*'s own gloss upon *Vatablus* his Interpretation: *Ad Opus mun-*

tum

tum sensum. By which I conceive this Prophecy perstringes the Luciferian Pride and splendid Pomp of the Pope and Cardinals and other Grandees of that Church; predicting, that that Revenue which is mis-spent upon this Antichristian vanity, the times will come when it shall be better bestowed in Christian Hospitality, and a common care of the whole Body of Christ, that no man want due Food and honest Raiment, neither Clergy nor Laiety. But these are Excursions farther then I intended.

In the mean time, I think I have made it exceeding plain, as well out of the *Apocalyps* as out of these Visions of *Ezekiel* and *Esay*, that that lewd Trafficking and Merchandising in the Church of *Rome*, as if she were a mere City of Trade, is very lively and graphically prefigured in *Tyre* and *Babylon*.

CHAP. XVII.

1. *Their lying Legends perstringed in S.* Paul's *Prophecy of* the Latter Times. 2. *A more full Prefiguration of that Antichristian Opposition that is against* Faith, *in part of his Prophecy of the* Man of Sin. 3. *A clear Exposition of that part of the Prophecy.* 4. *Strictures in the Apocalyptick Visions to the same purpose.* 5. *The* Pride of the Bishop of Rome *prefigured in the* King of Tyre, *as also his Downfall, and how.* 6. *His gorgeous splendour set out both in the* King of Tyre *and in the* Whore of Babylon. 7. *The* Pride *and* Downfall *of this Patriarch typified in the* King of Babylon. *The meaning of the twelfth and thirteenth verses. Ver.* 14. *The meaning of the Prophecy from the fourteenth to the nineteenth verse. Ver.* 20. *An Explication of the twentieth verse.* 10. *Farther Prefigurations of the* Papal Pride *in the* Whore *and the* little Horn. 11. *An easy and genuine Exposition or Paraphrase of the thirty sixth and the thirty seventh verses of the eleventh Chapter of* Daniel, *wherein the Impious Self-elation of the Bishop of* Rome *is clearly foretold.* 12. *That the sense of the two following verses of this Prediction may be still the same with Mr.* Mede's.

1. WE come now to the parts of the *Divine life*, the *Root and the Branches*: Upon the former whereof we shall not long insist, the Predictions being not so ample nor so frequent. But Prophecy is not altogether silent concerning those things which do so grosly oppose or undermine our Belief of Christian Religion. As, namely, concerning those *Legendary Stories* we have taken notice of; are they not plainly foretold in that Prophecy of the Apostasy of the Latter times, That *Doctrines of Damons* should be brought in ἐν ὑποκρίσει ψευδολόγων, through *the Hypocrisy of those that tell lies*, who by their Hypocriticall show in their professed Abstinence from meats and marriage, as if they were such Saint-like and Angelical men themselves, gain by this disguize the opinion of Sanctity with the people, and therefore the more easily recommend to them the worshipping of Saints by feigning of *lying Legends* that contain their Miracles, which they are very ready to believe, by reason of the reverence they bear to these vizards of Holiness. What can be more plain then this?

2. Again, 2 *Thess.* 2. there is a more full Prefiguration of the state of the lapsed Church in this point. Verse

8. *And then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming;*

9. *Even him whose coming is after the working of Satan, with all power and signes and lying wonders,*

10. *And with all deceivableness of unrighteousness in them that perish; because they received not the love of the Truth that they might be saved.*

11. *And for this cause God shall send them strong delusion, that they should believe a lie:*

12. *That they all might be damned who believed not the Truth, but had pleasure in unrighteousness.*

3. The description seems to consist of those two parts that are briefly expressed in the *Apocalyps* by ὁ ποιῶν and ὁ φιλῶν ψεῦδος, *He that makes*, and *he that loves a Lie.* This *wicked one*, that is, the Pope with his Clergy, is the ὁ ποιῶν ψεῦδος *the Lie-maker*, whose coming is after the working of Satan the Father of Lies; ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους. Where ψεύδους belongs to them all ἀπὸ κοινοῦ as if he should say, *In all manner of false and counterfeit shows of power, signs and miracles.* For he seems to adde by way of farther explanation, ἐν πάσῃ ἀπάτῃ τῆς ἀδικίας, *in all unjust* or *injurious deceivableness.* The same accusation that seems to lie against them in the *Apocalyps*, ὅτι οὐ μετενόησαν ἐκ τῶν κλεμμάτων αὐτῶν, *that they repented them not of their thefts.* Chap. 9. 21.

But now the ὁ φιλῶν ψεῦδος follows, viz. the Description of the *lovers of these Lies.* They are those that perish for want of a sincere love of the Truth that they might be saved. For *Hypocrisy* is ordinarily at the bottom of those that can be gulled by these Impostours: They not seeking sincerely the Kingdom of God and his righteousness are made a prey to these deceitfull men. As is farther hinted, v. 12. where they are said to *take pleasure in unrighteousness. For this cause God sends them strong delusion, that they may believe lies*, that is, all the fabulous Impossibilities of Transubstantiation, Legendary Miracles, and affrightfull stories of Purgatory. Thus one part of their Church becomes Sotts and Bigots; and the other that behold this Scene of things, though they profess themselves of their Church, become a company of profane Atheists and clancular Deriders of all Religion. So miserably does the Christian Faith go to rack by these Impostures. Nay it is a question whether those that do more superstitiously cleave to them, doe it not rather in a kind of confusion and obstupefaction of mind out of fear and suspicion, then any determinate assurance or firm belief of the things they outwardly profess.

Nor does this Interpretation at all clash with their supposition that admit that there are sometimes things that happen extraordinarily in that Church. For it is enough that they do so abound with and glory of their Miracles, and that so very few of those numerous stories of them are true at all, and that none of them are true Miracles, but prestigious Juggles of the Devil, that egregious ψευδοπροφήτης, as *Theodoret* calls him.

4. To

4. To these you may adde *Apocal.* 13. where the *Two-horned Beast* (which is the same with the *Pseudo-Prophet* and this *Man of Sin*) is said *to doe great miracles* ἐνώπιον τοῦ ἀνθρώπου, and ἐνώπιον τοῦ θηρίου, *In conspectu hominum, & In conspectu Bestiæ*; that is, saith *Aretas*, ἀλλήλων τὰς ὀφθαλμὰς τῶν ὁρώντων, *Oculos hominum præstringens*, and accordingly *Bellarmine* also interprets those words. Which juggle notwithstanding concerns the eyes of the Minde as well as those of the Body. For *Transsubstantiation* does not make the *Bread* look to the outward eyes otherwise then usuall, but to the eyes of Faith and Reason; to which their being able to make a *consecrated Wafer* appear to be the very Body and Person of Christ is such a piece of Prestigiousness as has no parallel.

The apparent affectedness of accurate humane Policy, if not worse, in the frame of their Religion, is perstringed in the Vision of the *little Horn with eyes*: And their Atheism and Infidelity in the general, in those passages of the *Revelation*, Chap. 21. 8. *But the fearfull and unbelieving*, &c. and Chap. 22. 15. *For without are dogs*. Which places in what sense they make to the present Theme, I have already declared in my *Idea of Anti-christianism*, and therefore hold it needless to repeat.

5. We come now to the Oppositions to the *Branches of the Divine life, Humility, Purity, and Charity*. And that against the first of them is plainly that unmatchable Loftiness and Haughtiness, which we have described in the afore-named *Idea*, and which History does every-where complain of in the Bishop of *Rome*. Which I conceive is very lively set out in that Vision of *Ezekiel* touching the *King of Tyre*. For that *Tyre* is a Type of *Rome Antichristian*, I have above, I think, made very rational. The words which I had occasion to recite before were these: *Son of man, say unto the Prince of Tyre, Thus saith the Lord God, Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God in the midst of the Seas.* Is not this the very language which the Pope accepts of, *Dominus Deus noster Papa?* And that the Seat and Tribunal of the Pope is the very Seat and Tribunal of God? Again, ver. 6. *Therefore thus saith the Lord, Because thou hast set thine heart as the heart of God, behold I will bring strangers upon thee, the terrible of the Nations*, &c. To *set his heart as the heart of God* is to have his will in all things. *Who has resisted his Will?* And do they not make the Will of the Pope a Law? *Supremum Numen in terris*, at whose beck and nod all things are to be done, right or wrong; nay, they cannot be wrong if he will have them. Which is to make him have *an heart like God* indeed, not onely an irresistible, but infallible one. Thus high has he clombe in the confidence of his own subtilty and policy. Ezekiel Chap. 28. 2.

But the terrible of the Nations shall draw their swords against the beauty of his wisdom, and they shall defile his brightness, saith the Prophet. Which what it is in the literal sense, is easy to understand, and accordingly is applicable to the *King of Tyre*; and may *ex accidenti* be also applicable to the destruction of *Rome*. But it may also have a more Mystical sense; And then עריצי גוים, which they render *robustos gentium*, may signify nothing else but the zealous and resolute Assertours and Abettours of Truth, then which nothing is more robustious and strong. (*Great is Truth and mighty above all*

all things, Esdras 4.) These stout Champions therefore shall *draw their swords against the beauty of his wisedom*; that is to say, They shall use the Sword of the Spirit, which is the Word of God, even that *Sword* that comes out of his mouth that rides on the white Horse, which is unsophisticated Reason and Scripture, against the finely-wrought subtilties whether Scholastick or Politick; and all the plausible and goodly fair pretences of the *Pontifician* wisedom; and the Glory of the Gospel shall darken the Seat of the Beast, as the Sun-shine obscures or puts out the light of every artificial Fire. Thus shall the *Pontifician* Power perish from the midst of the Nations.

6. And then as for that more then Imperial Majesty and Splendour in the Pope's Habiliments, it is said of this King of *Tyre*, *Every precious stone was thy Covering, the Sardius, the Topaz and the Diamond:* so as it is said of the *Whore of Babylon*, that she was *decked with gold and precious stones and pearles*.

Which *Pontifician* Power though it be prefigured by the image of a *Woman* in the *Apocalyps*, the better to set out the *Meretricious* Mysteries of that Church; yet the Haughtiness thereof, and more particularly that of the Pope, seems also to be typified in the *King of Babylon*. For is it possible that any one should doubt but that *Babylon* being such an acknowledged Type of the *Antichristian* Church, the Head of this Antichristian Church is likewise typified in the *King of Babylon?*

7. Let us hear therefore what *Esay* saith of this exalted Potentate in the fourteenth Chapter. Verse

12. *How art thou fallen from Heaven, O Lucifer, son of the Morning! how art thou cut down to the ground, which didst weaken the Nations!*

13. *For thou hast said in thy heart, I will ascend into Heaven, I will exalt my Throne above the Stars of God, I will sit also upon the Mount of the Congregation in the sides of the North.*

How every Nation is weakened by the power of the Pope, we have adumbrated in our *Idea of Antichristianism*. His ascending into Heaven, *stylo Prophetico*, and his exalting himself above the *Stars of God*, which is, the Stars of the greatest magnitude in this Heaven, is as much as his clambering into Imperial Power, and his advancing himself above all the Kings and Princes of the *Roman* Empire. His *sitting upon the Mount of the Congregation*, is his *sitting in the Temple of God*. So that there seems to be a double Allusion, both to the Mount of the Temple of God at *Jerusalem*, and to the Mountains, or, if you will, some one peculiar Mountain, at *Rome*, which is the chief City of the Church of Christ. This *sitting upon this Mount of the Congregation*, or the Church of God, is marvellously coincident with that Prophecy of his *sitting in the Temple of God*. Nor is [*In the sides of the North*] put in for nothing, though a thing of little moment in the letter; for it seems to foretell that the Dominion of the Pope was to spread more notoriously *Northward*, and we know he could never make any great business of the *Southern* Churches, the *Africans* ever resisting him very stoutly. Besides other considerations, which for brevity I omit.

Ver. 14. *I will ascend above the heights of the clouds, I will be like the most High.*

That

That is to say, I will be above all Rule and Dominion, I will be absolute, uncontrollable, infallible, as God.

15. *Yet thou shalt be brought down to Hell, to the sides of the pit.*

16. *They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the Earth to tremble, that did shake the Kingdoms?*

The meaning is, Is this the man that did terrifie the world with his dreadful Thunder-claps of *Excommunication*, and by the great Interest he had in the Princes of the Empire, and by the power of his Clergy, could unhindge and dissettle Principalities and Kingdoms, by reason of the blindness and Superstition of the People?

17. *That made the world as a Wilderness, and destroyed the Cities thereof, that opened not the house of his Prisoners?*

That is to say, That filled the Empire with intestine Warres by his wicked Incendiaries, and so brought great depopulations and destructions upon Cities, rather then he would let goe those that he held captive in this *Babylonish* or *Ægyptian* Slavery. Many of whom were most barbarously abused in the close Prisons of the Inquisition, and treated with such Cruelty as exceeds all the Tragick stories of the bloudy and persecutive Infidels.

18. *All the Kings of the Nations, even all of them lie in glory, every one in his own house.*

That is, The Dynasties or Polities of the Nations, the Secular Kingdomes and Powers have and shall expire with glory in comparison of thee, and have an honourable Burial and Memorial.

19. *But thou art cast out of thy grave, like an abominable branch——as a carkass troden under foot.*

The meaning is, That the *Pontifician* Power shall not expire with any honour at all, but the very Memorial thereof shall be abominable and execrable: it shall not have that Kingly Burial, whose dead Bodies were embalmed with Aromatick odours, and Sepulchres adorned with goodly and splendid Artifice; but shall be as a stinking Carkass cast into the high-way, that offends the eyes and nostrills of every one that passes by. So unsavoury a stench shall arise from the Records of this bloudy and Idolatrous Antichristian Polity, as is intimated in this last verse.

Ver. 20. *Thou shalt not be joyned with them in Burial, because thou hast destroyed thy Land, and slain thy People.* See Homily against Rebellion, part 5 & 6.

That is to say, As thou art a Power distinct from that of the Secular Powers and Potentates of the Earth, so thy Fate shall be distinct and singular; for thy Memorial shall be accursed, and thy Name an hissing to Posterity. And the reason is also singular, *Because thou hast destroyed thy Land, and slain thy People*: that is, Because, whereas thou pretendest to be *the Vicar of Christ, the Bridegroom of the Church, the Father of Christendome, Universal Pastour of the Flock*; thou hast played the bloudy Butcher, the Thief and Robber, to forage in the Empire, to eat and grow fat, accordingly as it is written, *The Thief cometh not but for to steal, and to kill and to destroy*: which thou hast enormously done since thy usurpation in the House of God, filling the Empire with intestine Broils, Mas-

ſacres, Martyrdomes with Fire and Faggot, with Racks and Tortures and all manner of Cruelties; and this *upon thine own Land and People*, that is to ſay, upon Chriſtians, over whom thou pretendeſt to be Head, nay, the ghoſtly Father and tender Protectour of them. Wherefore, as thine Outrages have been ſingular, thy Deſtruction ſhall be proportionable, and thine End execrable, and the ſtench of thy Memory ſhall fume up into the noſtrills of all Poſterities for ever and ever.

The reaſon of this dreadful End of the *King of Babylon* is the very ſame with that of the burning of the *Queen of Babylon* or *the Whore*, (for they are Types of one and the ſame thing) *And in her was found the blood of Prophets, and of Saints, and of all that were ſlain upon the Earth.* And truly that laſt Clauſe of the Prophecy of the *King of Babylon* is ſo proper to the *Papal* Power, that it belongs to it onely, and not to the *King of Babylon*. Which is a ſpecial pledge and aſſurance of this higher and more concerning ſenſe of this Prophecy.

Apoc. 18. 24.

10. The height of the Papal power above that of the Emperour is alſo prefigured in the Whore's *riding* of the Beaſt: For certainly the *Rider* is ſuperiour to the Beaſt that is ridden. And it is expreſly ſaid of the *Two-horned Beaſt*, the ſame with *the Whore*, That *he exerciſeth all the power of the firſt Beaſt before him.*

To theſe you may adde that Prediction in *Daniel*, Ch. 7. 24. *And another King ſhall ariſe after them*; (which I have above ſhewed to be the *Pope*) *and he ſhall be diverſe from the firſt, and he ſhall ſubdue three Kings: And he ſhall ſpeak great words againſt the moſt High, and ſhall wear out the Saints of the moſt High, and think to change times and laws.* Which words plainly imply that extravagant Power that the Pope was to aſſume to himſelf, as is eaſily underſtood out of what we have already ſaid upon this Text.

11. And laſtly, It ſeems to me alſo to be very clear, that this enormous Pride of the Pope is prefigured again in *Daniel*, Ch. 11. 36, 37. Of which two verſes I would make this brief Paraphraſe.

36. "After the reign of *Antiochus Epiphanes*, that Type of Antichriſt "and notorious Enemy of the People of God in the *Greek* Empire, ſhall "there ariſe a *Rex Sacrorum*, or rather a Regal *Pontifex*, if you will, who "with his formed Body Politick, or Eccleſiaſtical Power, ſhall prove the "very Antichriſt indeed, anſwering in the *Roman* Empire to that wicked "*Antiochus* in the *Greek* that immediately preceded it. Which Eccleſi-"aſtick Prince or *Pontifex*, finding the ſtream of Affairs and good For-"tune to carry him along, ſhall at laſt *exalt himſelf above every God*, "that is, every Supreme Magiſtrate, the Emperour himſelf not excepted; "nay, *ſhall ſpeak ſtupendious words* againſt the Sovereignty of God him-"ſelf, as if he had power to abrogate or diſpenſe with the Laws of God "and Chriſt, and were himſelf *Supremum Numen in terris*. Which Im-"pieties he will proſperouſly carry on for ſuch a time as Divine Provi-"dence will permit, that is to ſay, till *the time and times and half a time* "be expired or at the laſt gaſp.

37. "But yet he ſhall not be a pure Pagan for all this, nor *regard the Gods* "*of his Anceſtors* or *Predeceſſors*, (that is, of the Supreme Magiſtrates of

"*Rome*

"*Rome* who reigned there a long time before him) such Deities as *Mars*, "*Neptune*, *Jupiter*, *Venus*, and the like. But this shall be notable in him, "that he shall be outwardly a strict Professor of Coelibate himself, and it "shall be against his Pontifical Office to marry, and likewise his Clergy "shall be tied to the same Laws, that he might thereby the better pro-"mote the Designs of his rampant and insatiable Ambition; which "spirit of Pride and Worldlinesse shall grow so rank in him, that he shall in "time cast off the real and sincere sense of all Religion, and care for no "God at all, but magnifie himself above all.

12. In the two following verses there is no need of varying from Mr. *Mede*'s Interpretation. For the sense as it respects these foregoing verses is onely this, That by reason of this great Impiety and Irreligiousnes of him, or at least of his haughtinesse and presumption against the known Laws of God, he will for his own advantage set up the religious worship of *Demons*, accordingly as we have above expounded it out of Mr. *Mede*.

CHAP. XVIII.

1. *That the truth of the fore-going Paraphrase may be assured out of Saint* Paul's *Prophecy of* the Man of Sin. *The three first verses thereof interpreted. Ver.* 4. *Wherein this* Man of Sin exalteth himself above all that is called God, *and what it is* to shew himself to be God. *Ver.* 5. *The meaning of* [to be revealed in his time,] *and what that is* that withstandeth. *Ver.* 7. [The Mystery of Iniquity doth already work] *how to be understood, and who the* ὁ κατέχων. *Ver.* 8. *What is meant by* ὁ ἄνομος, *and what the meaning and manner of his destruction; with an intimation of the exquisite Applicability of this Prophecy to the* Papal *Power and Imposture.* 2. *A short Parallel betwixt the* little Horn *in* Daniel *and this* Son of Perdition.

1. THat this is one assured sense of these two verses of *Daniel*, that Prophecy in the second Epistle to the *Thessalonians* will more fully evidence: which has so great affinity with this, that I do not doubt but it points at the same enormous power of this *Roman* Patriarch and his Clergy with it, and is in a manner a Transcript from it.

1. *Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together to him*, which I mentioned in my * former Epistle. * 2 Thess. 2. † 1 Thess. 4. 17.

2. *That you be not soon shaken in minde, or be troubled, neither by spirit, nor by word, nor by letter,* ὡς δι' ἡμῶν, *as from us*, as if we had propheſied, spoke, or wrote any thing by letter, no not in that former to you, that could be rightly interpreted to any such sense, as *that the Day of Christ is at hand.*

3. *Let no man deceive you by any means, either by pretence of Inspiration, or by Scripture, or by mis-interpreting any Letter of mine; For that*

that day shall not come except there come a falling away first, ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, before *that eminent Apostasy* come, (for so *Alcazar* interprets the Article ἡ in this place) that Lapse into Idolatrous worship which is Rebellion against God and Christ; *and that Man of Sin be revealed, the Son of Perdition.*

That this is to be understood of that signal Antichrist, is the current Opinion of Antiquity, yea of *Alcazar*, *Ribera*, and *Bellarmine* himself. But we say that *this Antichrist* will prove the *Pope with his Clergy*. For it is a ridiculous Defence to excuse it by saying that the *Man of Sin* must imply one single person; whenas a *Man* as well as a *Woman* in the Prophetick style does easily signify not onely a Succession of single men but of a Body Politick by an *Henopœia*, and so does here the succession of lapsed Popes with their Clergy; who are called *the Son of Perdition*, because they are to be destroyed by the brightness of the coming of Christ, and the power and Light of the Gospel. *Not by* worldly *power nor by might, but by my Spirit, saith the Lord of Hosts.*

Ver. 4. *Who opposeth and exalteth himself above all that is called God or what is worshipped; so that he as God sitteth in the Temple of God, shewing himself that he is God.*

That the *Bishop of Rome* fulfilleth every tittle of this Prediction, any one will see that does but cast back his eyes upon what we have wrote in our *Idea of Antichristianism*, and what is generally known to all that have sipped but never so little of the History of the affairs of Christendom. For it is plain from thence that he *opposeth and exalteth himself above all that is called God*, in some eminent way or other. For he opposeth and exalteth himself above Christ, who is very God, in all his Offices, *Regal*, *Sacerdotal* and *Prophetical*, as I have abundantly shewn, and therefore consequently above all the Saints. Nay particularly he is set above the *Saints* and *Angels*, as Bishop *Dounham* proves at large in his Treatise *De Antichristo*, lib. 4. c. 4. And as for the *Emperours*, he treads on their very necks and makes them his vassals, kicks off their Crowns with his feet, and with his feet sets them on again. So plain is it that this Prince of the *Crowning City* does exalt himself ὅτι πάντα λεγόμενον θεὸν ἢ σέβασμα, that is to say, above all Powers whatsoever, whether celestial or terrestrial, amongst the latter of which are the Σεβαστοὶ or *Augusti*, the *Roman* Emperours.

Idea of Antichristianism, Book 2. Ch. 11.

An Hint is sufficient; a more full Amplification of his enormous Pride is set down in the above-named *Idea*, which yet is no more then what is obvious and notorious as well in common Fame as in History. This passage in this verse does so expresly answer to that in *Daniel*, ch. 11. 36. *He shall exalt himself and magnifie himself above every God*, that I doubt not but that the Apostle had a respect to that *King of Pride* there described, and means here the same thing by the *Man of Sin*.

So that he as God sitteth in the Temple of God, shewing himself that he is God. Ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ θεός, that is to say, Doing and accepting such things as, if they did rightly belong to him, would demonstrate that he were God; but by so doing he does *ostentare se Deum esse*, makes a shew as if he were God. The *Temple of God* is here either materially to be understood, and then it is plain how well it fits with the Pope's

Pope's receiving honour sitting on the high Altar at S. *Peter's* Church at *Rome* after his Election, and his being there adored as if to be understood Figuratively for the People that bear the Name of Christ and are dedicated to him, where he sits too and rules as God infallibly, uncontrollably, antiquating or dispensing even with the Laws of God himself.

Ver. 5. *Remember ye not that, when I was with you, I told you these things?*

6. *And now you know what withholdeth, that he might be revealed in his time.*

That is to say, what hindereth his revealing and shewing of himself to be in the world. For all things are in the confused Potentiality of the Universe, but hid as a Rose in winter, but appear *κατὰ τοὺς ἰδίους καιρούς, in their season.* But that which hindered this appearing of Antichrist was, according to the general opinion of Antiquity, the Entireness of the *Roman* Empire, Till the breaking of the Empire into ten Kingdoms, Antichrist was not to be, and it may be not to appear in another setting till afterwards. That this ὁ κατέχων is the *Roman* Empire, *Alcazar* brings in plenty of witnesses out of *Malvenda, Tertullian, Chrysostome, Ambrose, Jerome, Austin, Theophylact, Oecumenius.* To which he addes *Anselmus, Haymo, Strabus, Thomas, Lyranus, Cajetan, Bellarmine, Suarez* add *Pamelius.*

Ver. 7. *For the Mystery of Iniquity does already work, onely he that now letteth, will let, until he be taken away.*

Tertullian and *Chrysostome*, and most of the Expositors, as *Alcazar* does avouch, understand this working of Iniquity in the Apostles time to be onely as a Type and Figure of that which should be under Antichrist, That there was then something either actually in being or a brewing, that was a previous Representation of the state of the Church under Antichrist but *Alcazar* would have it the *Roman Paganism* or worship of Idols. But that was no *Mystery of Iniquity.* But it may be he will say, it may be a Type of that which, when it came, would be a *Mystery*, and that a wonderful one, that is, the living Image of Paganism revived in Christianity, and that therefore the future Mystery did work in its Type as well as was in its Type; For the Empire revived into Idolatry is called the *Beast that was, and is not, and yet is.* The conceit is not altogether extravagant.

But I am more inclinable to think that the Apostle might speak of something in Christianity already (I mean in the Professours of it) that bore some similitude with that of the great Antichrist that was to appear in his season; that he might intend by this present working of the *Mystery of Iniquity* some miscarriage in some of the Christians, or some propensions thereto in them, as having got a great smack of the Antichristian Spirit, and particularly of the spirit of contention for Rule and Priority. Whether *Simon Magus* may not be here hinted at, I shall consider in its due place.

But this Antichristian heat of *Ambition* must play at lesser games till the ἄρτι, till the *Roman* Emperour most properly so called, namely, he that has his Imperial Seat at *Rome*, be removed or destroyed, which *Series* of *Cæsars* ended in *Augustulus*. After which the Pope plai'd his pranks in these Western parts of the Empire, and gleaned much wealth and power

to

to himself in the ruines thereof; and at last grew visibly to the full pitch and stature of this *Man of Sin* or *Antichrist*. Then he was big enough to be seen by them that were not blinde, as it follows in the next verse.

Ver. 8. *And then shall that Wicked one be revealed, whom the Lord shall consume with the Spirit of his mouth, and destroy with the brightness of his coming.*

That Wicked one, ὁ ἄνομος, *that Lawless one* who exalts himself above the Laws of God and Christ, and can dispense with them as he pleases: whose destruction is by the preaching of the Gospel, and by the victorious evidence of Truth; by clear and convictive Reason divulged to the world by such as speak by the Spirit of God, and by a Principle of Life within them. For their mouth is the mouth of God, and their breath as a flaming Torrent to consume the ungodly Deceiver.

The remainder of this Prophecy we have expounded already, and therefore need not renew our Exposition in this place. No Prophecy can be more expresly applicable to any Event then this is to the Papal Power and Imposture. The Effect therefore being already in the world, who can doubt but that this is the Prediction of it, especially we having the common suffrage of Antiquity, that it is to be understood of one that is to appear after the breaking of the *Roman* Empire into pieces? If any one ask *Tertullian* who this ὁ κατέχων, he that hindered the revealing of Antichrist, is, he shall have this round answer from him, *Quis nisi Romanus Status? cujus in decem reges abscessio dispersa Antichristum superinducet, & tunc revelabitur Iniquus:* Accordingly as the faithful Servants of Christ have found to their great sorrow and affliction.

2. This *Man of Sin* therefore is that *little Horn with the eyes of a man* in it, (both expressions intimating the humane Policy of the Papal Power) that King diverse from the ten, as being an Ecclesiastick Prince, and rising up behinde them, to over-grow them and over-top them by his policy: Whom S. *Paul* calls ὁ ἄνομος *the Lawless man*, as *Daniel* makes him a *changer of Times and Laws*, as not being content to be kept in and bounded by those that were already, though they were the Sanctions of God and of his Christ. In that *Horn* also is a *mouth speaking great things*, and that *against the most High*, that is, treasonable words against the Sovereignty of God and Christ; as this *Man of Sin* does, this *Papal* Body, exalting their Head, the *Pope*, *above every thing that is called God* or *is worshipped*. And, lastly, as the *little Horn* in *Daniel* is to be burnt by the *fiery stream* issuing from before that dreadful Judge; so is this *Man of Sin* to be consumed by the *Spirit of the mouth of the Lord*, and by the *fiery brightness* of his coming. Which considerations may assure us, that one and the same Person is aimed at in the *little Horn* in the seventh of *Daniel*, and that prosperous King in the eleventh that *exalts and magnifies himself above every God*; they both agreeing in this present Prophecy of the *Man of Sin* and *Son of Perdition*.

So plain is it that this Prophecy is not to be understood of either *Cains* or *Simon Magus*, as *Grotius* groundlesly conceits; whose Opinion I will now examine, because the name of that Authour bears so much sway with some men, otherwise it were scarce worth the pains of perusing.

CHAP.

CHAP. XIX.

1. *A summary Proposal of* Grotius *his Exposition of the foregoing Prophecy.* 2. *That the* coming of Christ *in this Prophecy cannot be understood of the Destruction of* Jerusalem: 3. *Nor* Apostasy *attributed to* Caius, *nor he said* to sit in the Temple of God, *nor* ὁ κατέχων *to sit so well with* Vitellius. 4. *That* Caius *his purpose of placing his Statue in the Temple was no* Mystery of Iniquity, *but gross Prophaneness.* 5. Grotius *his ridiculous luxation of the sense of the Prophecy in making* Caius *the* Man of Sin *and* Son of Perdition, *concealed by* Vitellius *his standing in the way; and yet upon* Vitellius *his removal, not* Caius, *but* Simon Magus *to be the man revealed and destroyed.* 6. *That in all likelihood the Story of* Simon Magus *is a Fiction, and from what Occasion.* 7. *That if it were true, it is not so applicable, this wicked man* Simon *being not consumed by the Spirit of Christ's mouth, but onely his Coach and Horses.* 8. *That* Grotius *makes* Paul *prophesy of things past, his Epistle being written ten years after* Caius *his death, with a full Answer to* Grotius *his first Argument to the contrary.* 9. *An Answer to the second.* 10. *A Demonstration out of Scripture and* Grotius *his own Concessions that this Second Epistle was wrote ten years after* Caius *his death, as also that the fall of* Simon Magus *from his fiery Chariot was eight years before this Prophecy.*

1. THE summe of *Grotius* his Exposition of this Second Chapter of the Second Epistle to the *Thessalonians* is this:

"First, He interprets the *coming of Christ* of the destruction of *Jerusalem.*
"Secondly, The *Apostasy* or *Falling away* and the *Revealing of the Man* "*of Sin* he understands of *Caius Caligula*, who indeed was a very impious "Emperour, and would have had his own Statue set in the Temple of *Je-* "*rusalem.*

"Thirdly, The ὁ κατέχον, or the ὁ κατέχων, he will have to be *Lucius* "*Vitellius* President of *Syria*, and consequently of *Judæa*, who was a friend "to the *Jews*, and therefore in his time not so seasonable for *Caius* to "make the motion of setting his own Statue in the holy Temple.

"Fourthly, By the *working of the Mystery of Iniquity* he understands "the persuasions of *Helicon* and other *Ægyptian* Impostors who were great "with *Caius*, and were preparing the way to this grand piece of Impiety.

"Fifthly, But when *he that letteth is taken out of the way*, that is, *Lu-* "*cius Vitellius*, who as yet hindered *Caius* from this impious purpose of "placing his Statue in the Temple at *Jerusalem*, *then shall that Wicked* "*one be revealed*, (who has dealt under-board hitherto with his Consi-"rators *Helicon* and the rest) *Caius*, certainly you will say; no, *Simon Magus*, saith *Grotius*. Was there ever such a ridiculous ἀπροσδόκητον in any serious interpretation of Authors, much less of Holy Scripture?

"Sixthly and lastly, But this is because the rest of the Prophecy seems to "speak of a Conjurer or Magician, such as *Simon Magus* was famed to be, "whom at *Rome*, riding in the air with his fiery Chariot and Horses, *Peter*

"by his prayers to Chriſt made fall to the ground. And thus was *Simon* "conſumed by the Spirit of the Lord's mouth, and by the brightneſs of his "coming, as *Grotius* would have it.

2. This is a brief account of his Expoſition, in which there is ſcarce one ſound Joynt. For as for the firſt, which underſtands the *coming of Chriſt* of the deſtruction of *Jeruſalem*; Whoſoever conſiders that this Epiſtle is really the *Second Epiſtle to the Theſſalonians*, (as I ſhall hereafter prove) and that in the * foregoing Epiſtle he ſpeaks of the *final coming of Chriſt*, which is joyn'd with the *Reſurrection of the dead* and our *being gathered together* and *meeting the Lord in the Air*, he cannot, without great violence to the ſenſe of things, but underſtand this *coming of Chriſt and our gathering together unto him*, in this Epiſtle, of the ſame time and thing with the other. And ſtill the rather, becauſe of that ſerious Obteſtation of the Apoſtle by *this coming of the Lord*, and alſo, that *they ſhould not be ſhaken in minde nor troubled*, μήτε σαλευθῆναι ἀπὸ τοῦ νοὸς μήτε θροεῖσθαι words that ſignifie ſo high, as if they were at their wits ends at the apprehenſion of the matter, whenas the ſacking of *Jeruſalem* could not ſo much concern them that lived at *Theſſalonica*. And, laſtly, [*nor by word, nor by letter, as from us*] ſeems to referre to the foregoing Epiſtle, where the Apoſtle ſpeaking by an ordinary ἀναχώνωσις, as if he and the reſt then alive ſhould meet the Lord in the air, gave the *Theſſalonians* occaſion to apprehend that *the day of Judgement* would be very ſhortly: Which miſtake therefore he rectifies in this preſent Epiſtle. Whence it is plain that the *coming of Chriſt* is not here underſtood of the deſtruction of *Jeruſalem*, but of the laſt Judgement.

* Ch. 4. v. 15, 16, 17.

3. And for the ſecond Joynt, it is but weak alſo, in that *Caius* could not properly be ſaid to be an Apoſtate from the God of *Iſrael*, ſith he was never in Covenant with him. Nor did he ſet his Statue in the Temple at *Jeruſalem*, which is the chief thing that *Grotius* aims at; much leſs did he ſit there himſelf, which the words do plainly import. Nor does ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ καθίσαι ſignifie to *place himſelf* in the Temple of God, but *to ſit* there. So ſtrained is every thing in this Joynt of the Expoſition.

The third were ſenſe good enough, if the things were agreeable. And yet there ſeems ſome little flaw in this too. For if *Vitellius* were meant and nothing more, it would have been ὁ κατέχων in both places, as being moſt fit to expreſs a Perſon by.

4. And for the fourth, It is very improper to call that private and concealed purpoſe of *Caius* his ſetting his Statue in the Temple of God at *Jeruſalem* a *Myſtery of Iniquity*. For mere Privacy and Concealment does not make a thing preſently a *Myſtery*; otherwiſe every clandular attempt of Theft, Murther or Adultery would be a *Myſtery of Iniquity*. But that is a *Myſtery* which, though it be ſpoke out in words, is ſtill myſterious in its own nature, and has ſome depth with it, be it a bad Myſtery or good. But this purpoſe of *Caius* his placing his Statue in the Temple at *Jeruſalem* is no ſuch thing, but onely a plain and conſpicuous piece of Impiety, ſuch as every one would underſtand at firſt ſight. And therefore thoſe places alledged by *Grotius*, namely, *Rom.* 11.25. 1.*Cor.* 15.51.

are

are nothing to this purpose. For those are arduous and profound Mysteries there mentioned, even after they are divulged.

5. What an exorbitant luxation there is in the fifth Joint, I have already taken notice, and indeed I think it cannot be concealed from any. For who would expect, according to the common tenour of speech, but that when the Apostle had begun his Prophecy concerning the *Man of Sin*, whom he calls also the *Son of Perdition*, farther adding that *he is to be revealed*, and that there are under-hand Preparations making for it, and that onely *Lucius Vitellius* hinders the revealing of him in his time, which hinderance will be till the said *Vitellius* be taken away; I say, who would not but expect that the eighth verse, *And then shall that wicked one be revealed, whom the Lord shall consume with the Spirit of his mouth, and destroy with the brightness of his coming*, (accordingly as he was said before to be as well *the Son of Perdition* as *the Man of Sin*) is to be understood of the same person the Apostle began withall? And yet the *Man of Sin* and *Son of Perdition* is *Caius*, and *the wicked Man* whom the Lord here destroys (and so is plainly the *Son of Perdition* in an eminent sense) is *Simon Magus*. Upon so violent a rack has *Grotius* set the Text to extort false answers from it, and to make it accuse *Caius* and *Simon Magus*, that the *Pope* may escape the suspicion of being taken for *Antichrist*. Wherein *Grotius* his either judgment or conscience does very hazardously lie at the stake.

6. And in the last place, now he has gotten to *Simon*; Though I confess the story is not impossible of his fiery Horses and Chariot, much less his fall to the ground by the prayer of *Peter*; yet long before I knew this use of it, the Narration ever seemed to me very incredible, though, I think, I believe the being of *Spirits* and *Apparitions* as firmly as most do. For it look'd alwaies to me so like a gambal trick, that I could not but place it among the earlier Legends or pious Fictions of the Church, invented by some idle Monastick to entertain the credulous and superstitious. So notorious a passage as this happening in the City of *Rome* could not have been kept out of the Lives of the *Cæsars*, and particularly of *Nero*; in whose life *Suetonius* onely has this short indigitation amongst those Theatrick shows, Ch. 12. *Icarus primo statim conatu juxta cubiculum Neronis decidit, ipsumque cruore respersit.* Out of which luckless Representation of a Poetical Fiction this Monastick Legend seems to be framed: in which Relators adde & alter what they please; which does derogate much to the credibility of the Story.

7. The most punctual and plausible Narrative Dr *Hammond* has chosen out of *Arnobius*. *Viderant currum Simonis Magi & quadrigas igneas Petri ore diffiatas, & nominato Christo evanuisse: viderant pondere præcipitatum suo, cruribus jacuisse præfractis: post deinde perlatum Brundam, cruciatibus & pudore defessum, ex altissimi culminis se rursum præcipitâsse fastigio.* Now these words [*Quadrigas igneas Petri ore diffiatas evanuisse*] agree well with [*Whom the Lord shall consume with the breath of his mouth,*] (for, as *Grotius* excellently well & truly, *Apostoli sunt os Christi*; according to which analogy I have expounded the Vision of the *Rider of the white Horse:*) But when I see the *Horses and Chariot* dissipated and consumed, but *Simon Magus* fall entire, excepting the breaking of his

ſhins, which, it ſeems, were afterwards at *Brunda* ſo well again, that he could ſtand on his legs to caſt himſelf headlong from ſome precipice, nay, goe up to the higher Stories of an Houſe, (for who would have carried him ſo high, when a lower room would better have fitted a lame man?) I do not underſtand how the Prophecy is fulfilled in the *wicked man himſelf*, which is the proper ſubject of this Prediction, but onely in *his Horſes*. If this Accident had been aimed at in this Prophecy, doubtleſs *Simon* himſelf had been conſumed, not his *Coach* and *Horſes* onely.

8. Wherefore admitting *Grotius* his Chronology, who, for his advantage, pretends that this *Second* Epiſtle was wrote before the *Firſt*, and in *Caius* his reign; you ſee how diſtorted, forced, and incompliable his Expoſition is to the Text, the ſame falling out here that has in his other miſtimings of Prophecy. But to ſweep all away at once, I ſay that both theſe Epiſtles were wrote about the ninth or tenth year of the reign of *Claudius*, that is, ſo many years after *Caius* his death; and that therefore *Grotius* makes *Paul* propheſy of things paſt. That this is the conſtant tradition of the Church cannot be denied. But this is not the firſt time that *Grotius* has broke all the bounds of modeſty, to reach at that which vaniſhes in his hand in the very graſping of it. I know he has ſome pretences to prove the Second Epiſtle written before the Firſt, that he might phanſy it written as early as he pleaſes: but the arguments he draws out do cut his own fingers.

The firſt is from the Concluſion of this Second Epiſtle, *The Salutation of Paul with mine own hand, which is the token in every Epiſtle: So I write*, viz. *The grace of our Lord Jeſus Chriſt be with you all, Amen.* This written with *Paul*'s own hand is his Mark or Token in every Epiſtle. And yet *Grotius* would from hence infer, that this Epiſtle was wrote firſt, becauſe there is no ſuch mark in the fore-going Epiſtle, there being thoſe alive amongſt the *Theſſalonians* that knew his hand already. But I anſwer,

Firſt, That the fore-going Epiſtle has this Mark. For does not it end with *The grace of our Lord Jeſus Chriſt be with you all, Amen?* And this, he ſaid before, is written with his own hand in every Epiſtle. Wherefore the Mark is equal in both theſe Epiſtles.

Secondly, Unleſs he had ſent them ſome former Epiſtle with this Mark, they could not argue that this was his by it.

Thirdly, He did ſend an Epiſtle before this to them, as appears from Ch. 2. 15. *Therefore, brethren, ſtand faſt, and hold the traditions you have been taught, whether by word or our Epiſtle.* Wherefore this Mark can be no demonſtration of priority, for ſo it had been before that other that really precedes it; which is a contradiction. And *Grotius* himſelf does not deny but the Epiſtle here mentioned was before this, but humourſomly and groundleſly pretends it to be loſt, rather then to be the Firſt Epiſtle according to Canon.

Fourthly, This *firſt* according to the Canon of the Church is this very Epiſtle mentioned ch. 2. 15. as appears from the ſubject of this ſecond Chapter, which plainly is nothing elſe but a clearing up his meaning concerning the *coming of Chriſt*, of which he had wrote in the fore-going Epiſtle, ch. 4. 13. to the end, and ch. 5. 1, 2, 3. where there are ſuch expreſſions as if the Reſurrection and the laſt Judgment were near at hand, even hanging over their heads.

And

And therefore, fifthly and laſtly, *Paul* does ſo ſolicitouſly give them notice that this Second Epiſtle is his, and that they may be ſure of it from his known Mark written, as in every of his Epiſtles, with his own hand; that they might by his authority be quieted, by whoſe, through the miſtake of his meaning, they were ſo perplexed and troubled. So plainly does this Allegation of *Grotius* make againſt himſelf.

9. His ſecond argument for the priority of this Second Epiſtle is this: That the Chriſtians at *Theſſalonica* were ſo few when S. *Paul* wrote, that they did not make a Church or Presbytery, could not make a number ſufficient to conſtitute an Authoritative Church. And his reaſon is, *Quòd homines non ex regula viventes Apoſtolus hîc non excommunicari præcepit, quod juſti cœtûs fuerit; ſed vitari, quod jus ſingulorum eſt.* For anſwer to which I ſhall onely ſet down the words of the Apoſtle, ch. 3. 14, 15: *And if any man obey not our word, by this Epiſtle, note that man, and have no company with him, that he may be aſhamed: Yet count him not as an enemy, but admoniſh him as a brother.* The words in the Original are, μὴ συναναμίγνυσθε αὐτῷ, and νουθετεῖτε ὡς ἀδελφόν. The former occurrs 1 *Cor.* 5. 11. *But now I write unto you* μὴ συναναμίγνυσθαι, *not to keep company, if any that is called a brother be a fornicator,* &c. *with ſuch an one not to eat.* Which is an explication of ὃ μὴ συναναμίγνυσθαι. Where *Grotius* his own Note is, *Hebræis mos erat cibum communem non ſumere cum eo qui erat in* נדוי, *with him that was excommunicated.* So that μὴ συναναμίγνυσθε αὐτῷ implies *Excommunication*, and ſhews that the Chriſtians in *Theſſalonica* were *a Church*, as *Paul* alſo ſtyled them, when he wrote this Second Epiſtle to them.

And for νουθετεῖτε ὡς ἀδελφὸν, is there not in the firſt to the *Theſſalonians*, ch. 5. 14. νουθετεῖτε τοὺς ἀτάκτους; and yet *Grotius* acknowledges that there was then a *Church in Theſſalonica* properly ſo called. Whence it is plain that he has no reaſon at all to change the order of theſe Epiſtles; and that therefore conſtant Tradition and the Authority of the Church muſt take place, and that the *Second* muſt be the *Second* Epiſtle in the Churche's ſenſe, that is to ſay, written after the Firſt: As appears alſo from thoſe innate Arguments I produced in anſwer to the firſt Reaſon of *Grotius*.

10. But the *Firſt* Epiſtle according to *Grotius* his own acknowledgement was written after *Paul* had been at *Theſſalonica*; and *Paul* had not been at *Theſſalonica* before that Synod which was held at *Jeruſalem* by the Apoſtles, as appears from *Acts*, ch. 15 & 16. and the whole *Series* of the Hiſtory of the Apoſtles. Nor was this Synod of the Apoſtles at *Jeruſalem* held till fourteen years after the Converſion of S. *Paul*, as appears *Galat.* 2. 2. where *Grotius* himſelf acknowledges that *Paul* then went up to that meeting. *Nihil credibilius reperio quàm notari hîc illud ipſum Pauli iter cujus mentio Act.* 15. 2. But after this journey to *Jeruſalem*, *Paul* choſe *Silas* (that is, *Sylvanus*) and *Timotheus*, (as appears *Act.* 15. 40. & 16. 1.) to be his Companions, whoſe names are prefixed to the Second Epiſtle to the *Theſſalonians* as well as to the Firſt.

Wherefore both the Second and the Firſt were written fourteen years after *Paul*'s Converſion, and conſequently about the tenth year of *Claudius* his Reign, that is to ſay, about ten years after *Caius* his death, and

about eight years after *Peter* had broke *Simon Magus* his leggs by making him fall from his fiery Chariot. For *Grotius*, out of *Jerome* and others, places that miraculous feat in the ſecond year of *Claudius*. So that he makes *Paul* propheſy of things paſt, as well by the Application of *Simon Magus* his ſtory as the ſtory of *Caius* to this Prediction touching the *Man of Sin and Son of Perdition*.

CHAP. XX.

1. *The Preeminence of this latter Interpretation above that of* Grotius. 2. *A ſummary Propoſal of the ſame.* 3. *The firſt part of this Expoſition the ſame with* Grotius *his, and therefore confuted already; The ſecond enervated.* 4. *The third confuted, from a further diſcovery of the improbability of* Simon Magus *his Story; from his being ſufficiently revealed before, and from his not being found to ſit in any Temple to receive Divine honours.* 5. *That* ὁ κατέχων *is not ſo good Syntax in the preſent caſe, nor the wickedneſs of the* Gnoſticks *a* Myſtery, *but open Impiety and Hoſtility againſt the Church.* 6. *The harſhneſs of interpreting* whom, *in* [whom the Lord ſhall conſume, *&c.*] *of two ſeveral Subjects, the one to be deſtroyed by the breath of Chriſt's mouth, the other by the brightneſs of his coming, and that in diſtinct places and times.* 7. *That if the Hiſtory of* Simon Magus *had been true, and the Application fit to this Prophecy, the moſt ancient Fathers would not have failed to have hit upon it; And that it might then have been a preludious Type to the* great Antichriſt *to-come.* 8. *Brief Prophetick Strictures touching* Antichriſtian Impurity. 9. *The* Antichriſtian Cruelty *predicted in the Viſion of the* King of Babylon *and of the* little Horn. 10. *Alſo in the* ſlain Witneſſes, *and in the* Two-horned Beaſt's *cauſing the* Ten-horned *to kill as many as would not worſhip the Image of the Beaſt nor receive his Mark.* 11. *In the Viſion of the Angel with the third Vial; and in the Declaration of the cauſe of the Whore's Ruine.* 12. *And, laſtly, in the Deſcription of the* Whore *as drunk with the bloud of the Saints.* 13. *That all the Members of Antichriſtianiſm in our* Idea *are prefigured in the Prophecies of the Holy Writ ſo expreſsly, that ſo clear an evidence cannot be withſtood for ever.* 14. *That that ample Teſtimony of the* Apocalyps *cannot be evaded by the novel Expoſition of* ἃ δεῖ γενέσθαι ἐν τάχει.

1. WHerefore a late Learned Interpreter has with far better judgement pitched upon the Reign of *Nero* for this exploit of *Simon*, I mean his riding in the air in a Chariot and horſes of fire, that he might apply the ſtory to this Prophecy. Wherein he, making *Simon* the ſole party concerned, has much the advantage of *Grotius*, and does thereby avoid that violent luxation of the Text in the eighth verſe, which we noted in *Grotius* his Interpretation. But this varying of the ſtory of *Simon* as concerning the time addes further incredibility to the fact: And though the Appli-

Application be ingenious, yet it has so great difficulties as cannot but hinder belief in the cautious. But such as it is, I shall first briefly set down, and then examine, that it may more fully appear that there is no Interpretation that can stand in competition with that which the ordinary current of Protestants does agree in; which is usually toward that sense which I have declared.

2. "First then, he, as *Grotius*, interprets the *coming of Christ* of the de-
"struction of *Jerusalem*.

"Secondly, The *Apostasy* or *Falling away* he understands of a Defection
"from the Faith to the Heresy of the *Gnosticks*; or else of the Apostles
"leaving of the Jews, and no longer complying with them.

"Thirdly, The *revealing of the Man of Sin* is *Simon* his appearing at
"*Rome* at what time he rode in his fiery Chariot, together with the
"*Gnosticks* persecution of the Christians.

"Fourthly, *That which withholdeth* is the Apostles not giving over
"to preach to the Jews, nor as yet leaving them as refractary and
"hopeless.

"Fifthly, The *Mystery of Iniquity* which doth already work is a smo-
"thered Opposition against Christ and Christians; and an express re-
"nouncing of Christianity, in this Sect of *Gnosticks* under *Simon* and
"*Carpocrates*, ready to break out so soon as the Apostles bad adieu to the
"Jews their Countrey-men.

"Sixthly and lastly, The *Spirit of God's mouth* is the prayer of *Peter*
"whereby *Simon Magus* was cast to the ground; and the *brightness of his*
"*coming* is the destruction of *Jerusalem*, whereby the persecuting *Jews*
"and *Gnosticks* were overthrown.

3. This is the summe of his Interpretation, which we will briefly run over. Against the first part whereof the same is to be said which was against *Grotius* his, nor need I repeat it. It alone is enough quite to overthrow both their Interpretations, in the judgment of any unprejudiced Reader.

Touching the second, *Grotius* averring so confidently that *Simon Magus* his unhappy Pomp was in the beginning of *Claudius* his time, which yet this *Apostasy* must precede, and this latter Interpretation nameing no time when this *Apostasy* happened, makes the Application altogether uncertain, but if *Grotius* prove in the truth, impossible. And as for that other sense of *Apostasy*, I suspect it is unwarrantable. Ἀποστασις indeed will signifie as well a Departure simply as a Defection, but ἀποστασία a Defection onely.

4. The third is the grand *Basis* of the whole Exposition; but I have already intimated the Incredibility of the Story. Which will be farther suspected by any one that is not over-credulous, if he consider what, in *Baronius*, is adjoyned thereto, namely, that *Peter*, by that extraordinary Miracle he did, in bringing down *Simon Magus* headlong out of the aire by his prayers, was so far from gaining any respect from *Nero* the Spectatour of the Combat, that he was imprisoned for so stupendious an Atchievment. Certainly if the people, for that Magicall power which *Simon Magus* vaunted of, honoured him as a God, they would have given much more

honour to him whom they found more powerfull then *Simon*, who yet called himſelf *the great power of God*.

But beſides this, *Simon Magus* could not properly be ſaid to be *the Man of Sin that was to be revealed*, when this Epiſtle was wrote; he having even in the beginning of *Claudius* his time ſhewed himſelf an impious Blaſphemer by pretending to be a God, and receiving Divine honours at *Rome*. And there is nothing appears to the contrary but that he continued ſo wicked from that time to the end of his days.

And then for his *ſitting in the Temple of God*; What Seat or See had he any where? Or what Temple was ever built to him? A *Statue* indeed is ſaid to have been erected to him, but this is in the beginning of *Claudius* his reign, and therefore before this Prophecy was written. But this *Statue* is no Temple, and it may be but a fictitious Statue, if *Petrus Ciaconius* his conjecture be true, that the riſe of that ſtory came from an old Pagan Inſcription upon a Marble dug up *Anno* 1574. in the place where this Statue of *Simon* was ſaid to be, which was *Semoni Sango Deo Fidio ſacrum*, as you may ſee in *Baronius*.

5. And for the fourth point; It is not ſo good Syntax to ſay ὁ κατέχων, when not a perſon but a thing is underſtood. Not to omit, that it ſeems incredible that, if the Apoſtles breaking off their compliance with the Jews would bring ſo vaſt a miſchief, (which they could not but foreſee by a Prophetick Spirit, or S. *Paul* declare it to them) they would ever be drawn to be acceſſary thereto, by breaking off this compliance, which was ſo ſtrong a bank againſt the inundation of *Gnoſticiſm* and Perſecution of the Church.

And touching the fifth; There is ſomewhat the like exception that was againſt *Grotius* his Expoſition, that ſeems to make any thing concealed a *Myſtery*, which is a falſe notion of the word. For an open and plain Oppoſition or Renunciation of Chriſtianity intended, but concealed, (which is the ſuppoſed caſe here) is no more a *Myſtery* then hidden Murther and Adultery, as I ſaid before.

6. And as for the ſixth and laſt; It ſeems ſomewhat harſh and ſtrained to underſtand that execution that is done by the *Spirit of the mouth of the Lord* to appertain to *Simon Magus* at *Rome*, and that *deſtruction wrought by the brightneſs of his coming* to belong to the *Gnoſticks* involved in the deſtruction at *Jeruſalem*, eſpecially if we conſider that there was no Coalition of *Simon Magus* and the *Gnoſticks* into one Body Politick, but that they ſeemed rather to deſcend from the *Nicolaitans*, as *Baronius* intimates, and ſo have no reference one to another. Beſides that the Text ſays continuedly, *Whom the Lord ſhall conſume with the Spirit of his mouth, and ſhall deſtroy with the brightneſs of his coming*. Which is nothing elſe but the bright flame and fiery Spirit iſſuing out of his mouth, according to that deſcription in *Eſdras*, and upon one and the ſame Object, which is this *Man of Sin*, the ſame with the *little Horn* in *Daniel*, which is after this manner to be deſtroyed.

7. To all which you may adde, That if the Hiſtory of what is here applied be true, and that the *coming of the Lord* be to be underſtood of the deſtruction of *Jeruſalem*, and not of the laſt Judgment; it is a wonder-

full

full thing that the first Fathers of the Church, who had a nearer prospect into those transactions of the world, could not discern the Completion of the Prophecy in *Simon Magus* and the *Gnosticks*, but that we that stand at the fartheſt distance from the events should be the quickeſt-sighted in discerning their Applicability to the Prophecy. But I have already intimated enough to shew the improbability that this should be the main meaning of this Prediction of S. *Paul*. But if I could believe that the condition of *Simon* and the *Gnosticks* was in some sense here perstringed, (as I must confess this pious and judicious Interpreter has bid very fair towards the Credibility of it) I should look upon them as a preludious Type to *the great Antichriſt*, and should think that passage [*For the Myſtery of Iniquity does already work*] to be understood of them, as it may, though the rest of the Prophecy be in many things unapplicable to *Simon*, and belong onely to *the great Antichriſt* indeed, of whom this Magician may be onely a Type or Figure, and truly not an unsignificant one.

For as he is a *Magician*, so is that great Antichriſt an egregious Sorcerer, and the Head of a numerous Society of Sorcerers and Enchanters.

Again, As *Simon* gave the name and first example of that wicked sin of *Simonie*; so these pretended Succeſſours of *Peter*, both they and their Body Eccleſiastick, have notoriously imitated that example of *Simon* in buying and selling Spiritualities.

Thirdly, Part of *Simon*'s and the *Gnosticks* Apostasy was Judaizing while they made a show of Christianity: And how much Antichriſt with his Adherents do Judaize in Ceremonies and in boasting of Works and dead Formalities, is conspicuous to all the world.

Fourthly, *Simon* and the *Gnosticks* were notorious for filthineſs and uncleanneſs: And so has been the great Antichriſtian Synagogue, Head and Members.

Fifthly, Though *Simon* and the *Gnosticks* were thus grosly obnoxious in life and converſation, yet they were γνωστικοὶ, extraordinary pretenders to and boasters of the certainty of their Knowledge in the Divineſt matters, and great esteemers thereof. And is not this the special Character of the *Pope*, and his Church, that they pretend to be even *infallibly* wise and accurately orthodox in knowledge and opinion, but are as foully negligent and as scandalously conniving at all debaucheries of life?

Sixthly, *Simon* and the *Gnosticks* were oppoſers and perſecuters of the true Church: So is the *Papal* Hierarchy with the Inſtruments thereof.

Seventhly, The Followers of *Simon* polluted themselves with Idols: And so doe the Adherers to the Headship of *Rome*.

Eighthly and lastly, *Simon* exalted himself above every thing that is called God, and received Divine Honours in his own Person upon Earth: Which is also notorious in the *Roman* Bishop.

So that while such things as these were acting in the world, and by such as made some show of Christianity, S. *Paul* might well say of that great *Myſtery of Iniquity*, That it is already on foot, that it is in some sense acting already, namely in *Simon* and his Followers, as a Type and Prelude to the strange

strange pranks of the *great Antichrist*, and that there wants nothing but the removing of that great Obstacle at *Rome*, the Western Cæsareate, and then that ὁ ἄνομος himself, that great Antichrist indeed, will shew himself, of whom *Simon* is but the Figure. See Ch. 18. Ver. 7. This Exposition is something more plausible then that there of *Alcazar*, (who understands the *Mystery of Iniquity already working* of pure Paganism) but whether it may be the chiefest of all; I leave to the judicious to consider.

In the mean time I think I have sufficiently cleared the truth of those main Prophecies in Scripture that concern the enormous *Haughtiness* and *Pride of Antichrist*, which is so apparently opposite to the first branch of the Divine life, *Humility* and *Lowliness of Spirit*.

8. The next is *Purity*, whose Opposite is *Uncleanness*. The Predictions of the Causes that carry to that Vice I have touched already. But as for the Vice it self, it being so inseparable a Concomitant of *Idolatry*, which is *Spiritual Adultery* or *Fornication*, I conceive the Spirit of Prophecy for that very reason was the more sparing in particular Prefigurations or Predictions thereof. But I do not doubt but that it is concerned in that description of the *great City*, Apocal. 11. *And their bodies shall lie in the street of the great City which is spiritually called Sodom*, &c. And how unclean a City *Sodom* was, no man can be ignorant of.

Again, those that are excluded out of the *Holy City*, which is so perfectly opposite to this City called *Sodom*, they are called *Dogs*, and βδελυγμένοι, *Abominable*, by which, as I have above noted out of *Grotius*, are understood ἀρσενοκοῖται καὶ μαλακοὶ, *abusers of themselves with Man-kind*. *Whoremongers* also are named in the same Catalogue. But of these Texts I have spoke sufficiently in my *Idea of Antichristianism*. In that the Church is said to become a * *Wilderness*, it may be also an Intimation of the excess of those Actions of the Animal life that proceed from Cruelty and Lust. But these Intimations shall suffice concerning this second Opposition to the Divine Life in the branches thereof.

* Apocal. 12.

9. The third and last is that which is so conspicuously opposite to that last and best of the three Christian Graces, *Divine Love* or *Charity*; and that is the bloudy Antichristian Cruelty against the sincere Servants of Christ. Which is noted in several of those Visions we have already explained, and therefore we need onely produce them. As first, that concerning the *King of Babylon*, who was a Type of the *Pope*. The reason of his Ruine in that Vision is declared to be his barbarous and Antichristian Cruelty. *Esay* 14. *Because thou hast destroyed thy Land, and slain thy People*, that is to say, the people of Christendom, the Land over which thou challengest an Ecclesiastick Sovereignty, as being the Vicar of Christ, and yet dost most bloudily murther and martyr his truest and most faithfull Servants.

Again, *Dan.* 7. The *little Horn* there, which is a Figure of the same Pontifician Power, is said *to make war with* and *to wear out the Saints of the most High*, that is, to consume them and destroy them with perpetual persecutions.

10. A third Presignification is *Apocal.* 11. concerning *the Witnesses*, *The Beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them; and their dead bodies shall lie in the street of the great City which is spiritually called Sodom and Ægypt, where also our Lord was crucified.* Which is a description of perpetuall Opposition and Persecution, taking away from the true Servants of God either their Honours, Offices, Goods, or Lives. So that the real and sincere Church of Christ, which is his Body, lieth (during the treading under foot the Outward Court) like a dead corps without Political life or power, and also dreadfully wounded, all over gore bloud, by the cruel Murthers, Martyrdoms and Massacres of the faithfull Members thereof.

Fourthly, *Apocal.* 13. the *Two-horned Beast* is said to animate the *Ten-horned*, (when he had revived into the ancient Idolatrous form of Paganism) to destroy as many as would not yield obedience to him even in his Idolatrous Commands. *And he had power to give life to the Image of the Beast, that the Image of the Beast should both speak, and cause that as many as would not worship the Image of the Beast should be killed; And that no man might buy nor sell, save he that had the Mark or the Name of the Beast or the Number of his Name:* that is, As many as would not professe themselves *Roman Catholicks*, and thereby Paganize in Christianity, should be famished and starved, and not suffered to live. So great is the *Charity* of this Tyrannical and Antichristian Power towards the true members of Christ. But *blessed are the dead that die in the Lord*, as it is said in the following Chapter concerning the Martyrdom of those that are murthered by this Pontifician Power.

11. Fifthly, That also is a Record of the Antichristian *Roman Cruelty*, (for the Vials are poured upon the Beast, the *Ægyptian* Plagues upon the Antichristian *Ægypt*) *Revel.* 16. where the Angel of the third Vial which turns the Rivers into bloud speaks thus; *Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the bloud of Saints and Prophets, and thou hast given them bloud to drink; for they are worthy.*

Sixthly, As the Ruine of the *King of Babylon* in *Esay*, so the Ruine of the *Whore of Babylon* in S. *John* is imputed to this salvage and barbarous Antichristian *Cruelty*, the murthering of the Saints of God. *The voice of Harpers and Musicians is heard no more in her, no Crafts-man of any Craft is found any more in her, the light of a Candle shines no more in her, but she is left to utter darkness and desolation; because in her was found the bloud of Prophets and of Saints, and of all that were slain upon the Earth.* *Murtherers* also are particularly noted in both those Catalogues of them that are without the Holy City.

12. Seventhly and lastly, In the description of the *Whore of Babylon*, which I have above plainly shew'd to signify the Church (the *Roman* especially) apostatized into Idolatry, there is express and significant mention made of this odious branch of Antichristianism, this bloudy Persecution of the true members of Christ. *And the woman was arraied in purple and scarlet, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her For-*

Fornication: And upon her forehead was a Name written, Mystery, Babylon the great, the mother of Harlots and abominations of the Earth. *And I saw the woman drunken with the bloud of the Saints and with the bloud of the Martyrs of Jesus: and when I saw her, I wondred with great admiration.*

He that looks upon the gorgeous Pomp of the *Pope* and his Ecclesiastick Princes, the *Cardinals* and other great men, as also on the costly and resplendent garnishings of their glistering Altars and Temples, how this *Whore* has decked herself with Ornaments, Carpets, and Laces of *Ægypt*, how she has perfum'd her bed with Myrrh, Aloes and Cinnamon, with Incense and Aromatick odours; if he have any skill in the Prophetick style, he cannot say but this Prefiguration of the state of the *Roman* Church is set out to the life for the splendour and richness of it. For thus is Idolatry begun to the world in this *golden Cup* and costly outside of things.

But this is not the only miscarriage of this Church, she is also *drunk with the bloud of the Saints and with the bloud of the Martyrs of Jesus.* *Grotius* his gloss upon this part of the Text is very expressive and significant: *Vidit eam ore rabido despumante & evomente sanguinem, ut ebrii solent; John saw the rabid or enraged Woman foming at mouth with stained froth, and vomiting bloud as drunkards do wine.* Which must needs be a wonder to all her Spectatours, that a woman so richly and so gloriously attired should be of so ferine and salvage a nature. Which admiration certainly must be redoubled upon them, while they consider how this illustrious Queen professes herself to be the *Catholick Church of Christ* and *Mother* of *Christendom*, and yet thus to froth at the mouth, nay, to foul her raiment by impotently easing of her stomack over-charged with the bloud of her own children. But by being thus lavish of the life of her Infants she demonstrates herself not to be that *Catholick Mother*, but a bloudy and treacherous *Harlot*, accordingly as the Holy Ghost has inscribed upon her Forehead, *The Mother of Harlots and of the Abominations of the Earth.*

13. Thus have we seen every member of *Antichristianism* comprised in our *Idea*, as they are easily found in the Church of *Rome*, so likewise expresly prefigured in the Writings of the holy Prophets, as appertaining to her, and that there is no eluding or evacuating so clear and perspicuous Testimonies by any fetches of wit whatsoever; her abominable Enormities comprehended under those main Heads of *Imposture*, *Idolatry* and *Bloud-shed* being as determinately and legibly set down in these Prophecies, as the transaction of things past in any History. And therefore the truth can be hid from none but such as either have not the leisure to understand the Prophetick style, or are blinded with Prejudice and Interest: Which I believe is so powerfull with some, that it would make them hesitant and Sceptical even in Mathematical Demonstration. But so manifest Eviction in so concerning a Truth as we have here cleared up, I dare confidently pronounce, will not be fooled off for ever.

14. Sure I am, that main Subterfuge that some so usually fortify themselves in, will fail them, I mean, those words in the very beginning of the *Apocalyps*, ἃ δεῖ γενέσθαι ἐν τάχει. From which they would infer that no Events but such as were to come to pass within a short time after the Communication of these Prophecies are to be applied to them.

But

But this Scruple I have, I think, sufficiently answered in my *Mystery of Godliness*, by intimating that the Inference is as unreasonable, if one upon the report that such a Comedie or Tragedie was to be acted within less then this half-quarter of an hour, should conclude that all the Acts and Scenes thereof would not reach beyond that time; whenas the sense is onely, that the Comedie or Tragedie will begin to be acted within that time. And therefore *Cornelius à Lapide*, upon these words [*Quæ oportet fierei citò*,] aperdy and judiciously glosses thus, *Hoc est, quæ citò incipient fieri, licèt non citò finientur.* And *Alcazar* upon the same words, *Quasi diceret, In hac Revelatione continentur quædam quæ citò oportet fieri, & alia quæ non adeò citò implebuntur.* And it is *Grotius* his own note upon them, *Alia citiùs, alia seriùs.* But forasmuch as some of these *Series* of Visions which reach even unto the end of all things were suddenly to be fulfilled, it is said at large touching the Subject of them, ἃ δεῖ γενέσθαι ἐν τάχει. As I suppose one would say of an Army that reached a quarter of a mile in length, that this Army is at the very gates of the City, whenas onely they that march first in rank are there.

Again, Unless ἃ δεῖ γενέσθαι ἐν τάχει signify, *which will be shortly a-doing*, not *finished*, it is a perfect contradiction to the nature of some of the things that are foretold; as the *Reign of the Saints*, and the *Ligation of Satan*. For the Continuance of these Events is predicted to be a *thousand years*. Wherefore unless a *thousand years* be but a short space of time, the Events foretold contradict the very Title of this Prophetick Volume, were that the sense of ἃ δεῖ γενέσθαι ἐν τάχει which is contended for. Whence it is manifest that ἃ δεῖ γενέσθαι does not, touching every Event, signify, *which shall be finish'd*, but *which shall be a-doing*, ἐν τάχει. Apocal. 20.

Thirdly, For the signification of this Phrase, ἐν τάχει, *how sudden, how short a time* must it denote? who will define it? For the Prophet *Haggai*, when he saies, *Yet a little while and I will shake the Heaven and the Earth*, &c. his Prediction pitches on a time about five hundred years distant from the time of the Prophecy. Whence there is no necessity of seeking the completion of the *Seals* and *Trumpets* in the Destruction of *Jerusalem*. It is therefore to be understood comparatively, a *little time*, as *Grotius* also interprets that of *Haggai*. In which sense I would likewise understand that so-often-repeated saying in the *Apocalyps*, Ἰδοὺ ἔρχομαι ταχύ, *Behold, I come quickly*: Which I believe has an especial eye to the *Sixth Seal*, which is described like the *Day of Judgment*, but is indeed the Overthrow of the Dragon by Christ, and his taking the *Roman* Empire into his own hands, upon the Conversion of *Constantine* to the Christian Religion; which was in a good deal less time then five hundred years, and but a very little time indeed in comparison of the great atchievement which was compassed in it. Ch. 2. ver. 6. Apoc. 6. 12, 13, 14, 15, 16, 17.

Fourthly, The first *Six Seals*, the *Fight of Michael and the Dragon*, the *Inward Court of the Temple*, all these Visions, their Events I mean, are *finished* within a less while then what *Haggai* calls *little*.

Fifthly, *The Outward Court of the Temple, the Whore of Babylon, the Two-horned Beast, the Ten-horned Beast, the two Witnesses, the Virgin-Company, the Woman in the Wilderness*; the Events also of all these Visions are *in fieri* within less then that time which the Prophet *Haggai* calls *little*. The *Trumpets* also had begun to sound within that time. But the Affairs of the *Seven Churches* might be of a far earlier Accomplishment, and it may be accomplishable over and over again, they being flying Prophecies, and not so affixed to time and place as they seem, and as the rest of the Visions are. Which *Grotius* also has observed. And this I think is sufficient to make good the Title of the Subject of these Prophecies, ἃ δεῖ γενέσθαι ἐν τάχει. And no more then this is supposed or rather demonstrated in Mr. *Mede*'s way of interpreting the *Apocalyps*.

Sixthly, They themselves are fain to interpret some Prophecies of Events that fell out or are to fall out above twice five hundred years from the Prediction. As the* *loosing of Satan*, the *Army of Gog and Magog*, the *Siege of the beloved City*, the *falling of fire from Heaven upon the Besiegers*, the *General Judgment*, and the like. Which are the more contradictious to their own Hypothesis, because they make no such order or concatenation of Visions as Mr. *Mede* does. And therefore it will be the harder to make them compliable with ἃ δεῖ γενέσθαι ἐν τάχει. But for the way that I am for, where one thing so handsomely or necessarily hooks in another, the first Thunder the seven Vials, the last Trumpet the seven Thunders, the last Seal the seven Trumpets, and the first Six of these Trumpets their Synchronalls, as the first Six of the Seals theirs; the whole Volume of Visions in a manner is so of one piece, and one thing follows another so continuedly, that when the first Events begin to appear, the whole *Series* may well be said to begin or to be a-doing, and if quickly, quickly. So little Repugnancy has Mr. *Mede*'s way with ἃ δεῖ γενέσθαι ἐν τάχει.

* Apocal. 20.

See Chap. 2.

And lastly, Forasmuch as I have so plainly demonstrated that the *Apocalyps* was not communicated to S. *John* before *Domitian*'s time, and that therefore this Application of the *Seals* and *Trumpets* to the Destruction of *Jerusalem* is not onely harsh (as any one may see in examining them) but also impossible, the Visions being since that Event; and that therefore those Affairs cannot be of the number of those things ἃ δεῖ γενέσθαι ἐν τάχει, since they were then past, not future; and that this straining of this phrase is merely for this Exposition's sake, which, if it were seriously stuck to, would make the *Apocalyps* utterly unintelligible, and consequently unprofitable to the Church, nay, bring an unspeakable detriment thereto, by depriving us of so illustrious a pledge of Divine Providence: I think these things put together are of infinitely more moment to us for to adhere to that ordinary and ancient Interpretation of ἃ δεῖ γενέσθαι ἐν τάχει which I nominated at first, then to this novell one, that has been but newly started merely for the countenancing such Expositions of the *Apocalyps* as are not onely extremely harsh and forced, but utterly impossible.

This

This I hope is even more then enough to remove all prejudice to Truth, that may lie upon any ones mind by reason of the mistaken sense of these words, and inable him without any farther hesitancy to acknowledge the unexceptionable Perspicuity of those Expositions of the *Apocalyps* I have exhibited to his view.

CHAP. XXI.

1. *The marvellous Completeness of the Reformation of the Church of* England *in her Doctrines and Institutes.* 2. *That she plainly condemns the* Invocation of Saints *for Idolatry.* 3. *As also the* Adoration of the Host, *where our Kneeling at the Communion is vindicated.* 4. *Her condemning the* Worshipping of Images. 5. *Her concluding the* manner of the Papists worshipping Saints and Images *to be plainly the same with that of* Pagans. 6. *Her free and just censure touching the* decking of their Images, *and making them* Lay-mens Books. 7. *How perfectly she has freed us from that Ægyptian yoke we lay under in the time of Popery.* 8. *The* Celebration *of* Holy-days, *the keeping of* Lent, *and the use of the* Surplice *in the sense of the Church of* England, *fully vindicated from all imputation of Superstition or Antichristianism.* 9. *That the use of the* Surplice *is not from any grounds at all of Policy in the Church, but pure Charity: with a vindication of the use of the* Cross *in Baptism.*

1. HAving thus clearly set out the true nature or *Idea of Antichristianism*, as also plainly made good that such an *Antichristianism* or *Antichrist* as is delineated in that *Idea* is that very *Antichrist* which the Prophecies in the Holy Scriptures do prefigure or foretell, we should now proceed to a more punctual Application of the said *Idea* and Prophecies to the State of the Church, from such times as it fell into this Antichristian Lapse till this very day. But that being something a more voluminous Design, and less gratefull to my disposition, who take far greater pleasure in the Vindication of an injured Friend then in raking into the unsavoury miscarriages of either a Stranger or professed Enemy, I shal satisfy myself, at least at this bout, with that part of Application onely which concerns our Reformed Church of *England:* whereby I do not doubt but to free her from all imputations or suspicions of being guilty of any point of true and real Antichristianism, in any of her Doctrines or Institutes. Whence it will appear how little she is concerned in this free and faithfull delineation thereof, unless it be to give Almighty God most humble and hearty thanks, who did so graciously assist those noble Hero's with resolution and judgment for the atchieving of so happy and marvellous a Reformation, wherein nothing is left, no member nor the least joynt or article of that odious and hatefull Image or *Idea of Antichrist* which we have described, no frauds or falsifications of the Gospel of Christ for the Interest of a worldly Church, and the feeding of the Priesthood by a trade of Lies and Impostures, which would have made any ingenuous man

ashamed to be found of the Order or Profession; whenas now, if no Prophaneness lurk in his soul, he may well deem the Calling an ornament to his person. And that this is not a boast, but a real truth, I shall briefly make good by running through all those limbs of *Antichristianism* (whether opposing the *Privative*, or *Positive* Ends of the Gospel) which I proposed in my *Idea*.

2. The first of the first kind whereof was *Idolatry*, in the *Invocation of Saints and Angels*, in the *Worshipping of the Host*, and in the *Adoration of Images*. Wherein though the Universal Practice of the Church of *England* does sufficiently clear her from such gross imputations, yet I think it not amiss, for her greater honour, to bring into light her avowed and declared judgment concerning these matters, that all the world may take notice how sound she is at the Core in these weighty points of Religion.

Article 22. Touching therefore the *Invocation of Saints*, That she does apertly condemn it, appears in the Book of Articles, where she calls it *a fond thing, vainly invented, and grounded upon no warrants of Scripture*, but that it is *repugnant to the Word of God*; so far is it from being grounded thereupon. And the second part of the Homily concerning Prayer is wholly spent in proving, *That we are to address our Prayers to none but to God himself*: Where there are excellent Arguments to that purpose, and where she does plainly declare that Christ is our onely Mediatour and Advocate; as also she does in the Liturgie, for the cutting away all pretence for the praying to Saints, and does smartly and at once conclude, *That Invocation is a thing proper to God, which if we attribute unto the Saints, it soundeth to their Reproach, neither can they well bear it at our hands*. Which is equipollent to the judging of it *Idolatry*. For what is *Idolatry* but the doing that worship to a creature which is proper to God? And therefore she compares it with the Pagans offering sacrifice to *Paul* at *Lystra*. And how the receiving of Divine honour must redound to the reproach of what-ever Creature receives it, I have abundantly noted elsewhere.

Book 1. Ch. 12. Ver. 3. Sect. 4.

I shall onely urge one place more, which is very explicit and of great weight. The argument runs thus: *Invocation or Prayer may not be made without faith in him on whom we call, but we must first believe in him before we can make our prayer unto him; whereupon we must onely and solely pray unto God. For to say we should believe in either Angel or Saint or in any other living Creature, were mere horrible Blasphemy against God.* This is a very remarkable passage, and a Demonstration that the *Invocation of Saints and Angels is flat Idolatry*, it so plainly implying the acknowledgement of that Excellency which is proper onely to God. Nor can our holy Mother the Church be thought to deem it less *Idolatry* for calling it *Blasphemy*, since all *Idolatry* is so, and is several times called so in Scripture, as I have noted in his due place.

Book 1. Ch. 5. Sect. 11.

Article 28. 3. Now for the second, *The worshipping of the Host*, which supposes the *Bread transubstantiated*, she is most declaredly against both the Opinion and Practice. As in the Book of Articles; *Transubstantiation cannot be proved by Holy Writ, but it is repugnant to the plain words of Scripture, overthroweth*

throweth the nature of a Sacrament, and hath given occaſion to many Superſtitions. Whence ſhe rightly and demonſtratively concludes that *the Sacrament is not to be carried about, lifted up, nor worſhipped.* For there is none that can worſhip the Hoſt, upon preſumption that it is Chriſt to whom Divine worſhip is due, but he is *ipſo facto* an Idolater, as I have proved elſewhere more at large. And again in the ſame Book ſhe does expreſly declare, *That the Sacrifices of Maſſes, in the which it is commonly ſaid that the Prieſt does offer Chriſt for the quick and the dead, to have remiſſion of pain or guilt, are blaſphemous Fables and dangerous Deceits.* The truth of which is eaſy to be underſtood out of what we have written in our *Idea of Antichriſtianiſm* touching Idolatry and the Abuſe of Chriſt's Perſon and Office in this enormous Errour. Article 31.

And in the Homily concerning the Sacrament ſhe expreſly taxes the *Popiſh Maſſes* with *Idolatry*, imputing it to the ignorance of the nature of the Lord's Supper. *What hath been the cauſe of this groſs Idolatry but the Ignorance thereof? what has been the cauſe of this mummiſh Maſſing but the Ignorance thereof?* And a little after; *Let us therefore ſo travail to underſtand the Lord's Supper, that we be no cauſe of the decay of God's worſhip, of no Idolatry, of no dumb Maſſing, of no hate and malice,* &c. To all which you may adde what is annexed, in our Liturgie, at the end of the Communion, viz. *That the Sacramental Bread and Wine remain ſtill in their very natural ſubſtances, and therefore may not be adored, (for that were Idolatry to be abhorred of all faithfull Chriſtians:) And the natural Body and Bloud of our Saviour Chriſt are in Heaven, and not here; it being againſt the truth of Chriſt's natural Body to be at one time in more places then one.* Which Rubrick is interſerted in our Liturgie with unexceptionable Judgment and Fidelity, and does fully reach the end of its Interſertion. For no man, I think, can be ſo groſly ignorant or ſo openly malicious as to pretend that, after this ſo plain Declaration of our Church, either himſelf or any one elſe can become guilty of *Idolatry* by that humble poſture of *Kneeling* at the receiving of the Sacrament.

4. And laſtly, touching the *Adoration of Images*, there can be nothing more ſeriouſly proteſted againſt by any Church then this enormous wickedneſs is by ours. To omit how ſhe has perſtringed them in the Book of Articles, ſhe does expreſly bind the worſhippers of them under a curſe in her Liturgie, in the Form of Commination, *Curſed is the man that maketh any carv'd or molten Image to worſhip it.* And in her Homily againſt the Peril of Idolatry, with a paſſionate, but unexceptionable and judicious, zeal ſhe does copiouſly inveigh againſt the very having of Images in Churches, I mean ſuch as are in any capacity of being worſhipped; nay againſt the very making of the *Image of God or any of the Perſons of the Holy Trinity*, yea of *Chriſt* himſelf, foraſmuch as he is truly God, contending that *no Image can be made of Chriſt but a lying Image, (as the Scripture peculiarly calls Images Lies;) for Chriſt is God and Man. Seeing therefore for the Godhead, which is the moſt excellent part, no Image can be made, it is falſly called the Image of Chriſt. Wherefore Images of Chriſt be not onely Defects, but alſo Lies.* Homily againſt the Peril of Idolatry, Part 3.

Nor does she stick here, but urges the argument, and truly not without judgement, against the Images of Saints, *whose Souls, the most excellent part of them, can* (saith she) *by no Images be represented and expressed.*

But concerning the *having such Images in Temples*, she doth with an holy Jealousy peremptorily contend and inculcate that it is plainly against the Second Commandment, adding this reason, *For they being set up, have been, be, and ever will be worshipped, and thereupon become abominable Idols, nothing different from those of the Heathen; they being made of the same matter with them, and men having the same conceits of the Saints they are made to, and of their offices, as the Heathen had of their Deities, they worshipping them also with the same Rites and Ceremonies.* And to shew they have the same opinion of their Saints that the Pagans had of their several Gods, she compares such Saints as are made Guardians of Kingdoms to their *Dii Tutelares*, such as *Belus* was to the *Babylonians*, *Osiris* and *Isis* to the *Ægyptians*, *Vulcan* to the *Lemnians*; the Guardian Saints of Cities to their *Dii Præsides*, such as *Apollo* was to *Delphos*, *Minerva* to *Athens*, *Juno* to *Carthage*, and *Quirinus* to *Rome*; and, lastly, their Templed Saints to *Jupiter* in the Capitol, and *Diana* in the famous Temple of *Ephesus*.

And touching one and the same Saints having Images in several places, she parallels our *Lady of Walsingham*, our *Lady of Ipswich*, and our *Lady of Wilsdon*, to *Venus Cypria*, *Venus Paphia*, and *Venus Gnidia*; to their Sea-Gods, *Neptune*, *Triton*, *Nereus* and *Venus*, S. *Christopher*, S. *Clement* and the *Blessed Virgin*; to *Vulcan* and *Vesta*, Gods of the Fire, S. *Agatha*. And then intimating that, as in ancient Paganism the Affairs of Love, of War, of Diseases in men and beasts were assigned to several Deities, so to several Saints in the Popish Religion, she at last breaks out into this zealous Exclamation, *Where is God's Providence and due honour in the mean time? who saith, The Heavens be mine, and the Earth is mine, the whole world and all that in it is. I give victory, and I put to flight. Except I keep the City, the Watch-man waketh but in vain that keepeth it. Thou, Lord, shalt save both man and beast. But we have left him neither Heaven, nor Earth, nor Water, nor Countrey, nor City, Peace nor War to rule and govern; neither men, nor beasts, nor their diseases to cure: That a godly man might justly for zealous Indignation cry out, O Heaven and Earth and Seas, what madness and wickedness against God are men fallen into! What dishonour doe the Creatures to their Creatour and Maker!* namely, in reposing a religious trust in those Saints they invoke to these purposes, which can belong to none other but God himself.

5. And as touching *the manner of their worshipping these Images and Saints*; *What meaneth it* (saith she) *that they, after the manner of the Gentile Idolaters, burn Incense, offer up gold to Images, hang up crutches, chains and ships, legs, arms, and whole men and women of wax before Images, as though by them or Saints (as they say) they were delivered from Lameness, Sickness, Captivity or Shipwreck? Is not this COLERE IMAGINES, to worship Images, so earnestly forbidden in God's Words?*

And

And a little after, more fully and vehemently, *Wherefore when we ſee men and women on heaps to goe on Pilgrimages to Images, kneel before them, hold up their hands before them, ſet up Candles, burn Incenſe before them, offer up gold and ſilver unto them, hang up ſhips, crutches, chains, men and women of wax before them; attributing health and ſafeguard, the gifts of God, to them or the Saints whom they repreſent, as they rather would have it; who, I ſay, can doubt but that our Image-maintainers, agreeing in all Idolatrous Opinions, outward Rites and Ceremonies with the Gentile Idolaters, agree alſo with them in committing moſt abominable Idolatry?*

Truly, for my part, I muſt confeſs I do not at all doubt of it; and therefore from ſuch paſſages as theſe and ſeveral other of the like nature ſcattered up and down in this excellent Homily of our Church concerning *Idolatry* and *Images*, do think it an eaſie Task to prove ſuch a ſtate of the Church as is here deſcribed to be the very *Image of the Beaſt* foretold in the *Apocalyps*, as any man may diſcern out of my foregoing Diſcourſe. Apoc. 13. 14.

But I will give my ſelf the trouble of tranſcribing one or two more paſſages: as that upon that famous Act of the good King *Hezekias* in breaking a-pieces the *Brazen Serpent*, (when once abuſed to Idolatry) though ſet up by the ſpecial commandment of God, and ſo myſterious a Figure of our Saviour himſelf. *How think you* (ſaith ſhe) *would that godly Prince, if he were now living, handle our Idols ſet up againſt God's commandment directly, and being Figures of nothing but folly, and for Fools to gaze on, till they become as wiſe as the blocks themſelves they ſtare on, and ſo fall down like dared Larks in that gaze; and being themſelves alive worſhip a dead ſtock and ſtone, gold or ſilver, and ſo become Idolaters abominable and curſed before the living God?*

6. And again, *Now concerning exceſſive decking of Images and Idols with painting, gilding, adorning with precious veſtures, pearl and ſtone; what is it elſe but for the farther provocation and enticement to ſpiritual Fornication, to deck ſpiritual Harlots moſt coſtly and wantonly? Which the Idolatrous Church underſtands well enough. For ſhe being indeed not onely an Harlot, (as the Scripture calleth her) but alſo a foul, filthy and withered Harlot, (for ſhe is indeed of ancient years) and underſtanding her lack of nature and true beauty, and great loathſomneſs which of her ſelf ſhe hath, doth, after the cuſtome of ſuch Harlots, paint herſelf, and deck and tire herſelf with gold, pearl, ſtone, and all kinde of precious Jewels, that ſhe ſhining with the outward beauty and glory of them may pleaſe the fooliſh phantaſy of fond Lovers, and ſo entice them to ſpiritual Fornication with her.* Where it is moſt manifeſt that the Church of *England* doth (and that with truth and judgement) intimate, that that apoſtatized Church of *Rome* is prefigured in the Type of the *Whore of Babylon*, accordingly as I have above demonſtrated in this preſent Treatiſe. And anſwerable to this juſt Cenſure is that which we may reade in the following Page: *Surely, the Prophet* Daniel *in the eleventh Chapter declareth ſuch ſumptuous decking of Images with gold, ſilver and precious ſtones, to be a token of Antichriſt's Kingdome.* Wherein undoubtedly alluſion is made to thoſe words of the Prophet, *And a God whom his Fathers knew not ſhall he honour* Dan. 11. 38.

honour with gold and silver, and with precious stones and pleasant things: which is consonant to that sense we have *above delivered of that Prophecy.

* Ch. 10.

And as touching that ordinary pretence for *Images*, that they are the *Lay-mens Books*; she doth roundly rebuke the Sophistry of so fond a Plea. *But away for shame with those coloured Cloaks of Idolatry, of the Books and Scriptures of Images and Pictures to teach Idiots, nay, to make Idiots and stark Fools and Beasts of Christians. Do men, I pray you, when they have the same Books at home with them, run on Pilgrimage to seek like Books at* Rome, Compostella, *or* Jerusalem, *to be taught by them? Do men light Candles at Noon-day to their Books? Do they burn incense, offer up gold and silver and other gifts to them?* And a little after; *Wherefore call them what they list, it is most evident by their deeds that they make of them no other Books nor Scriptures then such as teach most filthy and horrible Idolatry, as the Users of such Books daily prove by continually practising the same. O Books and Scriptures in the which the devillish School-master Satan hath penned the leud Lessons of wicked Idolatry for his dastardly Disciples* (the οἱ δειλοὶ in the *Apocalyps*) *and Scholars, to behold, reade and learn, to God's most high dishonour, and their most horrible damnation!*

And at last she, winding up towards a Conclusion, determines thus: *True Religion then and pleasing to God standeth not in making, setting up, painting, gilding, clothing and decking of dumb and dead Images, (which be but great Puppets and Babies for old fools in dotage and wicked Idolatry to dally and play with) nor in kissing of them, capping, kneeling, offering to them, incensing of them, setting up candles, hanging up legs, arms, or whole bodies of wax before them, or praying and asking of them or the Saints things belonging onely to God to give. But all these things be vain and abominable and most damnable before God: all such not onely bestowing their money and labour in vain, but with their pains and cost purchasing to themselves God's wrath and utter indignation, and everlasting damnation both of body and Soul.* And a little after; *Wherefore God's horrible wrath and our most dreadful danger cannot be avoided without the destruction and utter abolishing of Images and Idols out of the Church and Temple of God: Which to accomplish, God put in the minds of all Christian Princes.* Amen.

Thus freely, zealously and judiciously does our Church of *England* condemn the *Roman* Religion of gross Idolatry in all those Points which I have nominated in my *Idea*; nor has she left or appointed any Usage or Ceremony that bears any similitude, or has any affinity with that hainous Crime. So clear is she from this First part of *Antichristianism*, which is the polluting of the Church of Christ with a Pagan-like *Idolatry*.

7. And now concerning that Second part of *Antichristianism*, opposite to the Second Privative end of the Gospel, which was *the Removal of that Yoke of Judaical Institutes and Ceremonies*; in lieu whereof Antichrist brings in an heap and hurry of Superstitious Opinions, Rites and Ordinances, which prove a load more intolerable not onely then the Law of *Moses* but the Tyranny of *Ægypt* itself; I demand, has not the Church of *England*, by the appointment of the Royall Power of the Nation, freed

freed us from this miserable bondage? Whose patience is now set on the Tenter-hooks by attending of dumb shows or *mummish Masses*, (as they are rightly called in our *Book of Homilies*) wherein the Unintelligibleness of the Tongue administers no life nor devotion to the hearer? Whose limbs are now tired out with long Superstitious Pilgrimages, exiled from Wife and Children, to salute a dead Statue or Image at *Rome*, *Compostella* or *Jerusalem*? Whose Soul or Body injured by rash and foolish Vows of either Sacerdotal or Monastick Cœlibate? or whose Wives or Daughters abused by the Hypocritical Professours of the same? Whose bosome broke open and rifled by extorted auricular Confessions, to the sport of a Profane or Hypocritical Priest, and to the clandestine prejudice of the Penitent? Whose minde besotted or distracted by the secure belief or unavoidable dissettledness in incredible and even impossible Opinions? Is any modest Matron now dismay'd with that Melancholick conceit, that she is big with a Child and Devil at once, and that that foul Fiend (whose proper place is Hell) as often as she is pregnant, must kennel in her womb? Is any man made such a Sot as to creep into a Monk's Coul to shelter himself from the wrathful presence of God; or to kiss the Tail of an Ass, to be reconciled to his triumphant Rider? For *in some place* (saies that Homily) *is the Tail of the Ass which our Lord Jesus Christ sate on, to be kissed and offered unto, for a Relique*; breaking out thereupon into this just and zealous Exclamation, *O wicked, impudent and most shameless men, the devisers of these things! O silly, foolish and dastardly Daws, and more beastly then the Ass whose tail they kissed, that believe such things!* Where I cannot but again note how fitly these Idolatries and Superstitions are resolved into a *dastardliness and cowardliness of Minde*, and how correspondently to the description of those who are excluded the Holy City in the *Apocalyps*; whose first character is δειλοὶ, *fearful*, (not in regard of that fear which seizes the faint-hearted in warre, but of those affrightments that besool men in Religion) and is as much as δεισιδαίμονες, men whose spirits are cow'd and intimidated by the power of Superstition.

But to proceed, or rather to break off, for it were both tedious and unnecessary to repeat all those Particulars I have insisted on in the Description of this limb of Antichristianism. "Their crouching to exorcized Cross-"ses; Their having the light of Reason extinct or drown'd in Holy-Wa-"ter or enchanted Oils; their eyes dimm'd or dazled with the Histri-"onical Pomp of the masking Vestments of their Priests, and their Faith "abused to the imagining a wonder-working virtue in them by their be-"ing enchanted or consecrated, as also in several other exorcized Mate-"rials; The unseasonable trouble of Extreme Unction, and the nasty be-"smearing the tender Nose and Ears of the Infant in Baptism; The vex-"atious colluctations betwixt the injured Body and illaqueared Consci-"ence about abstaining from meats; The Numerousness and Superstition "of the Observations of Saints-days; The stripping of the Souls of men "of the most comfortable fruits of Christ's Suffering, making them be-"lieve that his Satisfaction reaches not to the sheltering them from the "Punishment of sin, but from the Guilt only; and lastly, The affrighting

"them

"them but of their wits by that hideous Figment of an Helliſh Purga-
"tory, and excoriating their Bodies by barbarous and Pagan-like Proceſ-
"ſionary Flagellations: I demand concerning theſe, and what-ever elſe looks any thing like either an Antichriſtian Impoſition or Impoſture, (belonging to this Second limme of Antichriſtianiſm) whether the Care and Fidelity, whether the unbiaſſed Judgement and Piety of our Royal and Reverend Reformers have not quite caſt them out as the dirt and dung of Superſtition.

8. I but you will ſay, we do ſtill celebrate *Saints-daies*, and do ſtill keep *Lent*; *Surplices* are ſtill worn, and the *Croſs* in Baptiſm ſtill in uſe. But to theſe I eaſily and briefly anſwer: For the charge is ſlight and trivial, and cannot reach to the leaſt touch of *Antichriſtianiſm*.

For as for the *Saints-daies* in our Church, they are neither many, whereby the Obſervation of them may become burthenſome, nor are they Idolatrouſly or Superſtitiouſly obſerved; there being no Religious worſhip done to the Saints, no Temple nor Altar dedicated to them, nor Prayers directed to them, but onely an honourable mention made of their Vertues for our Chriſtian Imitation. In which thing our Church is very explicite, joyning authority with S. *Auſtin*, and declaring, *That neither Temples nor Churches ought to be builded or made for Martyrs or Saints, but to God alone; and that there ought no Prieſts to be appointed for Martyr or Saint, but to God alone:* as you may ſee in the ſecond part of the *Homily againſt Peril of Idolatry*. And he that reads what order ſhe gives for the keeping of theſe Feſtivals, in her *Conſtitutions and Canons Eccleſiaſtical*, will but betray his Impiety in gain-ſaying ſo Religious a Purpoſe. For her Injunction is that theſe Daies be kept *in hearing the Word of God read and taught, in private and publick Prayer, in acknowledging their offences to God and amendment of the ſame, and in reconciling themſelves charitably to their Neighbours where diſpleaſures have been, in oftentimes receiving the Communion of the Body and Bloud of Chriſt, in viſiting the poor and ſick, uſing all godly and ſober Converſation.*

Canon 13.

And now concerning *Lent*; that our Church puts a ſnare upon no mans Conſcience in difference of Meats, is plain out of what we meet with in that eminent Prelate Biſhop *Jewel*, in *The Defence of his Apology*, (a Book appointed for every Church by publick Authority) where he cites that excellent ſaying out of *Tertullian*, *Deus ventre non colitur, nec cibis quos Dominus dicit perire, & in ſeceſſu, naturali lege, purgari. Nam qui per eſcas Dominum colit, prope eſt ut Dominum habeat ventrem ſuum.* He whoſe Religion is ſo carnal, is but a degree above them that make their Belly their God. And in the ſame Page he ſpeaks from himſelf and in plain *Engliſh, We weigh not the choice of Fiſh or Fleſh, but the burthen of the Minde, and the ſnare of the Conſcience.* The Church herſelf alſo doth declare in the *Homily of Faſting*, That there is no Holineſs at all in Meats, and that it is in itſelf indifferent whether *Lent* be kept by eating of Fiſh, or by abſtaining from all manner of food till night, and then to eat without any choice or difference of meats; and that keeping of *Lent* by abſtinence from Fleſh is grounded merely upon Polity, and thereupon appoin-

Part 2. Ch 14. diviſ 1.

appointed by the Magistrate for the increasing of Victuals, Beeves and Sheep, for the greater plenty, and better provision for the Poor, and furnishing out our Navies, and for the enriching the Sea-coast-Towns by Fishing, and making them more populous, and better provided for to repulse the Enemy at any Invasion. Which is a very honest and solid account for our celebrating *Lent* by abstinence from Flesh-meats and feeding on Fish, and devoid of all Popery and Superstition.

And thirdly, touching the Pompous Histrionical Vestments of Priests, no man can condemn them more heartily or deride them more wittily then our Church hath done in the third part of that never-sufficiently-commended *Homily against the Peril of Idolatry*: where, having noted how *Lactantius* compared the Idols of the Heathen to the little Puppets that little Girls used to play with, and that the said Idols were but great Puppets for old Fools to play with; *Our Churches* (saith she) *stand full of such great Puppets wondrously decked and adorned, garlands and coronets be set on their heads, precious pearls hung about their necks, their fingers shine with rings set with precious stones, their dead and stiff bodies are clothed with garments stiff with gold. You would believe that the Images of Men-Saints were some Princes of* Persia-*land with their proud Apparel; and the Idols of our Women-Saints were nice well-trimmed Harlots tempting their Paramours to wantonness. Whereby the Saints of God are not honoured, but most dishonoured, and their godliness, soberness, chastity, contempt of riches and of the vanity of the world, defaced and brought in doubt by such monstrous decking most differing from their godly and sober lives.* And then comes in what concerns the Priest; *And because the whole Pageant must throughly be play'd, it is not enough thus to deck Idols, but at the last come in the Priests themselves likewise decked with gold and pearl, (that they may be meet servants for such Lords and Ladies, and fit worshippers of such Gods and Goddesses,) and with solemn pace they pass forth before these golden Puppets, and fall down to the ground on their marrow-bones before these honourable Idols; and then rising up again offer up odours and incense unto them, to give the people an example of double Idolatry, by worshipping not onely the Idol, but the gold also and riches wherewith it is garnished.* What can be more expressly against these Histrionical Ornaments then this?

But you will say, what is this to the *Surplice*? Truly, it is a thing of so little moment, that I had almost forgot it. Why? what Antichristianism do you espy in that, provided it be white and clean? Is not the very Wife of the Lamb in the *Apocalyps* said to be * *arayed in fine linen clean and white*? And do you think that the Prophetick style would adorn the Spouse of Christ with such an Habit as in the letter were a special badge of Antichrist? Wherefore it is evident that there is neither Superstition nor Antichristianism simply in wearing a white garment, though there be no garment but may be superstitiously used, and as superstitiously rejected. To consecrate, exorcize or enchant Vestments for the Priests to wear, as is practised in the Apostatized Church, were indeed a palpable piece of Superstition; or to place any Holiness in them: But this is a thing openly protested against in our Church, who plainly declares in her Constitu-

* Chap. 19.

tions

Canon 74. tions Eccleſiaſtical concerning preſcribed Apparel, *That her meaning is not to attribute any holineſs or ſpecial worthineſs to the ſaid garments, but that they are enjoyned onely for decency, gravity and order.*

9. And truly for to ſuſpect this kinde of Ornament in our *Engliſh* Clergy to ſerve for either gratifying their Pride, or for an out-ſide recommendation of them to the People, that they may the more ſecurely want thoſe more requiſite and eſſential Ornaments of the Minde, is a very weak and groundleſs ſurmize. For how can they be thought to pride themſelves in ſuch a Garment, or phanſy themſelves recommendable to the people by ſuch an Ornament as they generally imagine foul and ſoiled by having been ſo many Ages worn by that Woman of Apoſtaſies? Wherefore look as narrowly as you will, you cannot eſpy thoſe Antichriſtian ſins of Pride and Hypocriſie lurking in any the cloſeſt fold of this ſnowy Veſtment. Which did it not look ſo bright as to the blinding of your eyes, you might inſtead of Antichriſtianiſm diſcover the choiceſt Chriſtian Graces wrapt up in the uſe of it, I mean thoſe of *Charity* and *Humility*.

For undoubtedly our Heroical Reformers did not, as is the uſe of ſome, act out of peeviſhneſs and ſpight, and pleaſe their own humour and impetuoſity of ſpirit; but as being part of the chaſt Spouſe of Chriſt, the true Apoſtolick Church, the Mother of us all, deals as a Mother with all thoſe that profeſs themſelves in any ſenſe Children of Chriſt's Church, and therefore would not have them divided more then needs. Whence it is that, out of a ſpirit of Charity and tender kindneſs, ſhe has in ſome things in themſelves indifferent humbly condeſcended to ſymbolize with that lapſed Lady of *Rome*, to bring off her abuſed Paramours to the pure Worſhip of God. Which Condeſcenſion, as is well known, took good effect for ſome ſpace of years, and the Catholicks joyn'd in publick Prayers and Service with us; till that *Woman ſitting on the Seven Hills* (who at every turn diſcovers herſelf not to be the Mother, but the Harlot that makes nothing of having the Child divided) forcibly rent off the *Engliſh Roman* Catholicks from ſo reaſonable and Chriſtian a Communion. And yet for all this does not our Church ceaſe to uſe this charitable Courtſhip and ſweet Condeſcenſion toward them ſtill, to win them off to ſuch a Worſhip as is every way as graceful as their own, but without the Poiſon of either Superſtition or Idolatry.

Which while I conſider how long it has been, without the leaſt effect upon the Catholicks of this Nation, I muſt needs think him either dull-ſighted or unjuſt that will not acknowledge alſo a third Chriſtian Vertue in our Mother the Church of *England*, ſuperadded to the former, I mean an impregnable and invincible *Patience*; ſhe having not all this time fallen either into that Complaint in the Prophet, *All day long have I ſtretched forth my hands unto a diſobedient and gain-ſaying People*; or into that Reſolution of the Apoſtles, wearied out by the Refractarineſs of the Jews, *Seeing you judge your ſelves unworthy of everlaſting life, lo, we turn unto the Gentiles.*

Rom. 10. 21.

Act. 13. 46.

Laſtly, as touching the *Croſs* in Baptiſm, there is much-what the ſame reaſon as of this laſt, ſaving that the uſe thereof was more early in the Church, whence it becomes more venerable for its Antiquity, and is therefore

therefore retained upon that account, as alſo for the ſignificancy of the Ceremony: but without the leaſt reproach to the Sacrament it ſelf, it being acknowledged perfect and complete without it. I will alſo adde that it is now as ſeaſonable as ever, the Paſſion of our Saviour being ſo much undervalued and trode under foot by a new generation of men that Paganize in their Hearts, though they cant in the language of Chriſtians. But we need not be over-ſolicitous in this point, there being ſo ample ſatisfaction offered to the ſcrupulous in the Book of *Eccleſiaſtical Conſtitutions*. Canon 30. And therefore we will now proceed to thoſe parts of Antichriſtianiſm that oppoſe the *Poſitive* Ends of the Goſpel. Wherein there is ſo little Difficulty, that it will be no hard task to diſpatch with like brevity as in theſe former.

CHAP. XXII.

1. *The diametrical Oppoſition of our Church to that part of Antichriſtianiſm which would ſubvert the* Regal *and* Prophetick *Offices of Chriſt.* 2. *As alſo to that which ſtrikes at his* Sacerdotal *Office.* 3. *That ſhe holds nothing againſt thoſe other ſacred Titles of Chriſt*, the Truth, Life, Light, *&c.* 4. *A demonſtrative Vindication of* Epiſcopacy *from the Imputation of Antichriſtianiſm, out of the* Apocalyps. 5. *What an Eſtabliſhment that Book is, if rightly underſtood, to the Crown and Church of* England. 6. *That no Papal nor Presbyterian Power is of right above the King, no not in cauſes Eccleſiaſtical.* 7. *The judgement of our Church thereupon.* 8. *The peculiar glory of our Church that ſhe is ſo perfectly free from all Frauds and Impoſtures.* 9. *Her freeneſs from Pride*; 10. *From Antichriſtian Impurity*, 11. *And from Cruelty.* 12. *Her Reformation an eminent Speciminal Completion of the Prophecy of the* Reſurrection of the Two Witneſſes. 13. *The uſefulneſs of this Vindication of her for the ſuppreſſing of Popery and Schiſm.*

1. I Demand therefore concerning thoſe three known Offices of Chriſt, *Regal*, *Sacerdotal*, and *Prophetical*, is not our Church very faithful and ſincere in this point, and not at all guilty of ſuch oppoſings and underminings of them as I have ſpecified in my *Idea of Antichriſtianiſm?* Does our Church pretend to be *Infallible* her ſelf, or ſo much as connive or conſent to the pretended *Infallibility* of others? Nay, has ſhe not plainly declared, *That general Councils (foraſmuch as they be an Aſſembly of men whereof all be not governed with the Spirit and Word of God) may erre, and ſometimes have erred, even in things pertaining to God: and that therefore things ordained by them as neceſſary to Salvation have neither ſtrength nor authority, unleſs it may be declared that they be taken out of the Holy Scripture?* Article 21. And in the fore-going Article ſhe does affirm, *That it is not lawful for the Church to ordain any thing that is contrary to God's Word written, and that ſhe may not ſo expound one place of Scripture that it be repugnant to another*; Article 20. and finally concludes,

That although the Church be a Witneſs and a Keeper of Holy Writ, yet as ſhe ought not to decree any thing againſt the ſame, ſo beſides the ſame ought ſhe not to enforce any thing to be believed for neceſſity of Salvation. To which effect ſhe alſo ſpeaks in another Article touching the Sufficiency of Holy Scriptures. *Holy Scripture* (ſaith ſhe) *containeth all things neceſſary to Salvation; ſo that whatſoever is not read therein, nor may be proved thereby, is not to be required of any man that it ſhould be believed as an Article of Faith, or be thought requiſite or neceſſary to Salvation.* Article 6.

And again to the ſame purpoſe doth ſhe ſpeak in that excellent Exhortation to the reading and knowledge of Holy Scripture: where with all earneſtneſs ſhe invites every one to the diligent peruſing thereof, declaring, *That in Holy Scripture is fully contained what we ought to doe, and what to eſchew, what to believe, and what to love, and what to look for at God's hands at the length*; and tells us the beſt way for underſtanding of them, in a Paragraph worthy to be written in letters of Gold, toward the end of the firſt part of the Homily: *And in reading of God's Word* (ſaith ſhe) *he profiteth not moſt always that is moſt ready in turning of the Book, or in ſaying of it without-book, but he that is moſt turned into it, that is, moſt inſpired with the Holy Ghoſt, moſt in his heart and life altered and changed into that thing which he readeth; he that is daily leſs and leſs proud, leſs wrathful, leſs covetous and leſs deſirous of worldly and vain pleaſures; he that daily (forſaking his old vicious life) increaſeth in Vertue more and more.*

And in the ſecond part of the ſaid Homily ſhe heartens her Sons againſt thoſe diſcouragements and ſtumbling-blocks, which that falſe and treacherous Church caſts in their way, of pretended difficulty and obſcurity; exhorting them to pray to God for Aſſiſtence in reading the Scriptures; aſſuring them that if they be ſedulous and ſerious, what they are at a loſs in, God will either ſend ſome pious and knowing perſon (as he did *Philip* to the Eunuch reading the Prophets) to inſtruct them, or that Himſelf from above will give light into our minds, and teach us thoſe things that be neceſſary for us, and wherein we be ignorant: farther adding out of S. *Chryſoſtom, That humane and worldly wiſdom or ſcience is not ſo needful for the underſtanding of Scripture, but the revelation of the Holy Ghoſt, who inſpireth the true meaning into them who with humility and diligence do ſearch therefore.*

And laſtly, ſhe concludes, *That none be enemies to the reading of God's Word but ſuch as either be ſo ignorant, that they know not how wholſome a thing it is; or elſe be ſo ſick, that they hate the moſt comfortable medicine that ſhould heal them; or ſo ungodly, that they would wiſh the people ſtill to continue in blindneſs and ignorance of God.* How diametrically oppoſite this *Genius* of our Church is to that *Antichriſtian* Spirit I have deſcribed in his oppoſings and underminings of the *Regal* and *Prophetical* Offices of Chriſt, is obvious for any man to diſcern who liſteth but to compare them.

2. And now for his *Sacerdotal* Office, which is injured and affronted in multiplying Mediatours, in pretending to offer up the very Body of Chriſt in the Maſs, and in derogating from the virtue of that Sacrifice himſelf made for the ſins of the world, as if it reached not to the *Puniſh-*

ment,

ment but to the *Guilt* onely, and that every man muſt ſatisfie for himſelf in impoſed mulcts and penances, either here or in Purgatory. As for the firſt, we have already proved it to be contrary to the Doctrine of our Church. And that one Article, part whereof I have cited already againſt *Tranſubſtantiation*, will aſſure us of her rejection of the two latter. *The offering of Chriſt once made* (ſaith ſhe) *is that perfect Redemption, Propitiation and Satisfaction for all the ſins of the whole world, both original and actual; and there is no other Satisfaction for ſin but that alone.* Article 31. And then it follows, *Wherefore the Sacrifices of Maſſes, in the which it was commonly ſaid that the Prieſt did offer up Chriſt for the quick and the dead, to have remiſſion of pain or guilt, were blaſphemous fables and dangerous deceits.* See alſo the Article of the *Juſtification of Man*, and the Homily of *Salvation and Good Works*. But this is ſo notorious a Doctrine in our Church, that I need not inſiſt any further upon the proof of her avowing of it.

3. As for the Oppoſitions againſt the other Titles of Chriſt ſpecified in the ſixth Chapter of the ſecond Book of my *Idea of Antichriſtianiſm*, it is manifeſt that our Church is not concerned therein. For we traffick not in *Legendary* Lies and falſe Miracles, againſt the Sacred Title of *Truth*; nor deſire to keep the people ignorant of the Scriptures, and to hold them in darkneſs, againſt the Sacred Title of *Light*; nor treſpaſs againſt the Sacred Title of *Life*, by making our Religion conſiſt of dumb ſhows and heaps of dead Rites and Ceremonies; nor derogate from *the Divinity* of Chriſt, by giving Religious worſhip to Saints and Angels; nor offend againſt his *Paternity*, by making his Children a company of ſtocks and ſtones, and by taking away the judgement of diſcretion from them, and forcing them to believe as the Church believes, right or wrong, with Scripture or againſt it; and are ſo farre from injuring the life of any Child of God by any captious and wicked Sanction, that we profeſs nothing requiſite to Salvation but what is plain in Scripture, as appears from what has been already produced out of the Articles of the Church. Which alone will alſo vindicate her from any imputation of the following points of Antichriſtianiſm againſt the Peace of Chriſt's Kingdome. And for abſolving Princes from their Oaths, what Church, unleſs that of *Rome*, ever pretended to ſo blaſphemous a Power?

4. The next Antichriſtian Oppoſition, and which occurrs in the next Chapter, is that againſt the *Divine Life in general*. Such as *Idolatry*, and all manner of *Superſtition, dumb Shows, ſpeaking in an unknown Tongue, ſubſtituting ſilly Penances inſtead of real Repentance and Amendment of life*; all which our Church is ſo plainly and profeſſedly againſt in her Articles and Homilies every-where, and ſo acknowledgedly, that I will not give my ſelf the trouble of Citation. Some not ſo well minded may peradventure be over-inclinable to imagine the Epiſcopal Office and Revenues to have a greater propinquity with that *Hypotheſis* at the end of this Chapter then any indifferent man can poſſibly judge. For he muſt be very ignorant of the Conſtitution of Chriſtendome that does not plainly diſcern that in that *Hypotheſis* it is the *Papal Hierarchy* that is perſtringed and adumbrated: which is done again more fully and particularly in the ninth and tenth Chapters.

For, for my own part, though I do not know the accurate values of the several Bishopricks of this Nation, yet considering the largeness of their Dioceses and the great burthen as well of care as expensiveness in conscientiously executing the Function, truly I cannot imagine them so great but that the weight of the Office will weigh down every-where the value of the Revenue, and we reade in the Gospel that * *the work-man is worthy of his hire*. And concerning the Office and Dignity itself, it cannot sink into my minde, that that Order of the Church which was instituted and in practice in those Ages thereof which were Symmetral, can with any face or conscience be judged Antichristian. And that the Church was Symmetral for about four hundred years after Christ, is a demonstrable Consectary from my Joint-Exposition, and that Joint-Exposition so convincingly evident, that no Interpretation of any Scripture can be more.

* Luk. 10. 7.

5. Whence I cannot but wonder that any true Son of the Church of *England* should be so shie of the *Apocalyps*, or so fearful of it, that they durst not touch it without a pair of Mittens of *Grotius* his making, for fear it should bite them, that is to say, unless it be unfolded, or rather folded up, in *Grotius* his fond and groundless Explications. For there is not any Book in the World that makes more for the establishment of the Crown and Church of *England* then this Holy Book of the *Apocalyps*, if rightly and solidly understood. A thing which that wise and sagacious Prince, King *James* of blessed memory, had discovered betimes, and accordingly made use of it against the Usurpations of the Church of *Rome*. And truly I finde nothing in the *Apocalyps*, though the style seems Mysterious and Ænigmatical, but what is very rational, and look upon it as the most faithful and Philosophical writing that ever was penned. A tast whereof we have in that Catalogue of the evil characters of them that are excluded the *Holy City*; wherein bloudy and inhumane Zeal, as also vain and impostrous Superstition, is so plainly perstringed. The former in φονεῖς, *Murtherers*; the latter in φαρμακοὶ, δεῖλοὶ, and πᾶς ὁ ποιῶν & φιλῶν ψεῦδος, in *Sorcerers*, *Exorcists* or *Enchanters*, and *lying Legendists*; and in *fearful* intimidated spirits, that are superstitiously inclined to submit to the delusions and lies of such shameless Deceivers. These doth our faithful Redeemer of Souls, who deals *bonâ fide* with Man-kinde, to rescue their abused minds from the Tyranny and burthen of Superstition, note with a mark of Infamy and Condemnation. So fast a friend is the Lord *Jesus* to Humanity, to Equity, to Truth and Reason.

6. And not to insist upon those passages of the *Apocalyptick* Visions that imply it, (which are more then one or two either) there is the greatest Equity and Reason in the world that every Christian Prince should next under Christ be Supreme Head over all that part of his Church over which he is King or Sovereign, over Clergy as well as Laicty, in Causes Ecclesiastical as well as Civil; and that not any Papal or Presbyterian Power should be above him, as our *English* Episcopacy does most justly and professedly submit unto him. For why should any Clergy-men expect of a Prince who has received like precious Faith with themselves, to fall in his Power by becoming a Christian? Which is as unjust, as it were ridiculous to phansy that every proper man should be bound

to remit ſo much of his natural ſtature as would make him goe lower then the Prieſt that baptized him. For Chriſtianity does not take away Nature nor Power, but rightly employs it.

Could any of the Pagan Emperours, think you, have been brought over to the Chriſtian Faith, if the *Biſhop of Rome* would have laid claim to the Headſhip of the Empire ſo farre as it became the Church of Chriſt? or would they not have ſuſpected the preaching the Kingdome of Heaven a trick of the Prieſts, to make themſelves Lords of the Earth? No certainly, a Prince once become Chriſtian, that is, a Believer and Profeſſour of the Apoſtolick Faith compriſed in the Word of God in thoſe plain and generally-confeſſed Points of our Religion, is a Perſon ſo Sacred, that nothing can mount above him for Headſhip in his own Dominions. For the anointing of the Spirit whereby we believe to Salvation is infinitely more holy then any external Sacerdotal oil whatſoever. Why may not then ſo ſacred a Fountain be the Head and Influencer of the whole Church? Or whether is Chriſt greater as he is *Prieſt* or *King* of Saints? Or who had the preeminence in the Polity of the *Jews*, the Kings or High-Prieſts of *Iſrael*? And was not that Polity a Type or Figure of the Church of Chriſt?

The plain Law of Chriſt is indeed immutable, and it ought to be ſo; no man upon earth may diſpenſe with one tittle thereof. But for authorizing Interpretations, Opinions, and the Rites and Ceremonies of Religious Worſhip, either this is in a Chriſtian Prince's power, and not in the Prieſt's, or elſe his Kingdome and ſafe adminiſtration thereof is not in his power. For all theſe things, according to the Eternal Law of Nature and of Reaſon, are to be in the hand of him that is Supreme Governour, and it is a contradiction to his Supremacy if it be not ſo. For he that holds the rains of the Souls of men rules their whole Perſons; and the ſtrongeſt rains are thoſe of Religion. And therefore if any Power diſtinct from the Kingly pretend to the right of ordering the affairs of Religion farther then his allowance and liking, that Power is really the King, and the King himſelf a precarious Power, to be blown about and blown out of his Throne by the falſe breath of theſe pretenders to the Headſhip of the Church, as often and as violently as they pleaſe.

Wherefore as the plain and confeſſed Law of Chriſt is immutable; ſo what is doubtful and merely Ritual is to have its interpretation, change or continuance at the judgement and diſcretion of every Chriſtian Prince, who has moſt juſtly and neceſſarily the power of accommodating ſuch things to the peace, compoſure and proſperity of his Kingdome. Nor have the Eccleſiaſtick Powers any right in an immutable and eſſential manner to affix to the Chriſtian Religion any thing that is not expreſly and declaredly compriſed therein according to the Divine Authority of the Scriptures. For it is an high wrong to that Religion which is to be Everlaſting and Univerſal, to be bound and fettered with either Rites or Opinions that are but Temporary or Topical; or that the Errours and Miſtakes of dark Antiquity ſhould become as a Law of the *Medes* and *Perſians*, to more ſerious and

clear-sighted Posterity; or what was fetched up upon some transitory emergency, that all the importunities and necessities of after-Affairs of the Church, or any parts thereof, should not be able to conjure it down again, for the making the Gospel more freely to run and be glorified.

7. And therefore most apertly and judiciously has our Church declared in her Homily of Fasting, *That God's Church ought not neither may it be tied to any order now made or hereafter to be made and devised by the authority of Man, but that it may lawfully for just causes alter, change or mitigate those Ecclesiastical Decrees and Orders, yea recede wholly from them and break them, when they tend either to Superstition or to Impiety, when they draw the people from God rather then work any edification in them.* And in the *Book of Articles* she again plainly asserts, Article 34. *That it is not necessary that Traditions and Ceremonies be in all places one or utterly alike; for at all times they have been diverse, and may be changed according to the diversity of Countries, Times, and mens manners, so that nothing be ordain'd against God's Word.* And lastly, in the close of that Article, *Every Particular or National Church hath authority to ordain, change and abolish Ceremonies or Rites of the Church ordained onely by Mans authority, so that all things be done to edifying.* Which Affairs of so dispensable and changeable a nature, if they could be ordered by a power distinct from and independent of the Supreme Power of any Christian Nation, and affecting and relishing a private Interest of their own, what wilde commotions and confusions might they cause in a Christian State, while they gore and spurre up the Ass to goe that way where he sees the Angel of the Lord with a drawn sword to drive him back?

Wherefore it is most safe and just that in all preter-Essentials to Christian Religion, the Supreme Magistrate in every Christian Nation have the allowing or disapproving of them; and that no Rites nor Opinions pass into Decrees, but by his Authority; that the Priesthood may not be able (as they ought to be so faithful to their Prince as not to be willing) to teach or decree any thing against his Interest whose Subjects they are, or against the Safety, Peace and Prosperity of the *whole* State of which they are but part, and therefore ought to have no power to doe any thing independently of the Prince, who is the *Common Father* of his whole Countrey, and whose Interest is the good and welfare of all: Who therefore must needs be the Head of the Church *over all Causes and Persons as well Ecclesiastical as Civil*, (as our Church does plainly acknowledge,) that vital Influence may indifferently flow from him into all the members of his Dominions.

But this is a point that might have been more seasonably deferr'd till we came to the Antichristian Opposition to the first branch of the Divine Life, which is *Humility*, and which the superlative Pride of the Papal Supremacy does so apparently affront. But that there is not the least smutt of Antichristianism in *Episcopacy* itself, I have already abundantly evinced.

8. Now concerning those Oppositions that be made against *Faith*, the Root

Root of the Divine Life, our Church is ſo plainly free from them (as any one may perceive that pleaſes but to recount them) that it is enough merely to intimate ſo much. Onely I cannot let go this ſeaſonable opportunity of triumphing in her behalf, in that ſhe is ſo throughly reformed from that notorious, though ſubtle and ſlim, piece of Antichriſtianiſm, I mean that *Self-ended Policy* in thoſe Doctrines and Practices which are ſo many in the Church of *Rome* and ſo profitable, and yet Our Heaven-directed Reformation has perfectly refined us and cleanſed us from them all. The conſideration whereof muſt needs make our Mother the Church of *England* look very lovely and amiable to every ingenuous and diſcerning eye, who cannot but bleſs God for that due judgment and faithfulneſs which he put into our Royal and Reverend Reformers; and muſt be a great ſatisfaction to every honeſt Prieſt or Miniſter of our Church, that he neither feeds himſelf nor the people with Lies, after the manner of the *Roman* Prieſthood, nor puts one morſell of bread into his mouth filched from the Laiety by fraud and impoſture, and that as he labours in the Goſpel, ſo he lives by the Goſpel, and not by Figments and cunningly-deviſed Fables.

9. Thoſe Oppoſitions alſo againſt that Divine Grace of *Humility*, which are ſpecified in the ninth, tenth and eleventh Chapters, that our Church is cleared from them, it is more apparent to any one that conſiders them then that I need give my ſelf the trouble of particularly making it out. The *Pope's Supremacy* is not onely declared againſt but ſworn againſt, as is very juſt and right. And though there be peculiar Habits for Clergy-men, yet, as I have noted above, our Church does profeſſedly declare there is no Holineſs in any ſuch things, but that they are for decency and diſtinction. And diſtinction betwixt Laiety and Clergy is as ancient as Chriſtianity it ſelf, and runs through not onely part but all thoſe *Symmetral* Ages of the Church. So manifeſt is it that there is not left in the frame of our *Engliſh* Church any thing of its own nature Antichriſtianly oppoſing that Heavenly and Chriſtian Grace of *Humility*. But if we come to take view of Perſons, who can help it but that a Lay-man may be proud as well as a Clergy-man, and a Presbyter as ſoon as a Biſhop? So that all would be Antichriſtian upon this ſcore.

10. And it is as evident that there are none of thoſe Oppoſitions againſt that celeſtiall Grace of *Purity* (noted in the twelfth Chapter) to be found in our Church. And not ſo onely, but I think we may without vanity (provided it be done with humble thankfulneſs to Almighty God, who inſpired our Heroical Reformers with ſuch exquiſite prudence and judgment) glory in that excellent and fit conſtitution of things in our *Univerſities*: Where none are tied up to the Vows of Coelibate, nor confined to ſeparate and ſolitary cells, to be ſhewn diſguiſed in ſome uncouth habit, with circumciſed crowns and moaped or bloated looks, as they are wont to ſhew ſtrange Animals through their ſeveral grates at the Tower; but live under more free and manly Laws and ingenuous Exerciſes, without either the laſh or hypocriſy of Superſtition, and are appointed to ſpend their time in ſuch things as may adorn their Souls with real Knowledge and

Vertue: where alſo there is an honeſt and frugal Proviſion made for them that liſt to lay their Bodies as well as bury their Minds in the duſt of an Academie. Which, if either Nature or ſome Diviner power has fitted them for it, they may doe with honour; and if they be weary of a ſingle life, they may leave the Univerſity when they will, without the leaſt reproach. Which ingenuous and Chriſtian freedom, in my judgment, is infinitely to be preferred before the Superſtitious Slavery and Hypocriſy of the *Roman* Monaſteries, where people are caged up and impriſoned like ſo many Captives of the *King of Babylon*, or ſo many Bondmen or Bond-women of that Myſtical *Pharaoh*, to work out imaginary ſtuff to fill the Churche's Treaſury of Merits, which are vended for ready money to encreaſe the Revenue and to ſupport the Pomp of this magnificent Tyrant of *Ægypt*.

11. Laſtly, Concerning thoſe moſt Antichriſtian Oppoſitions againſt that tranſcendent Grace of *Charity*; Our Engliſh Church is ſo far from oppoſing it, that ſhe is exemplary in it, condemning the Doctrines and Practices of that worſt of Churches no more then needs muſt, and courting the adverſe party to her Communion by all lawfull accommodations and compliances in her publick Service, if by any means ſhe may gain ſome of them over to the Truth. Whereas, on the other ſide, that imperious Woman on the Seven Hills *ſits like a Queen*, to whom every one muſt bow, but ſhe neither bend nor condeſcend to any thing, but ſtands as ſtiff as a *Marpeſian* Rock for the maintaining her own Humour and Intereſt, though never ſo point-blank againſt the Eternal Laws of God and Right Reaſon.

Then for that bloudy and butcherly Decree of *killing of Hereticks*, namely, ſuch as hold againſt the Tenents of that Church, though thoſe Tenents of this Church be plainly repugnant to expreſs Scripture; How contrary to this Antichriſtian and Diabolical Spirit is the Doctrine of our Church of *England*, who, as I have above noted, has declared, That no Church has authority to decree any thing againſt Holy Writ, nor to enforce any thing to be believed for neceſſity of Salvation beſides it, as you may ſee in the Book of Articles. Article 20.

Nor can they juſtly frame any excuſe for their abominable Cruelty from the *Sanguinary Laws of this Realm againſt Prieſts and Jeſuites*. For what a vaſt difference is there, when the one ſuffer as *Traitors* to their Liege Sovereign, the other becauſe they will not be Traitors and Rebels to God and the Lord *Jeſus* Chriſt? for every *Idolater* is ſo. And no man can ſubmit to the Church of *Rome* but he muſt *ipſo facto* ſubmit to *Idolatry*.

12. Verily while I conſider what an honeſt and faithfull Spirit breaths in the Book of *Homilies* and other Writings of our Church, and how exquiſitely and perfectly we are ſet free from all that Impoſture and Wickedneſs that can properly be ſtyled Antichriſtian, by the wiſe management and ſolid and ſound judgment of our renowned Reformers, and how that men of this Integrity of mind and ſoundneſs in the Faith were then advanced into Power in Church and State by the

the Sovereign Authority, I cannot withhold from declaring that I do not at all doubt but that the Reformation of our *Engliſh* Church into ſuch a condition as I have briefly repreſented, was one eminent *Syrvandus* Completion of the Prophecy of the *riſing of the Two Witneſſes*, and of that Voice from Heaven (that is to ſay, of the Sovereign Power) ſaying unto them, *Come up hither*. For every tittle of the Prophecy is exactly applicable to the Event, as any one may find that will try. Beſides that ſo notable a providence as the Proteſtant Reformation is no-where propheſied of, if not in that Viſion. For the *Vials* are none of them within the *Sixth Trumpet*, as the Viſion of the *Witneſſes* is, but all within the *Seventh*, as I have above plainly enough proved: nor they expreſſive of the firſt Reformation in the chief Circumſtances thereof, nor any Viſion elſe ſave this of the *Reſurrection of the Witneſſes*.

Nor know I any thing that ſhould make a man heſitate, unleſs it be that the *Witneſſes* are ſaid to be raiſed up *after* three Days and an half, that is to ſay, three Times and an half, whenas our Reformation fell *within* theſe Times, namely, in the laſt Half of a Time. But no Obſervation can be more trivial then this; That the deſignation of Time divided into parts, unleſs ſome intimation determinate it to one ſenſe, may ſignify either ſuch a ſpace of time fully finiſhed, or elſe expiring in the laſt diviſion thereof. As if one ſhould ſay, *Poſt triduum mortis reſurrexit Chriſtus*, no man can underſtand that of Chriſt's being dead three entire days. And ſo, *Aliquot poſt menſes*, may as well be rendred *Within ſome months after*, as *After ſome months*. And the Seventy do expreſſly tranſlate that in *Geneſis*, בְּמִשְׁלֹשׁ חֳדָשִׁים, μὴν τρίμηνον, whenas the genuine ſenſe is, *within three months*, *cùm tertius menſis ageretur*, as the Marginal Expoſition has it in *Vatablus*. Whence it is evident that μὴν does not imply the time fully run out, but that the laſt part thereof muſt then be current. And ſo it is in this Prophecy, our Reformation happening in the laſt *Half-Time* or *Half-Day*. So eaſily is this Scruple removed: And therefore the Application ſo fit to the Event, that I doubt not but this Viſion was a Prediction of it. Which therefore ſhould make our Reformation the more Sacred, and awe men off from either violently tearing it in pieces, or more hiddenly and obliquely corrupting it by foiſting in any old out-caſt ware diſallowed and rejected by our Pious and Judicious Reformers. Ch. 38. 24.

13. But this is a *Mantiſſa* caſt in over and above the bargain. I had before finiſhed my task, which was briefly to prove (and, if I miſtake not myſelf, I have done it clearly and convincingly) That the Heaven-inſpired Prudence and Judgment of the Royal, Heroical and Reverend Reformers of our Church of *England* have purged her and cleanſed her from what-ever Doctrine or profeſſed Practice may rightly and properly be deemed *Antichriſtian*, and that ſhe holds nor injoyns any thing that is contrary to the truly Catholick and Apoſtolick Faith. Which juſt and ſeaſonable Vindication of her joyntly conſidered with our

our free and faithfull Deſcription of the true Nature and *Idea of Anti-chriſtianiſm*, ſuch as we have demonſtrated to be predicted in the Prophecies of Holy Scripture, will not fail, I hope, to prove for ever a Sovereign Remedy or ſafe Preſervative of her againſt thoſe two hatefull and deſtructive diſeaſes of the Church of Chriſt, *Popery* and *Schiſm*. Which good effect of our labours God of his infinite mercy grant, for the onely Merits of the Lord *Jeſus*. Amen.

The End of the Second Part.

THE

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Of the First Part

OF

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THE APOLOGY OF Dr. HENRY MORE, Fellow of Christ's College in Cambridge;

Wherein is contained AS WELL A more General Account of the Manner and Scope of his Writings, AS A Particular Explication of several Passages in his *Grand Mystery of Godliness*.

Pittacus.
Μὴ ἔριζε τοῖς γέρουσι, κἂν δίκαια λέγῃς.

LONDON,
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To the READER.

READER,

THE Occasion of the ensuing Apologie I have sufficiently declared in the Apologie it self. The Reason of the Prolixness thereof stands upon this threefold ground: The weightiness of the Objections; My sensibleness of the heavy Inconvenience I should lie under if I did not throughly clear my self of the Imputations they bear along with them; And my Ambition of satisfying those worthy and learned persons who, out of a laudable zeal for the Church and for supporting the Truth, gave themselves the trouble of framing of them. Which considerations as they have made me use more then ordinary diligence, accurately to answer (and I hope to a full satisfaction) all the proposed Objections, for but a just and necessary Repair of my own Credit, (for which opportunity, which was so friendly and seasonably offered me, I shall ever acknowledge myself very much obliged:) So I am confident no ingenuous person will think the Repute of the Proposers any thing diminished by this but just and necessary Recovery of my own; though I have so fully cleared the Objections, and that out of the very Treatise they are raised.

For the Learning, Parts and Judgement of the Proposers are so confessedly eminent to all that know them, that nothing but want of leisure of reading my whole Treatise and comparing one place with another could have put them in a capacity of misunderstanding those Passages they have objected.

Wherefore, Reader, whilest thou perusest the Ten ensuing Objections with my Answers thereto, thou art not to phansy thy self a spectatour of a Battel betwixt professed Enemies, but of an amicable Concertation betwixt such as are real Friends, as well one to another as to Truth herself: They of the one part shewing nothing but a due Zeal and commendable Jealousy touching the Doctrines in my Mystery of Godliness, that it may appear to all that there are none other

there

there delivered but such as are sound and true; and myself on the other part as diligently demonstrating that I have committed no errour in what I have written, and that the places that are objected against have nothing in them contrary to Scripture, Reason, or the acknowledged Faith of the Catholick Church.

Out of which friendly Collision there is no meaner nor worse Result, then the gaining greater Light to some main and considerable Truths, a farther Recommendation to the world of the Usefulness of the above-said Treatise, and an happy Indigitation, from this mutual satisfaction, (as I hope,) that it was not altogether unworthy of first seeing the publick light in that memorable and auspicious year of our Lord, One thousand six hundred and sixty.

H. M.

THE

THE APOLOGY OF Dr. HENRY MORE.

CHAP. I.

1. *The Occasion and Scope of his writing this* Apology. 2. *The* Philosophicalness *of this present Age.* 3. *The great Harmony betwixt true Philosophy and true Christianity.* 4. *Certain* Rules *he guided himself by in writing his Treatises, in respect to Christianity, in this Rational and Philosophical Age. The First Rule, with the Reason thereof.* 5. *Application of the Rule to certain Instances.* 6. *That the* Mundus Plebeiorum *seems to be the bounds of the Story of the* Creation, *and how this* Mundus Plebeiorum *itself is bounded.* 7. *That the* Creation of the World *is a true* Historical *or* Chronological Epocha *of the whole Story of the Bible.* 8. *That though all the miraculous Passages in the Three first Chapters of* Genesis *be* Historically *true, yet that hinders not but that they may have a meaning also* Symbolical *or* Hieroglyphical. 9. *That it is the Opinion of several learned Interpreters that all those Passages are not to be* Literally *understood, and what discretion and caution there is to be used in regard of Philosophers by them that do understand them all* Literally. 10. *The Second Rule, with the Reason thereof.* 11. *The Third Rule, with the Proof thereof.* 12. *That his taking in to his Philosophical writings some Principles of* Cartesianism 13. *And* Platonism, *is done in conformity to this Third Rule.* 14. *The Fourth Rule, with its Reason and the Authour's conformable acting thereto.* 15. *The Reason of the Fifth Rule,* 16. *And the exquisite care the Authour had to practise accordingly.*

1. HAving been informed from several hands and at several times of certain Passages in my Writings as seeming less true and orthodox to some, I thought it my bounden duty, as well for the vindication of my self from any unjust Imputations, as also for the satisfaction of the conscientious and ingenuous, and for the keeping entire that serviceableness of the said Writings which they might otherwise have for the promoting of Truth and Vertue, to bring into publick view those places that have occasioned any mistake, and so to clear them and explain them, that there may not be left the least pretence of stumbling or being scandalized at them any more. And not this onely, but also at once and more generally to give an account of the Peculiarity of the *Scope* and De-

sign of my Treatises as well Philosophical as Theological, that that being more fully and distinctly understood, all occasion of future mistake in any thing may be prescinded and prevented. And this, as the Law of Method requires, I shall dispatch in the first place.

2. That which some have noted, if not complained of, (though how justly I will not take upon me to judge) That the Age we live in is *Seculum Philosophicum*, a Searching, Inquisitive, Rational and Philosophical Age, is a truth so plain that it cannot be hid; but was foreseen many and many Ages agoe by the Prophet *Daniel*, or rather foretold him by that glorious Angel that appeared unto him on the banks of the great River *Hiddekel*, Dan. 12. ver. 4. *That many shall run to and fro, and knowledge shall be increased:* That this should happen at *the time of the End.* And I think it is manifest that we are even at the end of that time, I mean, that this last Age is in the last *Semi-time* of those seven that comprehend the ὕστεροι καιροὶ properly so called. And therefore it is to me no wonder that men have of late been and are still so inquisitive after the truth of things.

* Verse 3. 3. Wherefore that there might be * a *turning unto Righteousness* as well as *a running after Knowledge*, and that the pretence to or real skill in Philosophy might be no prejudice to any ones Faith and Persuasion of the Truth of Christian Religion, I did set my self seriously and freely to search also into the most rational grounds of all such Philosophical Speculations as could any way pretend to have any moment for either the corroborating or enervating any Principle of Faith, or what Truths are recorded in the Holy Scriptures. And now to make my report after a most diligent and anxious Inquisition, and as free, I think, as any man possibly can make, I can *ex animo* avow to all the world, *that there is no real clashing at all betwixt any genuine Point of Christianity and what true Philosophy and right Reason does determine or allow*, but that, as *Aristotle* somewhere speaks, τὸ ἀληθὲς τῷ ἀληθεῖ πάντοτε συῳδόν, there is a perpetual peace and agreement betwixt Truth & Truth, be they of what nature or kind so ever; and that they are blind *Superstitionists* or superficiary *Philosophasters* that imagine any such digladiation betwixt true Philosophy and real Christianity. Nay, I can profess freely to the world, that all the Philosophy that I give but so much as a *Probationary* countenance to, were it true, (as most certainly it is exceeding rational) it is so far from clashing with Christian Truth, that it were to me, next to the Bible and those wonderfully-faithfull and clear Prophetical Predictions therein, the greatest corroboration of my Faith, in all the grand strokes of our Religion, that I can imagine or desire.

Wherefore being so fully persuaded in my self of the Firmness and Soundness of our Religion, and not unmindfull of that saying of our Saviour, Luk. 22. 32. *Tu conversus confirma fratres*, I conceiv'd that there was assigned naturally to my care such a Province as this, namely, *To manage the truth of our Religion in such a way as would be most gaining upon men of a more Rational and Philosophical* Genius, *the present Age abounding so much with such.* And as my sincerity in this business, I think, cannot be suspected by any; so I hope, when they understand by what Method or Rules I goe in this my Design, the way of my management thereof will be condemned by very few. The *Rules* therefore I went upon are briefly these.

How

How a man is to behave himself in this Rational and Philosophical Age for the gaining men to or the retaining them in the Christian Faith.

Rule I.

He must be sure not to deny any thing which he whom he would convince does hold and alledge upon clear and solid Reason: [2] And especially he must be tender of denying it as repugnant to the Christian Faith; [3] Unless it be plainly and really contrary to the Infallible Oracles of Holy Writ.

4. The Reason of the first part of this *Rule* is, The danger of making himself seem a contemptible Superstitious Idiot, and so of rendring himself useless in the Province he undertakes; his Antagonist presently interpreting it, not Judgment, but Chance, Ignorance, or power of Education that makes him adhere to the Religion he professes.

The Reason of the second is, The hazard of bringing Religion itself into contempt, as not being the Dictate of the Infallible God, but of some fallible and mistaken men, who were ignorant of the nature of things, and yet, opportunity serving them, struck in for the office of *Law-givers* and *Prophets*, as *Mahomet* did. This way indeed may save a mans self from the reproach of seeming irrational, while he acknowledges with his Antagonist, that his Religion seems so to himself; but it in the mean time betraies Religion to the scorn and contempt of the Opposer, and makes Christianity no more commendable then the vilest Imposture that ever had the fortune to be adorned with the Title of Religion.

And lastly, it is added, *Unless it be plainly and really contrary to the Infallible Oracles of the Divine Writ.* For assuredly such Reason as is really repugnant to them is not true Reason, if sifted to the bottom; nor those Interpretations of Scripture true that are thus repugnant to true Reason.

5. Wherefore in Consequence to this first Rule, He that would deal with a skilfull Philosopher, must not deny *the Motion of the Earth*, as being so solidly rational, nor really repugnant to the Holy Scripture. For that *the Earth is moved annually and diurnally about the Sun*, is exceedingly manifest to natural Reason, as may appear by what I have written in my Epistle to *V. C. Sect.* 7. And that it is not repugnant to Scripture, is by so many made good, that it is enough to mention their pains. Nay he cannot well deny but that the *Earth* is a *Planet*. For that is a necessary consequence of its being moved about the *Sun* as other Planets are: It reflects light also as the *Moon*, and passes through the *Zodiack* as other Planets do. Nor does the Scripture any where deny it is a *Planet*, no more then that it is moved about the *Sun*. Wherefore these and the like Conclusions so forcibly insinuating themselves into humane Reason and Philosophick Speculation, it were extremely indiscreet and hugely disadvantageous to the Christian Religion for any one to avow them repugnant to the Christian Faith and Holy Oracles of God; and so to make the Vulgar and Idiotical Conceits of men touching these things pass for

the indiſpenſable Articles of the Chriſtian Belief. For what diſadvantage unphiloſophical Poſitions doe to a Religion is conſpicuous in *Mahometiſm*, where the Story of the *Moon going through* Mahomet's *Sleeve*, and the *Sun reſting in a Well*, and the *Starrs hanging in chains in the bigneſs of ſo many Mountains*, and the like, make all wiſe men look upon that Religion as merely humane, and not of Divine Inſtitution.

6. Wherefore, as I ſaid, it would be very prejudicial to the Chriſtian Faith to aſſert the above-named Concluſions repugnant thereto, unleſs they were indeed ſo to the Scripture, which is plainly ſilent touching theſe things; the Object of the Story of the *Creation* being not the *Mundus Philoſophorum*, but the *Mundus Plebeiorum*, which is the Comprehenſion of the World no farther nor in any other manner then is agreeable to the ſenſe and imagination of the ruder people, and therefore ſpeaks of the φαινόμενα or ἐμφάσεις of the Univerſe according to thoſe ſenſible *Idea's* that are impreſſed upon the Organ of Sight, making the blew Sky, the Clouds, Sun and Starrs at much-what the ſame diſtance from the Earth, and ſpeaking of them in the ſame magnitudes they appear to the Eye. As is demonſtrable out of the Text itſelf, v. 6. where the *Firmament* or *Heaven* (for they are declared to be the ſame) is ſaid to be *betwixt the upper and lower waters*, and to be made on purpoſe to *diſterminate* them. Wherefore both the *Situation* and *Office* of the *Firmament* ſhew plainly that it reaches but to the *Upper waters*, that is the *Clouds*, according to *Rupertus*, *Eugubinus*, *Pererius*, *Gregorius de Valentia*, *Auguſtinus*, *Caſtellio*, *Calvinus*, *Vatablus*, and *Druſius*. *Grotius* alſo ſeems to favour the ſame. And laſtly *David Hebræus*, ſurnamed *Camius*, does ſtifly contend that the proper ſignification of רקיע is *the Air*. But within this רקיע (which is ordinarily tranſlated *Firmament*) are alſo the *Starrs*, *Moon* and *Sun* placed, v. 14, 15, 16, 17. and deſcribed in ſuch proportions as their ſenſible *Idea's* appear to us, within this Compaſs.

Wherefore the whole Comprehenſion of that world that is Hiſtorically ſet down in *Geneſis*, is circumſcribed by a *Semiperiphery* drawn upon the *Axis* of the Earth, produced at each Pole ſomewhat above the Clouds, and then turned round. This *Semiperiphery* thus turned will deſcribe the *Sphæricum* of this *Mundus Plebeiorum*, which is as well the Subject of *Moſes* his Hiſtory of the Creation, as it ſhall be of the final Conflagration (as Mr. *Mede* has judiciouſly defined) at the coming again of Chriſt at the laſt Day.

7. The making therefore or framing the Heaven and the Earth is a true Hiſtorical or Chronological *Epocha* of the whole Story of the Bible, whereas the Philoſophick *Cabbala* is not circumſtantiated by *Time*, but onely ſets off the *nature* of the parts of the whole Creation of God. But here the *very Order of Time* is notified; And the *Six days* might be eaſily diſtinguiſhed by ſo many diurnal Circumvolutions of the Earth, what-ever their Compaſs might be, and the whole Creation a real Hiſtory of things or of the *Production* of the φαινόμενα of Nature. And for ſuch things as ſeem miraculous and out of the courſe of Nature, it is not at all repugnant to Reaſon to conceive them to have been done really by God as intended for everlaſting Symbols of concerning Truths: As it fares with ſeveral other miraculous Paſſages of Providence in the reſt of the Hiſtory of the Old Teſtament, which are ſtanding Figures or Types of the greateſt and moſt amazing

mazing Myſteries of the Kingdom of God, as that miraculous paſſage of the *Iſraelites* through the red Sea, and the like.

8. So that the very Letter of the Hiſtory is true, though delivered with due advantages to or fit compliances with the Vulgar Apprehenſion: That is to ſay, It is true, that *God formed Adam of the duſt of the Earth, ut Plaſtæ fingunt homines luteos*, as *à Lapide* ſpeaks: *ſed hunc pulverem addito opimo liquore* (ſaith *Tertullian*) *in argillam coagulavit*. The *breathing into his noſtrills* they underſtand alſo metaphorically. Which Metaphors are hugely ſuited to the capacity of the people. So that there is not the leaſt claſh here betwixt the *Hiſtorical* Cabbala *and Philoſophical*.

It is true alſo that *Adam was caſt into a ſleep*, and had one of his *Ribs* made into a *Woman*. The *wiſedom* and *ſpeaking of the Serpent* alſo is true, as S. *Ephrem*, S. *Baſil* and *Joſephus* have both rationally conceived and declared. And finally, the *making of Coats of skins* and the *ſetting of the flaming Cherubims before the gates of Paradiſe* are alſo *Hiſtorically* true; though nothing hinders in the mean time but that the Hiſtory of all theſe may be alſo *Symbolical* and *Hieroglyphical*.

9. But though a man be himſelf ſufficiently perſuaded of the *Hiſtorical* Truth of the *Symbols*, yet I queſtion whether he be over-confidently to avow the certainty thereof in every paſſage to men of a more Philoſophical *Genius*. And the rather, becauſe very ſober and well-approved Writers have affirmed ſome of them *Parabolical*: As *Cajetan* has that of the *Serpent*, underſtanding thereby the *Devil* inwardly ſuggeſting to *Eve* ſuch reaſons as might tempt her to tranſgreſs. *Cyril* alſo and *Eugubinus* underſtand it of the Devil aſſuming ſuch a ſhape. *Tertullian* by the *flaming Sword* and *Cherubims* underſtands the *Torrid Zone*. And *Cajetan* again makes the Story of the *Rib* a Parable, and ſaies that *Adam* and *Eve* were created in the ſame moment of time; and that *Adam* gave names to the Beaſts approaching him, onely *in viſione intellectuali*. Wherefore it were very indiſcreet, whenas both ſome Chriſtians of the better Note, as alſo *Philo* and other Jews, make ſeveral paſſages of theſe Chapters *Parabolical*, to avow to a Philoſopher that they are all of them really *Hiſtorical*, whatever a man may conceive in his own breaſt touching this matter. But this is an Excurſion, it may be, not altogether ſo needfull, but homogeneous enough to the natural Scope of our firſt Rule.

Rule II.

He muſt, having once admitted the Concluſions of his Antagoniſt as Rational, occaſionally ſhew how no Point of the Chriſtian Faith is in any thing weakened or prejudiced by them.

10. The Reaſon of this is, Becauſe otherwiſe his admiſſion of the Rational Grounds or Concluſions of his Philoſophical Antagoniſt may hazard the belief of ſome point of the Chriſtian Faith, and harden him whom he would convert in his former Infidelity. In conſequence to this Rule I muſt confeſs it may very well be that ſome things may occurr as allow'd and approved

by me in my Writings, that Philoſophers moſt eaſily and moſt generally allow, merely to take occaſion to ſhew that no detriment or hazard comes to any Principle of our Religion, admitting they were true. Which makes me in ſome places ſeem to allow of the *Unorganizedneſs of the Æthereal Vehicle of the Soul*; which I ſhall take notice of in its proper place.

Rule III.

That himſelf is to make choice of ſuch Principles or Concluſions of Philoſophy as, having no real repugnancy with Scripture, are alſo of themſelves the moſt unexceptionably tenable and demonſtrable, and the moſt eaſily accordable with the Attributes of God and the *Phænomena* of Providence; and ſuch as will prevent or anſwer the greateſt Objections the Atheiſt can excogitate againſt either the Exiſtence of God or the Immortality of the Soul and a Reward in the World to come.

11. If this be not the Rule that the ſincere and diſcreet Chriſtian is to take up touching Philoſophy, it is indifferent for him to take the contrary: Which is ſo abſurd at the very firſt ſight, that it is enough to have but hinted it. But to ſay he is not to meddle with any Philoſophy at all, and that when he is either a-converting, or corroborating the Faith of ſuch as are of a Philoſophical temper, would be a wild Aſſertion of it ſelf, and alſo reproachfull to the Wiſedom of our Anceſtours, who founded Univerſities and made us Laws and Statutes for the diligently ſtudying Philoſophy, and that in reference to Divinity itſelf. Wherefore this third Rule ſeems very rational, and indeed indiſpenſable.

12. In conſequence whereof, I think I am at leaſt excuſable for making choice of ſome main points of *Carteſianiſm* and *Platoniſm*. For flinging out the fond conceit of the *Ariſtoteleans*, who produce Subſtantial Forms *ex potentia materiæ*, & admitting and avowing with *Des-Cartes* that the *Matter* is every-where of one *homogeneal* nature as to the ſubſtance it ſelf, (which I have alſo evidently enough proved in my Epiſtle to *V. C. Sect. 6.*) we have the moſt demonſtrative grounds imaginable for the neceſſarily inferring the *Exiſtence of God*, and that the *Soul is a Subſtance Immaterial and Separable from the Body*, as I have alſo taken notice in my Letter to *Monſieur Clerſelier*. That *Vaſtneſs* alſo *of the Univerſe*, which his Philoſophy ſuppoſes, is more conſonant to the Sacred Attributes of God, his *Power* and *Goodneſs*, and more becoming the Divine Majeſty, whether we conſider the World as the Effect of ſo Omnipotent a Cauſe, or the Temple of ſo Glorious a Deity. For the ancient Philoſophers look'd upon this Univerſe as one Auguſt Temple of God; of which the Temple at *Jeruſalem* was a Figure, as *Grotius* has noted upon *Baruch*. *O Iſrael, how great is the Houſe of God! and how large is the place of his poſſeſſion! Great, and hath none end; high, and unmeaſurable.* Which is to admiration true of the *Mundus Philoſophorum*. Nor does this of *Baruch* claſh with the Hiſtory of the *Creation* in *Geneſis*, whoſe Object I have

Ch. 3. 24, 25.

I have above noted to be rather the *Mundus Plebeiorum* then *Philosophorum*, as plainly limiting the sensible World by the distance of the *Upper Waters* or *Clouds*.

13. I have also in consequence to this third Rule taken into my Writings the *Pre-existence of the Soul*, allowing it as a very *Rational* Position, and have at large declared its *Usefulness* in my Treatise of her Immortality, Book 2. Chap. 2. And truly I think a man may within the bounds of Modesty averre it to be a very *Rational* and *Useful* opinion; and all Objections I could meet with made against it, I have assoiled partly in the above-said *Treatise*, and partly in my *Preface general to the Collection* of my *Philosophical Writings*. But all that I averre is the *Rationalness* of this Position, not the *Truth* thereof, as is to be seen in the aforesaid Preface. But this is not belonging to this present Rule. Sect. 5, 6, 7, 8.

Rule IV.

That though it be not necessary, yet it were very desirable, that the above-said Philosophick Principles which he makes choice of were not onely not really repugnant to the Divine Oracles, but had some kind of countenance and approbation from them, as being either couched somewhere continuedly under the Letter or History as a more Inward and Mystical Meaning thereof, or as being glanced at in some short passages in the very Letter it self.

14. The Reason is, Because that besides that the discovery of those more notable Philosophick Truths in the Scripture doth assert Religion and vindicate her from that vile Imputation of Ignorance in Philosophy and the knowledge of things, as I have else-where intimated, so doth it also justifie those more noble results of free Reason and Philosophy from that vulgar suspicion of Impiety and Irreligion. A special instance whereof may be that in the Prophet *Baruch*, above mentioned, which countenances that stupendious *Vastness of the Universe*, such as it is according to the Principles of *Des-Cartes* and the compute of Astronomers, *Copernicans* especially, who make the Orbit of the Annual course of the Earth but as a Point in respect of that immense distance betwixt the Stars and us. The framing also of my whole Philosophick *Cabbala* belongs to this fourth Rule, and has its rise from hence. But my styling it onely a *Conjecture*, is to be referred to this fifth and last.

Rule V.

That although the Philosophick Theorems, as well those he makes choice of himself as those he admits in his Antagonist, were solid and rational in themselves, nor really repugnant to the Word of God; yet it is fitting, both in re-

gard of the Capacities of the Vulgar, and alſo of ſome more uſual Opinions of Expoſitors and Writers in the Church, to avow and admit theſe Theorems no farther then as Rational; but for their abſolute reality and truth, to be more wary and reſerved in the Aſſertion thereof.

15. The Reaſon of this Rule is, That *all things are to be done to edification:* As aſſuredly they are that are moderated by this Rule of Chriſtian Prudence; for here all mens Intereſts are ſerved for their good.

For thoſe that are of a more Rational and Philoſophical temper are ſo far gratifi'd, as that it is granted to them, that admitting that all thoſe Theorems in Philoſophy that ſeem to them ſo undeniably reaſonable were really true, it need be no obſtacle to the belief of our Religion; foraſmuch as there is nothing in thoſe Theorems repugnant thereto; nay, that Scripture it ſelf in ſome places ſeems at leaſt to favour them.

And then the vulgar Capacities are gratifi'd, in that they are left to the eaſie enjoyment of their accuſtomary Apprehenſions, and ſuch as are moſt ſutable to the lowneſs of their parts, nor their minds ſet upon the rack to examine things out of their reach, nor are they grieved by finding themſelves diſreſpected, or accuſed of holding that which is falſe; the contrary being affirmed onely as a thing that ſeems Rational amongſt Philoſophers, but not conſcienciouſly and ſeriouſly urged for Truth.

And, laſtly, the Peace and Authority of the Church is kept entire, which is not to be broken nor diminiſhed by an over-peremptory Aſſertion though of more exact Truth, if not plainly required of us to be profeſſed by the evident tenour of Scripture.

Which method of Prudence in my apprehenſion, conſidering the vaſt difference of mens parts, is in a manner neceſſary to be taken, that no man may be ſcandalized in Religion, to the hazard of his Salvation, by the ſhipwreck of his Faith. I ſay, that laudable way of an *Oral Tradition* being now out of date, it will be hard to find any thing ſo fit to be ſuccedaneous thereto as this Method I have propounded.

16. In conformity to which, I wrote my *Philoſophick Cabbala* with the Defence thereof, but withall ſtyled it onely a *Conjecture*, ſuſpending my aſſent or avouchment of the truth thereof, in the very Title, as well as in the Preface thereto; that the profit might accrue to them that could not be otherwiſe ſo well ſatisfied, and that without any offence to the reſt. Nay indeed, to make all ſure, not onely in my *Preface* to my *Cabbala*, but alſo in that to the *Immortality of the Soul*, I have expreſsly ſuſpended my aſſent to any thing that may ſeem in any manner to be diſſonant or incompliant with the ordinary acknowledged Truths of our Religion. And then again at once in the *Preface General to the Collection of my Philoſophical Writings*, I lay it down as a Principle, *That no mans conſcience is obliged to make profeſſion of any Philoſophical Speculations, though they ſeem to him of Mathematical certitude, againſt the good liking of his Superiours*; and do particularly declare touching my *Philoſophick Cabbala*, That I onely do avow the fitneſs and applicableneſs of thoſe Theorems, whether

Carteſian

Carteſian or *Platonical*, (as namely the *Pre-exiſtence of the Soul*, the *Motion of the Earth about the Sun*, &c.) to *Moſes* his Text, but as to the truth of the Theorems themſelves, I do deliberate and ſuſpend my Aſſent. So exquiſitely conformable has our practice been to this fifth and laſt Rule. And that not onely ſince the happy return of his Majeſty and the Settlement of the Church, but even in thoſe Times wherein exceſs of Liberty, and the dangerous abuſe thereof to Atheiſm and Prophaneneſs, having forced me to encounter thoſe ſtrutting Giants and Defiers of Heaven at their own weapon, as they boaſtingly pretend, I mean *Free Reaſon and Philoſophy*, it was left alſo free to me to write more peremptorily and dogmatically then my Prudence or Modeſty would ever accept.

Wherefore my Deſign it ſelf being of ſo indiſpenſable a conſequence as the gaining or retaining the more Rational and Philoſophical Spirits of this Nation in the Faith of Chriſt, and my manner of proceeding therein being with that caution and moderation, and that in ſuch Times as nothing but the Inward Law of my own Mind need have kept me from flying out, I hope all my performances of this nature and to this end will for ever find a favourable acceptance with all Candid and Ingenuous perſons.

CHAP. II.

1. *His account touching his bringing* Præ-exiſtence *into play in this Age.* 2. *A vindication of a certain paſſage in his* Cabbala *from the ſuſpicion of* Anthropomorphitiſm. 3. *That in reſpect of Chriſt, God may in ſome ſenſe be ſaid to have Humane ſhape.* 4. *As alſo in regard of his ſo frequent appearing in Humane ſhape in the Old Teſtament before the Incarnation.* 5. *That theſe Apparitions were ordinarily the appearing of the Son of God, and certain Proluſions to his Incarnation, according to the ſenſe of the Fathers.* 6. *That the frequency of theſe Appearances may juſtifie our* Literal Cabbala, *ſome ſmall Supplements being but made to an eaſily-conceived* Ellipſis. 7. *That it is not irrational to admit that God was actually in Humane-ſhape when he created* Adam, *and how triumphantly confident* Eugubinus *is thereof.* 8. *That this admitted, as it is correſpondent to the reſt of the* Hiſtoricalneſs *of the* Creation, *ſo it fits ſo well with our* Literal Cabbala, *that it makes the ſenſe eaſie and entire without any Supplement.*

1. AND indeed, to give the World its due, I do not meet with any material Exceptions in the many flying reports I have heard againſt any thing in the Collection of my Philoſophical Writings, ſaving that of the *Pre-exiſtence of the Soul*, and a charge of *Anthropomorphitiſm* from my *Literal Cabbala*. But as for the firſt, I anſwer, That I did herein but according to the reaſonableneſs of my third Rule, and in ſuch a time of Liberty and Atheiſtical boaſting of Philoſophy, that I could not with a good conſcience conceal ſuch an *Hypotheſis*, which I thought of ſo ſingular good uſe againſt the Deniers of the Exiſtence of God and his Providence and of a Life

a Life to come, and that upon Rational and Philosophical pretences. This for the Reasonableness and Usefulness of the Opinion. But for my professed Assent to it as true, I have already in my *Preface General* declared the suspension of my Judgment in the Point, and do again declare that I wholly compromise with the judgment of our Church therein, and think it the duty of every man in such cases as this so to doe.

2. Now for that imputation of *Anthropomorphitism*, it is raised out of my *Literal Cabbala*, chap. 1. v. 26. *Go to, let us now make Man; and I will make him after the same image and shape that I bear my self*, &c. and ver. 27. *So God created Man in his own shape and figure, with an upright stature, with legs, arms, hands, with a face and mouth to speak and command, as God himself hath.* This, I confess, if considered alone, might justly give any one occasion of thinking the Writer an *Anthropomorphite*. But if he have recourse to the Defence of his *Literal Cabbala* upon this 27 verse, one would think it impossible that he should either conceit or report any such thing concerning him. For in that Defence he writes thus, *It was the Opinion of the* Anthropomorphites, *that God had all the parts of a Man, and that we are in this sense made according to his Image: which though it be an Opinion in it self, if not rightly understood,* (and what the right understanding of it is I shall declare anon) *vain and ridiculous; yet theirs seems little better to me that imagine God a Finite Being, and take care to place him out of the stench of this Terrestrial Globe, that he may sit* καθαρὸς ἐν καθαρῷ χώρῳ, *and so confine him to the Heavens, as* Aristotle *seems to doe, if he be the Author of that Book* De Mundo. *For it is a contradiction to the very Idea of God to be Finite, and consequently to have Figure and Parts.* Wherefore it is evident that I am so far from *Anthropomorphitism*, that I judge it an impossibility that God should have any *Figure* at all.

3. But in what sense God may be said to have an *Humane shape*, cannot be unknown to us who call our selves *Christians*, and do acknowledge *Christ* to be Θεάνθρωπον both *God and Man*. For thus the very *Humane shape* is his shape, and his shape (for he has made it *his* by assuming it to himself) our shape; and so we were created according to that very shape which God designed to appropriate to himself in the Incarnation of the Eternal Word. Insomuch that this *Literal* Text may seem to bear along with it the nature of a Typical Prophecie and an early Præ-intimation of the *Incarnation* of Christ.

4. Besides that a man cannot upon any just reason deny but that the very History is true; and that God did appear in *Humane shape* when he created and ordered the Garnishings of this Earth, according as I have intimated above touching the whole Narrative of things in these three first Chapters of *Genesis*, namely, that it is *Historical*. For that God has several times appeared in *Humane shape*, seems expresly to be intimated in the Scriptures. As Gen. 32. 24. *And Jacob was left alone, and there wrestled a man with him until the breaking of the day:* of which man *Jacob* declares (v. 30.) that he was God; *And Jacob called the name of the place* Peniel; *For I have seen God face to face, and my life is preserved.* He being called a *Man*, and being said to *wrestle* and to be *seen* by *Jacob face to face*, and they discoursing also one with another, demonstrates plainly that it was an *Humane shape*

shape that God took. And the ancient Fathers, *Theodoret*, *Justin*, *Tertullian*, *Hilary*, *Ambrose*, *Cyrill* and others, understand it of the Son of God, the Word that was to be made Flesh.

And again, *Exod.* 33. God is said there *to speak with Moses face to face*, and also to have *hands and a back-side*. He also that appeared to *Gideon Judg.* 6. is called *Jehovah*, but taken by him to be a *man*, and is said to have a *staff in his hand*, wherewith he touched the flesh and unleavened cakes which were presented, and so caused a fire to arise out of the rock to consume the sacrifice. And Ch. 13. where *Manoah* says to his Wife, *We shall surely die, because we have seen God*, yet he is taken again and again by *Manoah* and his Wife to be a mere man in the former parts of the Story. Whence it is plain he was God in Humane shape.

5. And *Molinæus* in his *Vates* interprets one of the three men whom *Abraham* saluted at his Tent-door, *Gen.* 18. and with whom particularly *Abraham* had so much conference touching the destruction of *Sodom*, in the latter part of the Chapter, to be *Christ*, as also him that conducted the children of *Israel* through the Desart. *Deus enim* (saith he) *etiam sub V. Testamento per Christum regebat Ecclesiam, qui quidem is fuit quem Israelitæ tentaverunt in deserto, teste Apostolo*, 1 Cor. 10. 9. *Erántque hæ Apparitiones futuræ manifestationis Christi per Incarnationem quadam quasi Anteludia & Primordia. Hæc fuit sententia Ambrosii, lib. De iis qui initiantur Mysteriis, cap.* 8. *ubi Melchisedecum vult esse ipsum Christum, & pernegat ea quæ de eo dicuntur posse convenire homini mortali & peccatori.* For which opinion *Molinæus* has produced so many and so solid arguments, *Lib.* 4. *Cap.* 14. and has so shrewdly enervated all the reasons of the contrary party, that it is hard for one to abstain from entring this Appearing of *Melchisedeck* to *Abraham* (blessing him after his battel with the four Kings) amongst other Instances of God's manifesting himself to mankind in Humane shape. To which I will onely adde one Example more noted by *Calvin* upon *Daniel* Ch. 7. v. 13. where, upon [*Ecce quasi Filius hominis*] he says, that *Irenæus* understands this Apparition of Christ, and as a Prelude to his Incarnation. And out of *Tertullian*, *Hic præluxit Filius Dei Humanitati suæ.* And again Ch. 8. 15. upon these words [*Ecce stetit coram me quasi species viri,*] *Probabile est etiam hunc locum de Christo intelligi, qui nunc vocatur* quasi vir, *quemadmodum antea. Nondum enim induerat carnem nostram, ut propriè competeret nomen Hominis in ipsum*, &c. Some also interpret that, Chap. 10. 16. of Christ, *Behold, one like the similitude of the sons of men touched my lips.* But it is plain enough already that God, even under the Old Testament, frequently appeared to men in Humane shape, which were as so many Symbolical Prolusions to the real Incarnation of the Son of God.

6. Wherefore Christ under the Old Law having so appropriated this shape to himself in his externally appearing, by the frequent use thereof, and being also to appear in it and to live upon earth in it in the Ages to come, is it so harsh a thing to allow the *Literal* sense of the Text to be such as I have intimated in my *Cabbala*, and to understand also that *Image of God* which *Adam* was to be made in, of an external Figure, such as God himself so often appears in when he will visibly converse with men? For what

what hurt has this in it, unless it be the obliging men to greater Humanity, Mercifulness and Tenderness of Respect even to the very *Bodies* of men? Which me-thinks that of *Moses* seems plainly to glance at, *Gen. 9. 6. Whoso sheddeth mans bloud, by man shall his bloud be shed: For in the Image of God made he Man.* But *killing* properly respects the *Body*, and not the *Soul*. And therefore this Argument seems most naturally to respect that external and perishable part, and to forwarn us of rudely treating, much more of rashly demolishing, that Fabrick which in some sense is fitly called the *Image of God*; he so frequently appearing according to the sense of ancient Expositors in that Shape in his Converses with men. Wherefore my *Cabbalistical* Paraphrase may be thus understood, where it is said [*I will make him after the same Image and Shape I bear myself*, and presently after, *with a face and mouth to speak and command, as God himself hath*,] namely, at such times as he thinks fit to converse with mortals in a visible shape, *I will make Man of that shape which myself will make use of when I appear in any sensible Figure.* This is one sound and unexceptionable sense of the Paraphrase, if we suppose an *Ellipsis*, and make such a Supplement as this.

7. But forasmuch as it is so easily acknowledged that God so frequently takes upon him the Humane Figure, as has been above noted, there is no harshness nor repugnancy to Reason, to admit that even at that time he pronounced those words, *Let us make Man after our own Image*, he was then actually in that very Shape. Which opinion *Eugubinus* in his *Cosmopœia* doth not onely assert but triumph in. *Accessit ergò Filius ac Verbum Dei ad creationem humanam in forma, imagine habitúque humano, gerens speciosissimam Diviniss imámque formam & jucundissimam, omnium humanarum formarum pulchritudinem superantem. Quam videntem & intuentem generis nostri principem censendum est amore insanîsse, Creatorémque omnibus fœminis speciosiorem penè deperîsse. Hanc speciem Divinámque pulchritudinem Clementissimus Formosissimúsque assumens, quam erat post multa tempora usque ad carnem & ossa assumpturus, creabat Hominem, largiens ei speciem hanc tantam, ipse primus Archetypus, speciosissimus ipse, speciosissimæ prolis Creator. Quantam qualémve credas fuisse primi Hominis illius venústatem? quantum in ore decus? quas gratias insedisse? Duo Dii statim conspecti sunt, alter alterius similis quoad ferret facultas, unus Creator, alter creatus. Sed ille Deus verus & incomparabiliter pulchrior; is Deus fictitius & parvus quidem Deus, similis tamen magni illius. Quanta gaudia! quantum lætitiæ & voluptatis, dum hæc fierent! Siquidem & Petrus talem quondam primævámque in illo Creatore formam intuens, dicebat, Bonum est nos hîc esse. Tales ac tantæ fuerunt illo primo tempore delicia & voluptates ab eo fluentes & nascentes qui, ut omnium rerum, sic omnium voluptatum est Idea, & fons, & torrens, & thesaurus.* And a little after, In such a shape as this, that is, truly Humane, but Divinely beautifull, he asserts Christ to have conferred with *Abraham*, and to have appeared unto *Moses* in the bush. And after these many overflowing streams of Eloquence, he at last binds all up again with this most strict Ratiocination; *Non erat nefas Deum illam, quæ postea nostra fuit, tunc assumpsisse*

assumpsisse similitudinem; nam si nefas fuisset, numquam assumpsisset. As if it were a prejudice to the belief of the *Incarnation* of Christ, to be overflow in admitting that he had then assumed Humane shape, when he said, *Let us make Man after our own Image.*

8. And if this be but once admitted, which will hold very good correspondence with the *Historical* truth of the whole Narration, (for so I have above intimated it to be, I mean *Historically* true) there cannot be the least harshness in our *Cabbalistical* Paraphrase, though we suppose no *Ellipsis* nor make any Supplement, but reade it as we find it, *Goe to, let us make Man; and I will make him after the same Image and Shape that I bear my self, with an upright stature, with legs, hands, arms, and a mouth to speak and command, as I my self have.* For it is evident that while God is in Humane Shape he hath all these. Thus easily and fully, I hope, have I quitted my self from all suspicion that I am a Favourer of so monstrous an Opinion as *Anthropomorphitism*, when neither my *Literal* Paraphrase, if rightly understood, can hint any such matter, and whenas in the Defence and Explication thereof I have professed that it is impossible that the Essence of God (as being Infinite) should have any Figure or Shape at all.

CHAP. III.

1. *Ten more Objections sent from an able hand, and therefore the more carefully to be answered. The proposal of the first, touching the* nature of the Body of Christ after his Resurrection and Ascension. 2. *That the* Unorganizedness of the Heavenly Body *he does not assert, but onely mention, in conformity to his second Rule.* 3. *That he does explicitly assert the* Organization of the Heavenly Body, *but forbears to affirm it to consist of* Terrestrial Flesh and Bones, *in observation of the first Rule.* 4. *His search into the nature of* a Glorified Body *according to Scripture, and what ground there is there for its being of an* Angelical *property.* 5. *That good Angels have Bodies, and that they are of a* Lucid *nature.* 6. *Proofs of the* Lucidity *and* Angelicalness of our Saviour's Body *after the Resurrection, his appearings being so exquisitely like theirs.* 7. *That the* Glorified Body *is a* Spiritual *Body, and what is meant by* σῶμα ψυχικὸν, *and what by* σῶμα πνευματικὸν, *and that this latter implies a Consistence more* Igneous *and* Lucid. 8. *That the* Glorified *Body is an* Heavenly *or* Celestial *Body not in a* Moral, *but* Physical *sense, together with the Danger and Unreasonableness of the contrary Opinion.* 9. *That the* Heavenliness *of the* Glorified Body *does again import the Brightness and Splendour thereof.* 10. *That the* Lucidity *of these Bodies is also testified to by ancient Fathers.* 11. *That it is manifest out of the Premisses that the terming of our Saviour's Body* Organized Light *is a warrantable Expression.* 12. *As also the saying, That he assimilated his Body to the Regions he passed through in his Ascension, if rightly understood.* 13. *That he does not deny* Glorified Flesh and Bones *in this Illustrious Body of our Saviour, but demands what Creed universally receiv'd requires the belief thereof.* 14. *His Answer to the 4th Article of the Church of* England, *that seems to imply that Christ now sits in Heaven with Flesh, Blood and Bones, viz. First, that the Article, unless determined to that sense by Interpretation, does not im-*

ply so much. 15. *And secondly, that though it did, provided that they be acknowledged* Celestial *and* Spiritual *Flesh and Bones, as of necessity they must in a* Celestial *and* Spiritual *Body, it breaks no squares with his Apprehensions.* 16. *That* Spiritual Flesh *seems to be aimed at in S.* Paul's *enarration of the Mystery of the Resurrection.*

1. BUT the Objections I have hitherto answered have arrived to my knowledge onely upon often-repeated fame and oral discourse. These that follow I am bound to take notice of, not onely upon the forementioned grounds, but also that I had them sent me from an able hand, digested into that number, order and words, which I shall here set them down in. They are in number Ten, and all taken out of my *Mystery of Godliness.* The designe of which Treatise, as also the Title it self imports, being of more weight and consequence then most of my other, I take my self obliged more carefully to satisfy the said Objections, and vindicate my self and my Book from all show of danger of any such Errours as we may stand suspected of. The first of these Objections is framed in these words;

Object. I.

Lib. 5. c. 3. Sect. 1, *He says, It cannot be conceived but that Christ's Body assimilated it self to the Regions through which it passed in his Ascension, and became at last perfectly Celestial and Æthereal, Organized Light, not Flesh and Bones,* C. 4. Sect. 1.

2. What I have wrote in the third Chapter of this fifth Book concerning the *Homogeneity and Unorganizedness of the Heavenly Body,* I would be understood not to assert, but onely to admit, it being the more general conceit of Philosophers, *that none but Terrestrial Bodies are organized.* Which therefore I take in merely for this purpose, to shew That though that which they are so confident of were true, yet it is no prejudice to the capacity of the functions of life, as *Sense* and *Understanding,* and the like, and that therefore the Soul may even upon this Hypothesis enjoy herself out of her *Terrestrial* Body. Wherein I have done according to my second Rule proposed.

3. But in the very first Section of the following Chapter I fall into that Opinion which to my self is most rational and most approvable to all Orthodox Christians, namely, *That this Glorified Body is organized.* But whether I doe well in calling it *Organized Light,* will best appear after we have examined what the nature of a *Glorified Body* is. Nor do I know wherein the sting of this Objection lies, unless it be in the tail of it, which would insinuate that I deny that Christ's Body, which he now bears in Heaven, consisteth of Flesh and Bones.

But if the Objector understand *Terrestrial* Flesh and Bones, is it a fault to deny it? especially for me, who profess my self a Fisher for Philosophers, desirous to draw them to or retain them in the Christian Faith? For how harsh will it seem to them that are for the *Ptolemaick Hypothesis*, that a Body of Terrestrial Flesh and Bones should bore its way through the Spheres more hard then Crystal for many myriads of miles together, till at last it may ascend above all Heavens, and sit at the right hand of God? And for them that are *Copernicans* or *Cartesians*, and hold the *Heavens* all of them of a fluid, subtile substance,

how

how incongruous must it needs seem to them also that an *heavy Terrestrial* Body of flesh and bones should inhabit and live in so subtile and piercing an Element, whenas the Air upon the top of some Mountains is too thin for our Lungs, and that the purer Heavens are so subtile, that they would nimbly take a-pieces and consume to Atomes any such Terrestrial consistency of flesh and bloud as is here spoke of? To say nothing of the incongruity of so earthy and heavy a Body having no proportionable ὑπερείσματα to walk upon. Wherefore the Scripture asserting no such thing of the *Glorified Body* of Christ, (but calling him *the Lord from Heaven, heavenly*) nor any of the Three Creeds, I thought it fit, according to my first Rule, not needlesly to deny any thing rationally solid in my Antagonist, but to grant that the Body of Christ in Heaven is not *Terrestrial* flesh and bones, but of a more refined nature. For the Apostle saith expresly, That *Flesh and Bloud cannot inherit the Kingdom of God.* 1 Cor. 15 50.

4. But this is a point of so great importance, that it must not be so slightly passed over before a more narrow search into the true nature of a *Glorified Body*, according to the genuine and natural indications of the Holy Scripture. Whence it will appear, whether I have rightly asserted the *Glorified Body* of Christ to be *Organized Light*, or no.

According to testimony of Scripture we shall find that a *Glorified Body*, or that Body wherewith they shall be rewarded who shall attain to that blessed Resurrection which is the most precious hope of all true Christians, may be dignified with these three titles, *Angelical*, *Spiritual* and *Celestial*. It is an *Angelical Body*, because the *Sons of the Resurrection* are said to be ἰσάγγελοι, that is, in every actual respect that tends to any real perfection or happiness *equal unto Angels*. For Christ argues thus, *Luk.* 20. 36. *They cannot die*, ἰσάγγελοι γάρ εἰσι, *For they are equal to the Angels*. Which would be scarce an illustration, much less a proof and convincing illation, unless it be understood in that sense I above intimated. For it would be but a languid kind of reasoning and of small satisfaction, to conclude the *Sons of the Resurrection* immortal, because they are immortal as the Angels are immortal. That looks like the proving *idem per idem*. And yet this would be all, if they were equal to the Angels onely in that thing. Nor would they be so properly said to be *equal* to them, especially in so general terms, if they did but *equallize* them in this one particular. As that could not be said to be ἰσόμηκες or ἰσοϋψὲς to another, that had but a third part, suppose, of the length or height thereof. But taking ἰσάγγελος in the same latitude that it most naturally sounds, that the *Sons of the Resurrection* are absolutely in all such actual respects as I above intimated *equal to the Angels*, this of *Immortality* will be necessarily included as part in the whole summe. Nor can the condition of their *Bodies* be left out, as touching the Nature and Glory of them, but a *Son of the Resurrection* and an *Angel* must be in every such regard all one. Nay our Saviour seems plainly to assert so much in those words that follow, ἐγγὺς εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες. Where υἱοὶ τοῦ Θεοῦ looks plainly like an *Exegesis* of ἰσάγγελοι, and shews that those that are once the *Sons of the Resurrection* plainly become *Angels*

thereby. For what are οἱ θεοῦ but בני אלהים, that is to say, *Angels?* For they were *Sons of God* in a *Moral* or *Spiritual* sense before the Resurrection.

5. Wherefore it will conduce something to the better understanding of the nature of a Glorified Body, if we make search into Scripture what the nature of the *Angelical Bodies* is. It is said *Psalm* 104. *Who maketh his Angels Spirits, and his Ministers a flaming fire.* Upon which text *Grotius* doth freely and (truly, I think) not unskilfully comment after this manner; *Esse Angelis corpora, sed subtilissima, non Pythagoræ tantùm & Platonis Schola sensit, sed & Judæi veteres & veteres Christiani. Intelligentiarum ab omni materia secretarum faber est Aristoteles, quem nimis περιττῶς in rebus Theologicis multi sequuntur.* That the Fathers were of this opinion *Agrippa* in his * *Occulta Philosophia* has also noted; and particularly *Methodius* in *Photius* describes the nature of an *Angelical Body* after this manner, That it is τὸ ὂν καθαρᾷ αἰρῷ καὶ καθαρῷ πυρὸς σωνιστάμενον σύγκριμα, that every such *Compositum* is τοῖς ἀγγελικοῖς ὁμοούσιον. But the Authour to the *Hebrews* does again ratify the same, Ch. 1. v. 7. and shews that that in the *Psalm* above cited must be understood of *Angels* properly so called.

* Lib. 3. c. 19.

That they have *Bodies* therefore I think there is little question to be made. And Observations in Scripture will make it as plain what the Nature of those Bodies is with which the best sort of them are invested. For there are many instances how *Igneous* and *Lucid* they are. But we shall content our selves with one or two. As truly that of *Exod.* 3. 2. which S. *Stephen* repeats *Acts* 7. 30. of the Angel of the Lord appearing to *Moses* in a *flame of fire* in a bush, ἐν φλογὶ πυρὸς, (which answers well to that of the *Hebrews* out of the *Psalms*, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα) is very sutable to that Gloss of *Grotius* upon that Psalm, and implies that the Bodies of the more Glorious Angels are *Igneous* and *Lucid*, that is to say, that they are of such a *Fiery* nature, as has more affinity with the benignity of *Light* then with the fierceness and voracity of what we ordinarily call *Fire*. Which accords well with the circumstance of that Apparition, that the Bush was not burnt thereby.

That also is a remarkable example of the *Lucidity* of the Bodies of Angels which we have *Acts* 12. where while *Peter* was sleeping betwixt two souldiers in the Prison bound in chains, *the Angel of the Lord* is said *to come upon him, and a light to shine in the prison*, &c.

I will onely adde one instance more, which is *Dan.* 10. 5. where the Angel that instructed *Daniel* is thus described: *Then I lifted up mine eyes and looked, and behold, a certain man clothed in linen, whose loins were girded with fine gold of Ophaz: His body was also like the Beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his armes and his feet like in colour to polished brass, and the voice of his words as the voice of a multitude.* This appearance certainly of this *Angelical shape* is *Fiery* and *Lucid* enough, and so *Glorious*, that it overcame the Prophet, and made him fall into a swoun or traunce. These few hints shall suffice for an intimation what a kind of Body that of Angels is, and from hence it is manifest that they are very *Luminous* and *Glorious*.

6. Where-

6. Wherefore according to this Supposition of our Bodies becoming *Angelical* at the last Day, who-ever is invested with such a Body as is reserved for the *Sons of the Resurrection*, will be, if he please to shew himself, thus *Lucid* and *Glorious*. Of which I shall want no more examples then that one of our Saviour Christ's Body. For all our *Bodies* at the Resurrection are to be made *like to his Glorious Body*, as the * Apostle has expresly declared. And how *Lucid* and *Angelical* his Body was after his Ascension into Heaven (which is the main thing in question) may appear from *Apocal.* 1. 13. where *one like unto the Son of man* is said to be *clothed with a garment down to the foot, and girt about the paps with a golden girdle: His head and his hair to be white like wool, as white as snow; and his eyes as a flame of fire; and his feet like unto fine brass, as if they were burning in a furnace; and his voice as the sound of many waters:* That *a sharp two-edged sword came out of his mouth, and that his countenance was as the Sun shining in his strength.* This Body I think is sufficiently *Lucid*, and not onely *Angelical* at large, but expresly and almost exactly conformable to that of the Angel's which appeared to *Daniel*, as any one may observe that lists to compare them. And yet this is Christ in Corporeal and Humane shape, and in that Body he bore out of the grave with him at his Resurrection: as he witnesses of himself ver. 18. *I am he that liveth, and was dead, and behold, I am alive for evermore; Amen.* What can be more plain? But he addes also, *And have the Keys of Hell and of Death*; that is, I can also deliver others from the state of mortality, and crown them with life immortal. Which is *by changing their vile bodies, and fashioning them like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself*; as the Apostle speaks, *Philip.* 3. 21. * Phil. 3. 21.

The like appearance of our Saviour there seems to be also *Apocal.* 10. where an Angel is said to be *clothed with a cloud, with a Rain-bow on his head, his face to be as the Sun, and his feet as pillars of fire.* This Body of Christ is certainly sufficiently *Igneous* and *Lucid*.

I will onely adde his appearing to *Saul* out of the Heavens, as he was going to *Damascus*, *Act.* 9. The Apostle says, that *suddenly there shined round about him a light from Heaven, and that he fell to the Earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? and he said, I am Jesus whom thou persecutest.* Can any thing be more expres? This marvellous occurrence *Paul* twice more rehearses in the *Acts* of the Apostles, as in Ch. 22. 6. and again 26. 13. In the former of which places it is said, that *they that were with him saw the light, and were affraid*; which shews that it was not any inward Vision, but an external and real Presence of Christ. And in the latter, speaking to King *Agrippa*, *At mid-day*, (saith he) *O King, I saw in the way a light from Heaven above the brightness of the Sun shining round about me and them that journeyed with me.* Which again does not onely assure the Reality, but the exceeding great Splendour of the Corporeal Presence of Christ. Which is also agreeable to that in the *Apocalyps*, *And his countenance was as the Sun shining in his strength.*

Out of all which I hope it is plain enough, that, as our Saviour has said that the *Sons of the Resurrection* do become *ipso facto* Angels in condition, as well for the splendour and constitution of their Body as their Immortality, so Experience exquisitely answers to the Theoreme, the Body of our Saviour after his Resurrection being so accurately answerable in light and glory to the most illustrious Appearances of Angels in either the Old or New Testament. And this alone, one would think, might be sufficient to assure us of the *Lucidity* or *Luminosity* of the Body of Christ, as also of all our *Resurrection-Bodies*, as I may so speak, which are to be made *conformable to his glorious body*.

7. But there are two Attributes of this Body still behind, the right understanding whereof may farther contribute to the assurance of this Truth. The first is the *Spirituality* of this Body: *1 Cor.* 15. 44. *It is sown a natural body, it is raised a Spiritual body; there is a natural body, and there is a Spiritual body: For so it is written, The first man Adam was made a living Soul, the last Adam a quickening Spirit.*

Now it is plain from ver. 36. and 38. that the subject of the Apostle's Discourse is here the *Body* of those that attain to an happy Resurrection, and that he does not speak of that Principle that inhabits the Body, the Soul or Spirit of a man, (for that is the same in both States) but of the *Body it self*. From which plain and obvious consideration I think it is the most reasonable to understand the *Resurrection-Body* to be called *Spiritual*, not for that it is actuated by a Spirit, (for the Soul is a Spirit that actuates the natural Body) but for that the Body it self is become *Spiritual*. Which I must confess *Calvin* seems abhorrent from, but merely out of his ignorance in Philosophy: For he reprehends those *qui substantiam corporis putant fore Spiritualem, cùm nulla hîc fiat mentio substantiæ, nec ulla futura sit ejus immutatio.* *Calvin* seems to be affraid of the opinion of the Body being Spiritual, as implying a *Substantial* change or, as the Schools speak, a *Specifical* one; which would most certainly clash with our Saviour's having the same *Numerical* Body he suffered in. But according to the truth of Philosophy there is no *Specifical* change in the most contrary modifications of *Matter* imaginable, but onely *Accidental*; as *Des-Cartes* Philosophy supposes, and I have, I think, abundantly proved in my Letter to *V.C.* Wherefore there is not any inconvenience to admit that the *Resurrection-Body* is a *Spiritual* Body, that is to say, that the contexture of it is of more subtile parts then those that constitute the *Earthly* Bodies.

Wherefore I conceive that the most genuine meaning of these words, Ἔστι σῶμα ψυχικὸν, καὶ ἔστι σῶμα πνευματικὸν, is this, That there is such a Body as *Adam*'s was, who was framed of the Earth, and which was a dead lumpish Body till God breathed into that terrestrial Statue the breath of life, καὶ ἐγένετο εἰς ψυχὴν ζῶσαν. From whence it has this denomination of ψυχικὸν, according to that story of *Adam*, and signifies no more then so, *such a body as Adam had*, viz. of it self dead, unactive, stupid and liveless as a Statue, as it again shews it self to be when the Soul has left it. And this is that which the Apostle plainly points at in the following words, *For so it is written,* Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν·

Gen. 2. 7.

ζῶσαν· whence, as I said, the Apostle calls this *Adamical Body* σῶμα ψυχικὸν, not φυσικὸν, though we ordinarily translate it so as if that were the word in the Original. But the meaning is, That that of the person of *Adam* which was visible and corporeal was alive and active but merely upon the account of that πνοὴ ζωῆς which God breathed into him, which is the Soul with its immediate vital instruments of operation in the Body, that more subtil *Vinculum* of the union of them both together: But that the last *Adam*, and all that are made conformable to him and to his glorious condition, become even in their *external* and *corporeal personality* σώματα ζωοποιοῦντα, they having σώματα σωματικὰ. *Spiritual bodies*, such as are not of a stupid and statue-like condition of themselves, but of such a nature as has *an activity in it self*, and does most wonderfully contribute to the most lively, the most divine and enlarged vital Operations of the Soul herself. This, with submission to better judgments, I conceive to be the genuine meaning of those words of the Apostle, 1 *Cor.* 15. 45.

And how *Igneous* and *Lucid* such a Body must be, according to Reason and Philosophy, I will not here any thing largely insist upon. I will onely intimate what the excellent *Hippocrates* saith of the more noble operations of the Mind, that they are performed in virtue of a certain *pure and lucid substance* in the Body of man. He calls it καθαρὴν καὶ φωτοειδῆ οὐσίαν, as you may see in my Treatise of the *Immortality of the Soul*, Book 2. Ch. 8. What I have wrote there and in my *Mystery of Godliness*, Book 6. Ch. 6. Sect. 3. will sufficiently make out what-ever were not impertinent otherwise to have added in this place.

8. The last Attribute of the *Resurrection-Body* is, that it is *Heavenly* or *Celestial*, as it follows in the same Chapter, *The first man is of the Earth, earthy; the second man the Lord from Heaven*, ὁ Κύριος ἐξ οὐρανοῦ. *Hîc* ἐξ οὐρανοῦ (saith *Grotius*) *dicitur Hebraeo more pro* οὐρανίῳ. *cœlestis, habens jam corpus cœleste. As is the earthy, such are they that are earthy; and as is the Heavenly, such are they also that are Heavenly: And as we have born the image of the earthy, we shall also bear the image of the Heavenly.* And then it follows, Τοῦτο δέ φημι, ἀδελφοὶ, *But this I must tell you, brethren*, (which chiefly concerns them that shall be found alive at the last Day) *that flesh and bloud cannot inherit the Kingdom of God.* And therefore presently after he is fain to inform them, *that though we shall not all die, yet we shall all be changed*, &c. and that therefore it is true of all men that shall enter into Eternal life, that they shall have *Heavenly* or *Celestial Bodies*. This is the most easy and rational account of these verses of the Chapter; and not that they shall onely have *Heavenly* Bodies in a *moral* sense or *Spiritual meaning*, Bodies in which they shall be heavenly-minded; (for such slips as these and dilute senses are very dangerous and inviting to allegorize the chief Article of our Faith into an useless and heartless *Familistical* phancy) but that they shall have an *Heavenly* Body in that sense that *Adam* had an *Earthy*, which was not called an *Earthy* Body for that he was *earthly-minded* in it, but because his Body was of an *earthy substance*.

Wherefore our Bodies at the Resurrection will be *really* and *Physically* Heavenly, not onely *Morally*; we shall be such in our corporeal

constitution as our Celestial Lord is in his; we shall bear his Image of Heavenly glory and brightness, not onely in a *Moral*, but *Natural* sense. For there can be no other easie and natural meaning of the Text but this; forasmuch as the Subject proposed is the Body itself at the Resurrection, and that it is compared with *Adam*'s *Earthy* body in a *Physical*, not *Mystical* meaning. Nor can I imagine how Interpreters could be carried so forcibly off from so obvious and true a sense, had it not been by reason of some false pre-conceptions in Philosophy that had corrupted their minds and perverted their judgements; namely, the *Hypothesis* of *Ptolemee* and *Aristotle*, who make the substance of the Heavens of an hard crystalline nature. For such an Heavenly Body as this for the Soul to act in, had been a ridiculous Figment indeed. Besides that *Aristotle* makes the Heavenly bodies πέμπτον στοιχεῖον or πέμπτην οὐσίαν, a body *Specifically* distinct from the rest of the Elements: Which the sounder Philosophy doth not, but makes all *Matter* of one kinde: so that that Body which is now truly *Earthy* may, if God will, become in a moment as *perfectly* and *physically Heavenly*, and remain still the same *Numerical* Body.

9. I say then, that the Apostle does not speak according to the gross mistakes of *Aristotle* or *Ptolemee*, but according to that more ancient and true Philosophy which has the fame of being φιλοσοφία διὰ παραδόσεως, and Divine Truth will be found every-where consonant to itself. By an *Heavenly Body* I would therefore understand an *Angelical Body*, who certainly have Bodies answerable to the Region in which they live and inhabit. And I have intimated above, that the Heavens are *fluid*, as most certainly they are, according to the most ancient and divinest Philosophy, as the very notation of the Hebrew word intimates, שמים being derived from אש and מים, as if it were a kinde of *fiery lucid Liquidness*, or *liquid Lucidity*; and the Greek word αἰθὴρ hath some reflexion upon the same. From whence it is again manifest that our *Resurrection-Bodies* will be well furnished with the seeds and principles of *Light* and *Splendour*, and be more beautiful and more full of lustre and glory then the Heavenly Matter itself; as that part of the Earth which becomes an Humane Body is more precious and beautiful then the Earth itself is, before it be modified into a frame fit for the functions of life. So that whether we consider the *Angelicalness*, *Spirituality*, or *Heavenliness* of the *Body* at the Resurrection, there is all reason to conclude that it will be of a *bright* and *lucid* nature.

10. Which is not onely agreeable to Reason and the Scripture, but also to the Sayings of the Fathers themselves, as S. *Hierom*, S. *Macarius*, S. *Ephrem*, S. *Austin*, as you may see in *Vossius* in his *Theses De Corpore glorioso*. The first of whom asserts that Christ will return to Judgement in such a Glory as he was transfigured into, upon the Mount, before his Apostles. And then you know *his face did shine as the Sun, and his raiments were white as the Light*. But he will, at his return to raise the dead, transform our Bodies into the similitude of his own most Glorious Body, which in his Transfiguration was, and will then be again, as bright as the Sun. *Macarius* sets out the fulgour of the glorified Bodies from the resplendency of *Moses* his face when he had talked with God in the Mount; which

Matth. 17. 2.

which was ſuch as the people could not behold by reaſon of the exceſs of the brightneſs thereof. This he makes a type and reſemblance, Πῶς ἐν τῇ ἀναστάσει τῶν δικαίων δοξασθήσονται τὰ σώματα τῶν ἀξίων. And in another Homily, Τὸ οἰκητήριον δὲ τὸ ἐξ οὐρανοῦ τὸ ἀχειροποίητον περιβεβλημένοι δόξαν φωτὸς θεϊκοῦ, ὡς τινα φωτὸς ἠμφιεσμένοι. And in another, Οὐκ ἔστιν ἐκεῖ ἄρσεν καὶ θῆλυ, εἰς θεϊκὴν γὰρ φύσιν πάντες μεταβάλλονται. All which paſſages ſound very high for the glorious condition of the Reſurrection. But nothing more expreſs for our purpoſe then that of S. *Ephrem* in his Diſcourſe of the Reſurrection, *Juſtorum corpora* (ſaith he) *ſeptuplam ſupra Solis fulgebunt radios*: Here is *Light* and *Brightneſs* ſufficient. But certainly none of the Bodies of the Saints ſhall out-ſhine the Body of Chriſt himſelf: Which glory yet S. *Auſtin* ſaith was in it ever from the hour of his Reſurrection. *Claritas in Chriſti corpore cùm reſurrexit, ab oculis Diſcipulorum potiùs abſcondita fuiſſe, quàm defuiſſe, credenda eſt, non enim tam ferret humanus atque infirmus aſpectus.*

11. How *Angelical*, how *Spiritual*, how *Heavenly* or *Celeſtial*, how refulgently *Bright* and *Glorious* the Bodies of the Bleſſed are at the Reſurrection, I have ſufficiently ſet out, and more particularly the Body of our Saviour, that ſhone about S. *Paul* and S. *John* as the Sun in his ſtrength. Wherefore now at length to make a more cloſe and punctual application of what has been ſaid, for the ſolving of the Objection; What harſhneſs is there to call that Body *Light*, that is to ſay, *a Lucid* or *Luminous Body*, which for brightneſs exceeds the Sun itſelf, according to teſtimony of Holy Writ? or what Incongruity to ſay it is *Organized*, it being ſo according to the common conſent of the whole Church and the meaning of the Scriptures? what Error or Heterodoxneſs in avowing it perfectly *Celeſtial* and *Æthereal*, that is, *entirely Heavenly*, in ſuch a ſenſe as *Adam*'s Body was *entirely Earthy*? accordingly as it is written, *The firſt man is of the earth, earthy; the ſecond man* ὁ Κύριος ἐξ οὐρανοῦ, that is, the Lord *Jeſus*, *the Heavenly man from Heaven*. And who ſhould be *entirely Heavenly*, if not he? And what has Earth to doe to either deſcend from Heaven or aſcend thither? Or what Body more radiant and refulgent then the Sun in his greateſt brightneſs can be *vitally organized*, but it muſt be of an *Heavenly nature indeed*? For were that Light or Brightneſs the Splendour of a ſublunary Fire, it would conſume the ſubject to cinders or aſhes, whoſe combuſtibleneſs would alſo declare the ſubject to be *Earthy* or *Terreſtrial*. But nothing of theſe being, we have all the reaſon in the world to conclude the Body of our Saviour *entirely Celeſtial*.

12. But it may be the Errour lies in ſaying that *the Body of Chriſt aſſimilated itſelf to the Regions it paſſed in his Aſcenſion*. But is this any more unreaſonable then that Chriſt accommodated his Body to his Terreſtrial converſe with men before his Aſcenſion; and that which would be of itſelf (ſith it was a Glorified Body) of ſuch a radiant Luſtre, yet held it to thoſe more humble laws of an ordinary Earthy manſion, as S. *Auſtin* himſelf did above obſerve? For otherwiſe he could not have converſed with his Diſciples, nor *Thomas* been ſatisfied in that craſs and palpable way he deſired. Wherefore though there was a pregnant principle of a more exalted and over-flowing glory and brightneſs in the Body of Chriſt

after his Resurrection, yet he restrained it to the low conditions of an *Earthy* Body for the present uses thereof; but into what a *Heavenly* lustre it was mounted at last, his appearing to S. *Paul* from Heaven as he went to *Damascus* does abundantly witness.

Wherefore what inconvenience is it to admit that he gradually let out this concealed glory, and attempered his Body to the Regions he passed through in his Ascension? which is most to be considered in respect of the *Agility* and *Lightness* of his Body; for he did not change his *Humane Shape*, sith I do expressly allow it, when I call his Body *Organized Light*. But the Terrestrial modifications of his Body were changed; nor is it likely that it was so heavy in those thinner Regions as when it trode upon this stable Earth. For I conceive his *motion upward* was not violent, but spontaneous; nor above the nature of a glorified Body, but natural to it. Which considerations, if well weighed, I doubt not but will take off any seeming harshness from those expressions. For it never came into my minde to imagine that his Body melted into mere Air; but that it being terrestrially modified and Organized, kept the exact shape still and feature; but that all cloggings of the Terrestrial Modification were quelled and abolished.

13. Wherefore hitherto, I conceive, all is clear and sound; but, as I noted at first, it is likely the greatest stress of this Objection lies in the end of it, and the offence is not so much taken at my calling the Body of Christ *Organized Light*, as denying it to have *Flesh* and *Bones*. But before I give any answer, I will recite the words out of the place, Book 5. Ch. 4. Sect. 1. which are these: *For there is no inconvenience to acknowledge the Glorified Body of Christ to be in Humane shape, and that this organized Light will sit as steadily on an Æthereal Throne as a Body of flesh and bones on a Throne of Wood or Ivory.* In defence of which passage I answer, first, out of S. *Paul*, That *flesh and bloud cannot inherit the Kingdom of God*. And I think there is the same reason of *Flesh* and *Bones*. But here you will distinguish with *Calvin*, and say the Apostle speaks of *Flesh* and *Bloud* in such a condition as they are in in this life, *Caterùm carnem & sanguinem intellige quâ nunc conditione sunt.* As if he should distinguish *Flesh* and *Bloud* into *Natural* and *Glorified*. Which distinction it is as lawful for me to make use of as others. And then I answer, That in this place where I oppose a *Body of Flesh and Bones* to that *Lucid Body* of our Saviour, I understand *Natural Flesh and Bones*, not *Glorified*. And therefore I do not deny that there is *Glorified Flesh and Bones* in this illustrious Body of Christ.

But then again, I demand in the second place, by what Creed that has the assent of the Universal Church are we required to believe that the Glorified Body of Christ consisteth of Flesh, Bloud and Bones, it seeming at the first sight so contradictious to the express words of the Apostle, as well as unsutable to the nature of the *Heavens*, which Philosophers now-a-days conclude to be universally *fluid*, and if they were not, the incongruity would seem to them still more harsh, as I noted at first? Here the Objector is silent: nor can I well divine where the stress of this opposition will be fix'd, unless upon the fourth Article of our *English* Church; which yet

yet he has prudently declined, as of doubtful interpretation. The words of the Article are these:

Christ did truly rise again from Death, and took again his Body, with flesh and bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into Heaven, and there sitteth until he return to judge all men at the last day.

14. That this Article may make any thing for the inferring or affirming that the Glorified Body of Christ has Flesh, Bloud and Bones, it must imply that Christ, from his first Ascension into Heaven to the last day, doth sit there with a Body of Flesh and Bones. But this is but one sense of the Article. For it may onely signifie, That Christ did indeed, as is most certain, take again his Body with Flesh and Bones, as appears in that experiment of *Thomas*, and that he did ascend therewith into Heaven: But the Article doth not say that he doth sit therewith, that is, with a Body of Flesh and Bones, until he return to judge all men at the last day. And if it do not say this, it does not gain-say but that the Body of Christ, which shone so radiantly about S. *Paul* when he went to *Damascus*, had neither Flesh nor Bones properly so called. Wherefore the sense of the Article not determined by any authority, leaves us free in this point. Nor do I think that the Pen-men thereof, observing how cautious and considerate they are in that restriction of [*all things that appertain to the perfection of mans nature*,] did ever intend that the belief of Flesh and Bones in the now-Glorified Body of Christ should be any essential part of this Article. Nor does Mr. *Rogers* number it in the Propositions which he lays out as comprised in the same.

15. But suppose the intent of the Article was to take in this also, *That the Glorified Body of Christ had not onely in its Ascension, but still has, and ever will have till he return to Judgement, a Body of Flesh and Bones*, provided they be *Celestial* and *Spiritual Flesh and Bones*, (as it is without controversie a *Spiritual* and *Celestial* Body) that would break no squares with my Apprehensions and Concessions. For I do in the very Text of my Treatise acknowledge this Glorified Body of Christ to be *organized* Light: that is to say, though at a distance Christ be surrounded with Gleams and Raies of inaccessible Light and Glory, which envelop his Body as an *Atmosphere* of perspired Vapours are rightly conceived to surround the Body of every man, especially being a little more then ordinary warmed; yet if any mortal could get within this so refulgent *Photosphere* (as I may so call it) or *Orb* of glory and brightness, and approach so near as to see the frame and feature of so Divine a Body, the Symmetry of his Visage would be so exquisite, and the Tincture of his Complexion so transcending all the Comparisons of the Poets *Rubies* and *Roses*, and the enravishing aspect of his Eyes so farre surpassing the most pure and benign light of the faireſt Starres, that no heart could escape from being struck into a swoun at the sight of so overcoming a Beauty and Majesty, nor the Soul of the beholder from being carried quite away in an Ecstatick fit of Love and Joy and transporting Admiration. And therefore I acknowledging the outward Lineaments thus perfect and articulate in this Glorious Body, were it so hard a thing to allow the Plastick power to doe its office

* De Plantis lib. 1. c. 1.

office in the inward parts of it. Or if * *Theophrastus* could espy in *Trees* (which are so many degrees removed beneath the perfection of the Body of *Adam*) those acknowledged parts of the humane body, as ὦμα, μυελὸς, σὰρξ, ὀστᾶ, φλέβες, ἶνες, *bloud, marrow, flesh, bones, veins, fibres*; were there any judgment or discretion to deny them in a body that is so much exalted above it? So far have I been every way from asserting any thing in this point that clashes with the Scripture or any Article of the Church of *England*.

16. Nay I must freely confess, that I cannot make so good sense of S. *Paul's* Enarration touching the nature of a *Glorified Body*, unless we do acknowledge that there is a *Spiritual* or *Celestial* Flesh, as well as *Natural*. For to what purpose does S. *Paul* pronounce οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ, *that all Flesh is not the same Flesh*, and then distribute it into that of *Men*, Beasts, Fishes and Fowls, if he did not intend to intimate thereby, that forasmuch as we see before our eyes that there are more kinds of Flesh then one already, it should seem no strange thing if he tell them of another kind of Flesh also, that is, of a *Celestial* or *Spiritual* Flesh, that such shall be that of the Resurrection? But he presently falling upon another comparison, touching *Heavenly* and *Earthy* Bodies, he afterwards uses that more general word σῶμα, not σὰρξ: otherwise I doubt not but it had been all one for the Apostle to have said, Σπείρεται σὰρξ ψυχικὴ, ἐγείρεται σὰρξ πνευματικὴ. Ἔστι σὰρξ ψυχικὴ, καὶ ἔστι σὰρξ πνευματικὴ. Whence it is no wonder that our Liturgy in the Ministration of Baptism asketh the God-father, *Dost thou believe the resurrection of the Flesh, and the everlasting life after death?* For for my part, I must confess, I do not know but the *Celestial* and Spiritual Flesh is more truly Flesh (according to a known Aphorism of the *Hermetick* Philosophy) then this we wear in this life. And as I acknowledg'd before that it has complexion, colour and admirable feature; so I doubt not but it is as substantial and solid to feel to in the *Tonick* motions thereof as our flesh is in griping, tugging, wrestling, or any such exertion of our strength. So unexceptionable in every regard are my Apprehensions concerning the *Nature of a Glorified Body*. Wherefore we having so sufficiently cleared this, we will now proceed to the second Objection.

CHAP. IV.

1. *The second Objection, touching the Sameness of the Body at the Resurrection, enforcing him to give an account of the four Chapters in his* Mystery of Godliness, *where he treats of that Subject.* 2. *That the end of those Chapters is onely to defend the Article of the* Resurrection *against the Atheist so far as the Scripture and Creeds, not the Schools, have determined thereof.* 3. *An account of the first of these four Chapters.* 4. *An account of the second.* 5. *An account of the third and fourth.* 6. *That he has not any-where denied or contradicted the more nice Decisions of the Schools touching the Numerical Identity of the Body, but has kept strictly to his fifth Rule.* 7. *The second Objection in the formal*

mal words thereof, with the Recital of the place upon which it is grounded. 8. *His Answer to the Objection.* 9. Grotius *his Gloss upon that passage in* Job, Scio quòd Redemptor meus vivit, *&c. and how fitly that Text is used in our Office of Burial.* 10. *The summe of his account of the above-said four Chapters, touching the Sameness of the Body at the Resurrection.*

1. THE second Objection is touching the *Identity* or *Sameness*, as I may so speak, *of our Bodies at the Resurrection*, as if I denied that we had then the same Bodies, and consequently denied the Resurrection it self. Which Charge being so great, and the point of so huge importance, before I either set down, or go about more particularly to answer the Objection in the very words it is framed, I shall give an account of the whole scope and management of this Theorem in those four Chapters I treat thereof in my *Mystery of Godliness*, for a more full satisfaction that I have delivered nothing Heterodox or repugnant to the Christian Faith in all that Discourse.

2. I say therefore, That it is evident to any one that will with care peruse the above-mentioned Chapters, that the drift and scope of them is onely this, namely, To defend the Article of the *Resurrection* in the substantial, useful and indispensable sense thereof; viz. *That we shall at the last day be revived into visible and corporeal Personality, wherein we shall feel our selves to be the self-same men, and as really to have the self-same Bodies, and seem as much to others to have so, as ever we felt our selves to have the self-same Body, or appeared to others to have so, in this life.* Which without all controversie is the most plain, palpable and indispensable substance of this Article, & the onely sense that is evidently comprised in any of the Creeds of the Church or any Articles of them. This therefore is the Province that I undertake to make good against the assaults of the Atheist; this the solid and indispensable Truth that I defend in these Chapters against all his Cavils and Objections. Not denying in the mean time that it is the same *Numerical* Body that rises again in the Resurrection, according to the nicest notions of the Schools.

3. To give therefore a brief account of each Chapter so far forth as respects our present purpose. In the first, The Atheist assaults this Article stated with those difficulties that attend the notion of the *Same Numerical Body* in the most disadvantageous sense of the School-men, (for with those that hold the *Soul individuates the Body* there is no difficulty at all) and with the asserting that every Body rises out of the grave. Their Objections you may reade, Sect. 4, 5, 6. The state of the question which they take advantage upon is described Sect. 1. But I decline the answering upon that state of the question, being solicitous onely to make good the Article of the *Resurrection* in such a sense as I have above defined, which is the onely substantial and useful sense of the Article, and above which neither Scripture nor any of the Creeds do affirm any thing. And in thus doing I have kept to the observation of my first Rule.

4. In the second Chapter, defending the Article of the Resurrection *onely according to the sense above stated*, I shew that those three Objecti-

ons of the Atheiſt, in the foregoing Chapter, are no ſolid Arguments, but Cavils againſt the ſubſtantial and indiſpenſable ſenſe of the Article, thoſe circumſtances that the Schools or other Divines have affixt to it not neceſſarily appertaining to the nature thereof. This I doe in the three firſt Sections of this Chapter.

But in the fourth Section, the Atheiſt makes a freſh aſſault from the ſenſe of the word *Reſurrectio*, as if it implied the riſing again of the very ſame *Numerical* Body in the ſtricteſt Scholaſtick ſenſe. To which is anſwered, Firſt, That *Reſurgere* in Latine implies no ſuch thing neceſſarily, but that as a City or Temple, ſuppoſe, being razed to the ground, and from the very foundations if you will, is truly ſaid to be re-built, and ſo is both deemed and called the *ſame Temple* and *City* again, though not a ſtone were uſed of the former Structure, provided onely that they be re-built upon the ſame ground according to exacteſt *Ichnography*; that being a ſtable character of their Identity, that they are built upon the ſame lines they were before: ſo though the *Same Numerical Matter* were not congeſted together to make the ſame Body at the Reſurrection, the ſtable Perſonality being in the Soul, this Body that is united with her, and built as it were upon that ſtable and unchanging ground, does *ipſo facto* become the Same Body as before; as it was ſaid to be the *Same Temple* or *City* that is re-built upon the ſame Plat of ground again and in the ſame lines as before. Which is conſonant to the generous aſſertion of that learned Knight Sir *Kenelm Digby*, who, I well remember, ſomewhere in his Writings ſpeaks to this ſenſe, That the Soul being once deveſted of her preſent Body, if ſhe had afterwards a Body made out of one of the remoteſt Rocks of *Africk* or *America*, this Body upon vital union with the Soul would be the *Same Numerical Body* ſhe had before. Which is alſo agreeable to the ſenſe of ſeveral conſiderable Philoſophers and School-men, *Avenroes*, *Avicenna*, *Durandus*, and others, who contend that *Individuation is from the Form onely*, and that the *Matter* and *Suppoſitum* is individuated from it. To which *Ariſtotle* gives plainly his ſuffrage in his Book *De Anima*, Λέγομεν δὴ ἓν τι γένος τῶν ὄντων τὴν οὐσίαν, ταύτης δ' τὸ μὲν ὡς ὕλην ὸ καθ' αὑτὸ μὴν οὐκ ἔστι τόδε τι, ἕτερον δ' μορφὴν ⁊ εἶδος, καθ' ἣν ἤδη λέγεται τόδε τι, ⁊ τρίτον τὸ ἐκ τούτων. Lib. 2. cap. 1.

But then, in the ſecond place, I farther anſwer the preſent Objection by noting that *Reſurrectio* is to be interpreted according to the latitude of the Original to which it anſwers, namely, ἀνάστασις, ἔγερσις and חיית, which of themſelves ſignifie onely *Vivification* or *Erection into life*; but then afterwards conſidering it is ſpoken of them that have in ſome ſenſe ceaſed to be alive, that in that ſenſe it ſignifies *Revivification*. Whence the Atheiſt's Objection from the word *Reſurrectio* is utterly defeated. Thus have I managed my Province againſt him in this ſecond Chapter, and ſhewn that he can fix no falſhood upon either Scripture or our Creeds.

5. Alſo in the third and fourth Chapters the Atheiſt makes freſh aſſaults againſt this ſo important Article; in the former he would argue there is no Reſurrection of the Body becauſe it is needleſs, there being ſo free and happy activity of the Soul without it. In the latter, that humane nature is not capable of ſo excellent and exalted a Body as the *Heavenly*

body

body is deemed to be, or that it is out of the power of Christ to reward us with such stupendious Bodies. To which I have fully and sufficiently answered in these two latter Chapters. Nor need I insist upon these last Objections, they not at all concerning the present Point, namely, the *Sameness of the Body*. But however I thought fit to mention all, to shew my through-Design of making good this grand Article of our Faith in such a substantial and useful sense thereof as the Scripture and the Creeds require assent to, against all the Cavils and Objections of pretended *Rationalists*. Which therefore made me so carefully manage this Province according to the Prescript of my first Rule, as I have also intimated already.

6. But I will now likewise shew that I have not neglected the direction of my fifth and last Rule, and how cautious I have been of any way decrying or contradicting that more curious and nice Opinion of the Schools in this point, that is to say, the *Numerical Identity of the Body* even in their strictest sense thereof; as will appear from sundry Passages. As in the first of these four Chapters, in the first Section, where the Scholastick state of the Resurrection is described, namely, *That we shall have the same Numerical Bodies in which we lived here on Earth, and that these very Bodies, the molds being turned aside, shall start out of the Grave*. To which I presently subjoyn, *This Doctrine the Atheist very dearly hugs as a pledge in his bold conceit of the falseness and vanity of all the other Articles of Religion*. Wherein it is manifest by my interserting [*in his bold conceit*] that I am so far from denying the doctrine of the *Schools*, that I check the Atheist for doing so.

Again, Sect. 7. where speaking of this more punctual Position of the *Schools*, I write thus: *These and such like are the arguments of those that would overthrow Religion upon this advantage, as they deem it; and something they drive at that seems to tend to a persuasion of some kind of incongruity and incredibility in the matter; but it will not all amount to an utter Impossibility*. What those arguments are against the Position of the *Schools*, you may see in the fourth, fifth, and sixth foregoing Sections. Here again I am so far from rejecting or condemning the Opinion of the *Schools* from being altogether untenable, that I intimate, that the Advantage the Oppossers have is not so great and down-bearing in it self as in their esteem and conceit. For I say, [*upon this advantage, as they deem it.*] Besides that I suggest that all the force of their arguments against this Position is but a *tendency*, and that a *seeming one, toward a persuasion* of but *some kind* of Incongruity and Incredibility; but I flatly deny that it will at all amount to a *real impossibility* of the thing. And what is at all possible with God, is with him easie, forasmuch as he is infinitely Omnipotent.

And again, in the very last clause of this Chapter, I express a special care of reserving the notion of the *Schools* untouched and entire in these words, [*But what I answer, I would be understood to direct to the* Atheist *and* Infidel, *permitting them that already believe the substance* (which I have rightly stated above) *to vary their phancies with what circumstances they please. But for those others, I must hold them to hard meat, and cut my skirts as short as I can; that they sit not upon them.*] Wherein I do most accurately and carefully conform my self to the purpose and meaning of my

first and last Rule, that is to say, I averre no more to the Gentleman Atheist or Philosopher Infidel touching the Resurrection then is defined by the Scripture and received Creeds of our Church, which I avow to have no repugnancy at all to the most accurate Reason. But for those that take any pleasure or find any ease and satisfaction of mind in the Conclusions or Phraseologies of the School-Divines touching this Point, they are left free to enjoy their own Apprehensions, and may, if they please, either phansie it necessary that all Bodies should rise out of the ground, the moulds being cast aside, as the opinion is stated Sect. 1. or else conceive onely that God will by his Omnipotency gather all the particles of our Bodies, whether flying in the Air or floating in the Water, and frame them together on the surface of the Earth without conveying them first into any hollow places of the Ground. Concerning such things they may vary their phancies as they please, provided they do cordially believe the above-mentioned substance of the Article, for which onely I profess my self to have been sollicitous in this Dispute, but have no-where denied the Scholastick Notion of the Identity of the Body at the Resurrection.

This is enough to clear me from all suspicion of Heterodoxness in point of the Resurrection: and it would be but superfluous farther to alledge how expresly I declare (Chap. 7. Sect. 2.) that I do not deny the possibility of the same Numerical Body, no not in the most strict, though needless, meaning of the Schools. But for my self to stand upon such strictnesses, that is, to contend for them, with such persons as I most of all intend my Writings for, were to go against those useful Rules that I had maturely and deliberately proposed to my self in the management of my Design, which was, the winning over those of this more Rational and Philosophical Age to a sincere and cordial embracing of the Christian Faith, as many I mean as do in their hearts stand off from it, and of retaining them in it that have already embraced it. And this may serve for a more general vindication of me in this point.

7. I will now set down the particular Objection in the formal words thereof.

Object. II.

He says, That it cannot be proved out of Scripture that the Same Body shall rise again from the Grave. This takes away the Resurrection of the Body: for this cannot be, except the Same Body rise again.

The Quotation of the place from whence this Objection is taken is here omitted, but I question not but that it aimes at that passage, Chap. 4. Sect. 3. Book 6. which runs thus: *I answer further as concerning Scripture it self, That I dare challenge him to produce any place of Scripture out of which he can make it appear, that the Mystery of the Resurrection implies the Resuscitation of the same Numerical Body. The most pregnant of all is* Job 19. *which later Interpreters are now so wise as not to understand at all of the Resurrection. The* 1 Cor. 15. *that Chapter is so far from asserting this curiosity, that it plainly says it is not the Same Body, but that as God gives to the blades of Corn grains quite distinct from that which was sown, so at the Resurrection he will give the Soul a Body quite different from that which*

which was buried, as different as a *Spiritual* body is from a *Natural* body, or an *Heavenly* from an *Earthy*.

8. Wherefore to this Objection I now briefly and particularly answer: First, That it is not of Faith to believe that every Body that is said to rise at the last day should rise out of the Grave, since all Bodies had not Burial. But that is but an external circumstance, I suppose the main weight of the Objection is concerning the Same Body. Secondly, therefore I say, That I do not affirm that it cannot be proved out of Scripture that the Same Body shall rise again, but the *same Numerical* Body; for I acknowledge that would take away the Resurrection indeed, if the Body that is said to rise were not in a very due sense the same. And I think it is very duly the same, if it be acknowledged as much the same with the Body that was buried, as that Body was with it self during this terrestrial life. Which I do freely acknowledge it to be, though I decline the averring it to be the same *Numerical* Body in the ordinary sense of *Numerical* according to the more rigid sort of School-Divines. My Assertion therefore is onely this, That it cannot be proved out of Scripture that the Mystery of the Resurrection implies the Resuscitation of the same Numerical Body according to the strictest meaning of the Schools.

And this I think I have very safely asserted, and without the least prejudice to the substance of this Article of the Christian Faith, I having so expressly declared my self in the foregoing Section concerning the *Sameness* of mens Persons at the Resurrection, *That the same men that die and are buried shall as truly appear in their own persons at the day of Judgment, as if those Bodies that were interred should be presently actuated by their Souls again, and should start out of their graves; and to give an instance, they shall be as truly the same persons as* Lazarus *when he rose Body and Soul out of the grave after he had lien there four days together.* And I think *Lazarus* was sufficiently the same both Soul and Body. Wherefore it is evident that I do allow and profess that there is the same Body at the Resurrection; forasmuch as I profess it as much the same (in whatsoever that *Sameness* does consist) as the Body is to it self in this life: and do also acknowledge that this *Sameness of the Body* is according to the tenour of the three approved Creeds and Scripture, *Resurrection* implying so much in both. Which I hope is a sufficient Answer to this second Objection.

9. And therefore I might now pass to the third, did I not think fit to clear a scruple touching that Text of *Job*, of which I have said that later Interpreters are now so wise as not to understand it at all of the *Resurrection*. In which speech I must confess I had an eye to *Hugo Grotius* his Gloss upon the Text, *Scio quòd Redemptor meus vivit*, &c. which is this, *Hæc verba & quæ sequuntur Judei nunquam ad Resurrectionem retulere, cùm tamen omnia rimentur quæ aliquam in speciem eò trahi possunt. Christiani non pauci eo usi sunt ad probandam Resurrectionis fidem; sed ut id facerent, coacti sunt in Versionibus suis multùm ab Hebræo discedere, ut notatum* Mercero *aliisque. Hebræa sic sonant: Scio ego Redemptorem meum vivere, & illum postremò staturum in campo. Etiamsi non pellem tantùm meam, sed & Hoc (nempe arvinam quæ sub pelle est) consumerent (morbi scilicet,)*

in carne tamen mea Deum videbo, (id est, propitium experiar.) *Deus Redemptor dicitur, quia pios ex multis malis liberat.* And presently after, *Postremum in campo stare est victoris. Sic Deum dicit victorem fore adversariorum suorum. Neque verò ei esse impossibile corpus ejus putredine propè exesum restituere in priorem formam, quod & fecit Deus.* See *Job* 42. where *Job* is also said to *see God with his eyes.* Which things and expressions bearing the Type and similitude of the Resurrection are not unfitly applied by our Church to the Resurrection in the Office of the Burial of the Dead. For the Scripture it self does abound with such Typical Allusions in matters that are so confessedly true as the Resurrection of the Body is to all good Christians. So that it is not any derogation to the excellency of our *Liturgy* to imitate that becoming and useful liberty, the words being so exceeding apposite and significant, and those passages of *Job's* History so accurate a Type of that happy reward by our Redeemer in the Resurrection at the Last day.

10. To conclude therefore; The summe of my account touching what I have wrote concerning the Resurrection in the Chapters above specified is this: That I have asserted and defended against the Atheist or Unbeliever the full substance of that Article of the *Resurrection* so far forth as it is expressed in either Scripture or the three Creeds; and that in the mean time I have not denie dthose more curious Circumstances that the Schoolmen contend for, and particularly the same *Numerical* Body; but do most declaredly affirm the *same* Body to arise, according to Scripture and the above-said Creeds, and that we shall be as *really* and *sensibly* to our selves, and as *conspicuously* to others, the same persons, as well in Body as Soul, as we were either to others or our selves in this life; and that therefore I have abundantly satisfied the present Objection. And I am confident that there is no ingenuous person will think it fit that the curious Decisions of the School-men, who were unmeasurably nice in their Conclusions, beyond either warrant of Scripture or assistance of solid Philosophy, should be taken in for Articles of Faith; which could not but be an exceeding prejudice to Christian Religion, especially in this Philosophical Age, wherein there is so diligent search and so great success in discovering Truth. For assuredly there must be a great discrepancy of judgment touching the right notion of the *Sameness of Body* in those that look upon mans Body to be in a manner as stable and permanent as the hardest banks of a River, and those that look upon it to be near as fluid as the River it self: and as great a difference touching the necessity of this stability in them that hold the Body perceptive and sensible, and those that deem it as uncapable of Perception as the very cloaths we wear upon our bodies.

But however, be that how it will, it was necessary for my Design, who to the Philosopher avow my Religion to be Rational, not to make my self look like a Fool to him to whom I pretend my self so rigid an Adherer to Reason, by swallowing down needlesly such things as I can find neither Faith nor Reason to require of me. And what is this but a punctual observation of my first Rule? But this I must confess that both Faith and Reason requires of me, that I believe that we shall have the *Same Body* at the Resurrection, in whatsoever this *Sameness* doth consist. And for my own part,

part, I doubt not, according to my private thoughts, but that there will be a Recollection of as much of all that corporeal substance we were in this life as will be requisite to make our Bodies again *the Same.*

CHAP. V.

1. *The third Objection or Charge, as if he called* Episcopacy a Faction; *How contradictious it is to several Passages in the very Preface it is raised out of.* 2. *The particular Passage on which they would ground this Charge produced, and cleared.* 3. *That men may pursue good things in a factious way, but that the things themselves do not thereby become Factions.* 4. *His judgement touching Episcopacy as well in regard of its intrinsick Worth, as of its Accommodateness to the Interest of Monarchy and Protestantism.* 5. *The hazard of bringing all to Anarchy by the Extirpation of Episcopacy; and what danger of ruine Presbytery brings upon itself by supplanting that Government, and how lively prefigured in* Spencer's *Eclogues.* 6. *The fourth Objection, touching the Authority of the Church in things indifferent. The Passages out of which the Objection is raised.* 7. *A Solution of the Objection out of those very Passages.* 8. *A farther Demonstration from several other Passages in his Preface, that it never came into his thoughts that the Church had no power to appoint things indifferent in publick Worship.* 9. *The fifth Objection, which very grosly pretends, that he terms the Divine Nature of Christ* passive *and* contemptible. *A sufficient Solution thereof from what occurrs Sect. 3. Ch. 12. of his fourth Book.* 10. *The rampant Divinity the Heathen affected compared with the truly-Divine Temper in Christ.* 11. *A farther Solution of the Objection out of the very Passage it is raised from.* 12. *The charge of* Nestorianism.

1. WE have, I hope, by this time produced more then enough in satisfaction to the second Objection: we proceed now to the third.

Object. III.

He makes Episcopacy a Faction, and so against God's Word. Præf. Sect. 19.

It is a short Objection, but a very smart one (were it true) and plainly contradictious to several Passages in my Preface. For in the twenty first Section I write thus: *That* Episcopacy *simply in itself is not Antichristian, as appears out of that Book which Fanatick Hot-spurrs so much abuse to the disturbance of the Church, I mean the* Apocalyps, *compared with the acknowledged Church-History concerning this ancient Government, which was in use when the Church was most exactly Symmetral. And therefore if this or that Form of Government were essential to the Purity of a Church, Episcopacy would not have obtained in that state, when she was most pure, if it had been Antichristian. From whence it also*

necessarily follows, That Presbytery *is not* Jure Divino. Certainly, to say *Episcopacy* is a Faction, which I must confess is against God's Word, is Contradictory to the declaring it a Government established in the Church when it was most exactly *Symmetral* and pure. For it had been an horrid blemish therein.

Again, a little after in the same Section I do affirm, *That upon an account of Reason, and of the nature of the Thing itself,* Episcopacy *joyned with* Presbytery *is better then* Presbytery *alone; forasmuch as it is easier to find one man fitted for so Sacred an Office then many. And there is more ingenuous shame and sense of honour in a single Person then in a Multitude, whose number makes them more bold and daring to pass any thing; such as if it were in the power of one single person to stop, he could not in point of reputation and self-security fail to use his Negative voice. But where the power is in a Multitude without any restraint, there cannot but be the hazard of very gross transactions, they bolstering up one another by reflexion upon their numerosity; and every man in shuffling off the odiousness of the miscarriage to the rest of the lump, conceits himself to bear a very inconsiderable share of either the shame or danger of what-ever is voted. Wherefore there must be a great deal of either Ignorance or Malice to style that Function Antichristian, that is thus recommended to us both from the practice of the Primitive Church and the light of Reason.* If any one has any thing to say more material for Episcopacy then this, let him speak. And lastly, at the close of Sect. 22 I do expressly declare, *That there is not any effectualler means imaginable to make the people believe in good earnest that Religion is worth the looking after, then to finde themselves looked after so carefully and affectionately in reference to Religion by persons of so honourable Rank and Quality.* All which passages are perfectly contradictious to the Charge this third Objection laies against me.

2. Let us therefore see whether I have contradicted my self in what I have wrote, Sect. 19. For the Objection is raised out of this Paragraph: *The childish conceit of some is, that the future prosperity of the Church will be nothing but the setting up this Form or that Opinion; and so every Faction will be content to be* Millennists *upon condition that Christ may reign after their way or mode,* that is, *in Calvinism, in Arminianism, in Papism, in Anabaptism, in Quakerism, in Presbytery, in Episcopacy, in Independency, and the like. But the true happiness of those daies is not to be measured by Formalities or Opinions, but by a more corroborated Faith in Christ and his Promises, by Devotion unfeigned, by Purity of Heart and Innocency of Life, by Faithfulness, by common Charity, by comfortable provisions for the Poor, by chearful Obedience to our Superiours, and abundance of kindness and discreet condescensions one to another, by unspotted Righteousness and an unshaken Peace, by the removal of every unjust yoke, by mutual forbearance and bearing up one another, as living stones of that Temple where there is not to be heard the noise of either axe or hammer, no squabble or clamour about Forms or Opinions, but a peaceable study and endeavour of provoking one another to love and good works. Provided this be the Idea of those happy Ages to come, the inculcating of this belief,*

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in my judgement, cannot but be very useful, it bearing along with it both a detection and reprehension of the degeneracy of the present Age, and a warmth and encouragement to hasten those good times, by endeavouring to correct our lives according to this Pattern we have of them.

Now let any one judge whether I call *Episcopacy a Faction* or no, or whether I propound all these waies of Division as false and illegitimate, since those that do so apparently contradict one another, as *Calvinism* and *Arminianism*, *Episcopacy*, *Presbytery* and *Independency*, some of them must be true. As either *Calvinism* or *Arminianism*, in such Points as they contradict one another, must be *true*. And so of those waies of Government, some of them must be *right*. For it is intolerably wrong to have the Church destitute of all Government. Wherefore all those things there named are not condemned or reprehended, nor properly any of them in that form of speech, though some of them be of themselves sufficiently condemnable. For though they had been all good in their several kinds, yet men might not behave themselves well and in due measure and manner in their affections and partial sidings in them. But it does not at all follow, because that which is good is factiously followed, that the thing that is thus followed loseth its goodness, much less that it becomes the very Faction itself; no more then when the Apostle saies, *While one saith, I am of Paul, and another, I am of Apollos, are ye not carnal?* any one would understand him that he either accuseth *Apollos* or himself of carnality, but onely those that made Factions upon pretence of following them with the greater zeal. 1 Cor. i. 12.

3. And therefore I say that men may as well pursue good things (in the number of which I have already affirmed *Episcopacy* to be) as follow good men, even the Apostles themselves, in a factious way. And this is all that can be elicited out of this Paragraph touching *Episcopacy*, not that it is a Faction, but that it may be factiously and partially managed, that is, unmeasurably and disproportionably prized, (as this Paragraph imports) as if the whole *Millennial* Happiness consisted in *Episcopacy*; that is to say, That people may so dote upon one good thing, that they may be dead to and careless of the flourishing of all the rest, and set up their staff in that one. Which though it were *Episcopacy* itself, it would be a factious and partial affection, and would fall short of the end of the Gospel, which does equally aim at the cherishing of all things that are essentially and indispensably Christian, such as I have enumerated in this Paragraph in my Description of the Happy Ages to come.

4. Wherefore I think it is abundantly plain, that I am far enough from charging *Episcopacy* itself with Faction, or with any thing else that sounds ill. Whereas on the contrary I have in this very Preface pleaded for it as the best kinde of Church-Government, and have produced Reasons for the same. And to profess my own Judgement still more fully touching it, it is not onely much more eligible then *Presbytery* in itself, but more accommodate to the support of the Interest of *Protestantism*. For what a mischievous stop must it be to the more easie spreading of the Reformed Religion in Christendom, if no Reformation can be thought perfect till all Church-Government be unravelled into *Presbytery*, having no regard

to that excellent Congruity and Accommodateness that *Episcopacy* has to *Monarchy*, nor considering how just a jealousie *Monarchs* have of what so apparently tends to the decay or undermining of their own Security and Interest, as the demolition of *Episcopacy* doth; I mean, such an *Episcopacy* as is established here in *England*; which assuredly is more compliable with *Regal Government* then *Presbytery* can be, that verges nearer toward *Populacy* or *Democracy?* Not to adde that the taking away of *Episcopacy* is the hazard even of *Presbytery* itself, and of mouldring the Church into a perfect *Anarchy*, (as it happened in these late years;) and indeed in thus hazarding all Ecclesiastick Government, to bring in hazard the very Object thereof, Christianity itself.

5. My observation of Passages in the late great change of affairs in this Nation has given me too great occasion to surmise so, and made me look upon *Spencer* as a *Prophet* as well as *Poet*, in his second *Eclogue*, he has so lively set down the effect of the extirpation of *Episcopacy* upon the *Presbyters* themselves, when once that great shelter of Church-Government was removed. For when the Lord of the Field had cut down the aged and sacred *Oak*, having been complained to by the busie *Briar* that had a minde to domineer alone, pretending forsooth that the spreading *Oak* hindered his tender growth, keeping off the light of the Sun, and spoiling his beautiful Flowers with the dropping of his hoary mos upon them; the *Briar* wanting this shelter against greater storms was utterly born down by the next Winterly weather, and troden into the dirt by Beasts. His condition is so lively described in the Poet, that I have thought it worth the transcribing. After he has set out the dismal fall of the Oak,

Whose wondrous weight made the ground to quake,
Th' Earth shrunk under him and seemed to shake.
There lieth the Oak pitied of none.

Then presently he addes concerning the Briar,

Now stands the Breer like a Lord alone,
Puffed up with pride and vain pleasance:
But all this glee had no continuance,
For eftsoons Winter gan to approach,
The blustring Boreas did encroach
And beat upon the solitary Breer;
For now no succour was him near.
Now gan he repent his pride too late,
Tore naked left and desolate.
The biting frost nipt his stalk dead,
The watry wet weighed down his head,
And heaped snow burdened him so sore,
That now upright he can stand no more:
And being down is trod in dirt
Of Cattel, and brouzed, and sorely hurt.
Such was the end of this ambitious Breer.

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The *Apodosis* is easie, though it were demanded in rhyme. But no semblance of mirth can well suit with so sad a consideration. Nothing were more desirable then that all men would lay aside any sense they have of their popular faculties, and make use of their talents to the common Interest of the Reformed Christianity, and not seek a victory over those who are their most impregnable shelter against their greatest enemies. This intimation is enough for them that are willing to see, and all that I can say will be nothing to as many as are wilfully blind. And therefore I will now hasten to the fourth Objection.

Object. 4.

He affirms that Church-Discipline should comprehend onely the generally-acknowledged Articles of the Christian Faith, and plain indispensable duties of life. Which overthrows all Authority concerning things indifferent. Preface, page 18, 19.

6. All that those Pages which are here referred to do contain touching this matter is what is in the eighteenth page, in this Paragraph, *That the main end of Church-Government and Discipline is the countenancing and promoting the Christian life and an holy observation of such Precepts of Christ as do not make men obnoxious to the Secular Law by transgressing them, to keep out also Idolatry and every errour and superstitious practice that tends to the supplanting or defeating the power of the Gospel; and that therefore we ought rather to be solicitous about managing this Government to the right end, then disturb the peace of the Church by an overscrupulous examination of the exteriour frame thereof.* And again in the same page at the end, in this Paragraph reaching also into the following page, *That the first and chief point is, To make a right choice of the Object of this Church-Discipline, which is to comprehend nothing but what is sound and purely Apostolical, that is, the indisputable Truths of our Religion, such as we are sure to be the mind of Christ and his Apostles, namely, the generally-acknowledged Articles of the Christian Faith and plain and indispensable Duties of life. For these are such as deserve to be held up with all possible care and strictness, other things so gently recommended that no conscientious man may be pinched thereby.*

7. These are the onely Passages in those Pages that could administer matter for this fourth Objection; but being thus produced into view, they will also administer matter for a due solution thereof: For one will give light to the other, the former to the latter, and the latter end of the latter to the first part thereof, upon which the Objection is mainly raised, in those words, *To make a right choice of the Object of this Church-Discipline, which is to comprehend nothing but what is sound and purely Apostolical*, &c. Where my meaning is, That the *principal* and *main Object* of this Discipline should be such, that we should not make the lesser things and more dispensable and such as are but of humane Institution and Determination the *main Object* upon which Church-Discipline is exercized, but *the generally-acknowledged Articles of the Christian Faith and plain and indispensable Duties of life, such as we are exhorted to by Christ and his Apostles.* For this is really for the glory of the Gospel, the security of

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mens Souls in the safe conduct of them to Heaven, and also for their comfortable abode here upon Earth; the urging of the practice of the Law of Christ tending so effectually to the taking away all that misery and hardship that the Dissoluteness and Hard-heartedness of men does otherwise cast the world into. And that I mean onely the *main and principal Object*, not every thing that Church-Discipline may reach to, the conclusion of this Paragraph does plainly imply, in these words, *For these are such as deserve to be held up with all possible care and strictness:* which is as much as to say, that the severity of Discipline is to be exercised, if any-where, more especially in these. *Other things so gently recommended, that consciencious men may not be pinched thereby*; that is to say, that the like severity is not to be used in things that are not of so indispensable a nature, especially upon those that are conscientious, and of such a character as I shall have occasion more fully to set out when I shall answer the eighth Objection.

But in the mean time I think it is pretty plain already, that I do not affirm that Church-Discipline should comprehend onely the generally-acknowledged Articles of the Christian Faith, and plain indispensable Duties of Life; but that this is the *principal Object* thereof, according as I have declared in the former Paragraph, *That the main end of Church-Government and Discipline is the countenancing and promoting the Christian life*, &c. Which does not exclude but imply other things of an inferiour nature, and yet tending to the greater ornament and completeness of the Christian Oeconomy, which may come in upon occasion, as a more *subordinate End* and *less principal Object* thereof. So that I do not overthrow but establish or leave entire Church-Authority touching things indifferent.

8. Which no man could make any question of, did he but compare one part of my Preface with another: as that which occurrs Sect. 13. at the close thereof, *There shall be nothing held Essential or Fundamental but the indispensable Law of the Christian life, and that Doctrine that depends not upon the fallible deductions of men, but is plainly set down in the Scripture; other things being left to the free recommendation of the Church, ensnaring no mans conscience, nor lording it over the flock of Christ.* And still holding on in the next Section, *Which certainly they doe that call those things* Antichristian *that are not, and thereby make more* Fundamentals *then Christ and his Apostles. Which Errour is the very Essence and Substance of* Antichristianism *and of that grand Apostasie of the Church.* Can there be any thing more expres and pertinent for the vindicating the power and liberty of the Church in appointing things indifferent then this? And in the close of this 14 Section, *But it is manifest that all the zealous Corrivals for the Government of this Nation, by either decrying things for* Antichristian *that in themselves are innocent and of an indifferent nature, or by obtruding Opinions that are worse then indifferent, have but shew'd themselves Branches of that great Stock of Apostasie; and are too far removed from the repute and merit of either being or beginning a Church that is purely Apostolical.* And, lastly, at the close of the 15 Section, where having first suggested that nothing can so well secure the peace of the Clergy and make them impregnable as the using of their Power and exercising

erciſing their Diſcipline in the behalf of ſuch Truths and Rites as are plainly and confeſſedly Apoſtolical; and the being more facil and eaſie in additional Circumſtances, and cutting quite off all uſeleſs and entangling Opinions, I at laſt adde, *Which one plain and generous Rule of Government, if faithfully kept to, is the moſt effectual means imaginable of making the world good, and for both the Unity and Enlargement of the Church; infinitely above all thoſe many fine Artifices and ſmall Devices of the moſt profeſſed Politicians in the Church of* Rome; *provided we be not courſe and ſordid, but reverent and comely in our publick Worſhip.* Which clauſe cannot be made good, unleſs there be ſuppoſed in the Church a power of appointing and determining the Modes and Circumſtances of publick Worſhip: Which ſith they may be various, and yet all ſorts of them decent, and therefore indifferent which to chuſe, it is aſſuredly left to Authority to determine the choice, and others ought to ſubmit thereto. *Let all things be done decently and in order.* So abundantly evident is it that it never came into my mind to take away that Right of commanding things indifferent from publick Authority. And thus I think I have fully ſatisfied this fourth Objection. Come we now to the fifth.

Object. V.

He terms Chriſt's Divine Nature, that paſſive, contemptible Divinity which lodged in him, lib. 5. c. 1. ſect. 5.

9. To the aſſoiling of this Objection that makes ſo hideous a ſhow at firſt ſight, there wants nothing but the bringing into view thoſe two Sections wherein I mention the *Paſſivity* of that Divinity lodging in Chriſt. For it will forthwith appear what I mean by this *paſſive Divinity*; not the Eternal *Logos* with which he is Hypoſtatically united, but the θεία φύσις (that Divine nature which in ſome ſort all Chriſtians are partakers of) communicated to the Humane nature of Chriſt in a meaſure tranſcendently above his brethren. It is this Divinity therefore I ſay is paſſive, I mean the *Deiform Humanity of Chriſt*, who was alſo κοινωνὸς τῆς θείας φύσεως in that more moral and ſpiritual ſenſe and in common with him and us, onely he was anointed with the oil of gladneſs more eminently then his fellows. This is that Divinity which I ſay is properly *Paſſive*, and which ſeems ſo *contemptible* to men, as will ſtraight-way appear out of the two Sections where I ſpeak of it.

The firſt of them is this; **And indeed how ſhould it ever come into the mind of a mere natural man to think of an humble, paſſive, ſoul-melting, ſelf-afflicting and ſelf-reſigning Divinity lodging in any perſon; or if it did, that there was any great price upon that ſpirit more then on that which ſeems to the world more gallant and generous? But certainly this is more precious in the eyes of God then all things in the world beſide; and whatſoever injury is done to this, it is like the touching of the apple of his own eye.* Can it come into the mind of any man to think that I underſtand this *humble, paſſive, ſoul-melting, ſelf-afflicting and ſelf-reſigning Divinity*, of the *Second Hypoſtaſis* of the Trinity, the Eternal and Immaterial *Logos*? But I compare here the Character of Chriſt with that of *Apollonius*, who affected a kind of Divinity, and *Philoſtratus* endeavoured to ſet him out accordingly. *Book 4. Ch. 12. Sect. 3.

10. But this affectation of Divinity amongst the greatest Philosophers of the Heathen is more rude and rampant, more like to that of *Lucifer*, *Similis ero Altissimo*, then to the example of the humble Son of God. For their partaking, forsooth, of the *Divine Nature* is to ascend into the secure Throne of perfect *Apathy and Immateriality*. Τὸ δὲ πάλιν (saith *Plotinus*) οὐκ ἔξω ἁμαρτίας εἶναι, ἀλλὰ θεὸς εἶναι· the meaning of which is, That the end of their highest pitch of Vertue (which they call *Paradigmatical*) is not to be without Sin, but without Passion, and indeed all Compassion, to be moved at nothing, but securely to enjoy themselves, and to become invulnerable from any occurrences of this mortal life. This is the top of Divinity which they affect, and in counterdistinction to which I have described that most lovely and amiable Divine spirit lodging in our Saviour, that it is far from this *Luciferian* Rampancy, but is an *humble, passive, soul-melting, self-afflicting and self-resigning Divinity*, and therefore such as *Philostratus* could not so much as dream of, to set out his great Pattern *Apollonius* by.

11. And it is plain that in that Section the Objector cites there is no other meaning then this. For the whole Section runs thus: *But he whom they numbred amongst the transgressors, and took to be the vilest of men, because he was not recommended by any thing that the Animal life likes and applauds, (as Nobleness of Birth, the power of popular Eloquence, Honour, Wealth, Authority, high Education, Beauty, Courtship, Pleasantness of Conversation, and the like) he is, I say, notwithstanding this general contempt from men, very highly prized by him who is the infallible Judge, whose ways are not as our ways, nor his thoughts as our thoughts; but that he might conform our apprehensions to his own, raised* Jesus *Christ from the dead, bringing that passive, contemptible Divinity that lodged in him into a deserved victory and triumph; exprobrating to the blind world the ignorance of that Life that is most dear and precious to himself, making him alive whom they maliciously killed, and preparing a way to an universal Homage for him who was universally scorned and became περίψημα πάντων the off-scouring of all, though his Spirit, Life and Nature was of more worth then all things of the world beside.*

Certainly it must needs seem very marvellous to others as well as my self, that any one should miss my meaning in this Section, and pretend that I term the *Divine Nature in Christ* (understanding thereby the Eternal *Logos*) a *passive, contemptible* Divinity. For neither do I speak of the *Divine Logos* here, much less say it is *passive*, nor term the *Divine Nature* in Christ, in the other sense, *contemptible*, but condemn others for accounting it so, and declare how highly prized it is by that Judge who onely is infallible, (whose ways are not as our ways, nor his thoughts as our thoughts) notwithstanding the general contempt thereof from men. And again, whenas I say, That *he raised* Jesus *Christ from the dead, bringing that passive, contemptible Divinity that lodged in him into a deserved victory and triumph, exprobrating to the blind world the ignorance of that Life that is most dear and precious to himself*, it is plain I speak of the *Deiform Humanity* of Christ, (if I may so speak) which was *passive* and capable of death it self; but I am so far from terming it *contemptible*, that I accuse

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the world of blindneſs for their thinking it ſo, and conclude that this *Deiform* Spirit, Life, and Nature, into which the Humane Nature of Chriſt was transformed, was of more worth then all the things of the world beſide. So little ſhow of ground was there for this fifth Objection.

12. We are therefore now ſuddenly arrived to the ſixth, which ſeems to offer at a Charge of *Neſtorianiſm* againſt me; for ſo had I heard from often-repeated fame: Whence it will be neceſſary firſt to underſtand the nature of that Hereſie, before I either propound or go about to anſwer this ſixth Objection.

CHAP. VI.

1. *Some few Remarks touching the perſon of* Neſtorius *out of* Spondanus. 2. *A full Deſcription of his Hereſie out of* Juſtellus *his Collection of Eccleſiaſtical Canons.* 3. *A Citation out of* Juſtinian's *Reſcript to the* Conſtantinopolitans. 4. *That the Hereſie of* Neſtorius *was, that he held not any* Phyſical *or Real Union (ſuch as is betwixt Body and Soul,) between Chriſt's Humane Nature and the* Logos, *but that they were really disjoyn'd one from another, proved from ſeveral paſſages of the foregoing Citation.* 5. *The ſame farther demonſtrated by two more Citations out of the Council of* Epheſus, *as it is ſet down in* Photius *his Epiſtle to* Michael *Prince of* Bulgaria. 6. *Another to the ſame purpoſe out of a brief Collection of Councils entitled* Ἀδιάτακτον. 7. *Another out of the* Synodicon. 8. *Several paſſages produced out of Book* 1. *of his* Myſtery of Godlineſs, *that are diametrically oppoſite to the above-cited Characters of* Neſtorianiſm. 9. *Other paſſages of the like nature produced out of the fifth and tenth Book.* 10. *The particular Objection propounded, together with ſome other collateral Allegations from Hear-ſay.* 11. *That the Schools are out in their Definition of* Suppoſitum. 12. *The true Definition thereof; whence alſo the true Notion of* Hypoſtaſis, Subſiſtentia *and* Perſona *is to be underſtood.* 13. *His Anſwer to the particular Objection above propoſed.* 14. *His Anſwer to the Collateral Allegations.* 15. *That in thoſe very paſſages upon which they would raiſe their Charge of* Neſtorianiſm *he has not departed from the ſenſe and language of Creeds and Councils; as namely of the Council of* Chalcedon. 16. *And of* Athanaſius *his Creed.*

1. IT will contribute nothing to our purpoſe to take notice of *Neſtorius* his perſon, how he was firſt a Monk and Presbyter of *Antioch*, and after was made Biſhop of *Conſtantinople* in *Theodoſius* his time, to whom he was a very importunate exhorter for the puniſhing of Hereticks, and his zeal and fervency particularly noted in that ardent Inſtigation of the Emperour, *Mihi, O Imperator, terram Hæreticis tu purgatam tribue, & ego tibi cœlum tribuam; Tu mihi in proſtigandis Hæreticis ſubveni, & ego tibi in proſtigandis Perſis ſubveniam.* So mighty a Zeal had this *Neſtorius* againſt Hereticks. But *Spondanus* ſpeaks of him as if his zeal and

sanctity was but simulated, and that he acted to that height for the better rivetting himself into the favour of the Emperour; but that when he was once well warm in his Dignity, he was so little carefull of conforming to the common Sentiments of the Church, that he revived or began that famous Heresy of *separating the Son of* Mary *and the true Son of God, the Eternal* Logos, *and of making them absolutely two*, as some say *Diodorus* Bishop of *Tarsus* did before. *Sensisse utique alterum esse Filium seorsum qui de semine* David *& sanctâ Virgine natus est, & alterum propriè Filium Dei Patris.* From whence he also denied the Blessed Virgin to be Θεοτόκον *Deipara.* The falseness of which Doctrine is there said to be reprehended by the Blessed Virgin herself, she appearing to the holy Anchoret *Cyriacus* in a Vision, and shewing her express displeasure against the writings of *Nestorius.*

2. But not to insist long on an account less Authentick, I shall more punctually set out the nature of *Nestorianism* out of the ancient *Greek Collections* of *Ecclesiastical Canons*, as they are in the Edition of *Justellus.* For I having heard my self accused (by so often a repeated fame) of the *Nestorian* Heresy, and also so freshly, even since I began this Answer, I think it lies upon me to be more accurate in the Description thereof, according to those more Authentick testimonies, that it may the more fully appear how free I am from any such Errour.

3. *Ex Lib.* 1. *Codic. Tit.* 1. In *Justinian*'s Rescript to the *Constantinopolitans*; Τούτων τοίνυν ὄντως ἐχόντων, ἀναθεματίζομεν πᾶσαν αἵρεσιν, ἐξαιρέτως δὲ Νεστόριον τὸν ἀνθρωποπλάτρην, καὶ τοὺς αὐτῷ φρονήσεσιλαΐς τε καὶ φρονοῦντας, τοὺς διαιροῦντας καὶ ἕνα Κύριον ἡμῶν Ἰησοῦν Χριστὸν καὶ υἱὸν τοῦ Θεοῦ καὶ Θεὸν ἡμῶν, καὶ μὴ ὁμολογοῦντας κυρίως καὶ κατ' ἀλήθειαν τὴν ἁγίαν, ἔνδοξον, καὶ ἀειπαρθένον Μαρίαν, Θεοτόκον, τυπίκως μὲν Θεοῦ, ἀλλὰ δύο υἱοὺς λέγοντας, ἄλλον μὲν καὶ ἐκ τοῦ Πατρὸς Θεὸν Λόγον, ἄλλον δὲ καὶ ἐκ τῆς ἁγίας ἀειπαρθένου καὶ Θεοτόκου Μαρίας, χαίρειν δὲ καὶ χρίσει καὶ οἰκειώσει τῇ πρὸς καὶ Θεὸν Λόγον καὶ Θεὸν αὐτὸν γεγεννῆσθαι· i.e. *Wherefore we anathematize every Heresy, and especially* Nestorius, *the Man-worshipper, and those that either have or do follow his Opinion, such as divide asunder our one Lord Jesus Christ, the Son of God, and our God, nor confess that the holy, glorious, and ever-Virgin* Mary *is properly and according to truth Deipara, that is to say, the Mother of God; but affirm that there are two Sons, the one God, the Word of the Father; the other the Son of* Mary, *and that he became God onely by Grace, Habitude, or Relation and Appropriation to God the Word.*

4. Out of which it is manifest that *Nestorius* his Heresy was in that he held no Real and Physical union, as I may so speak, (such as is betwixt Body and Soul) betwixt Christ and the Word, but that the Word and the Humanity of Christ were really disjoyned: Which several passages in this Paragraph imply. As first, in that *Nestorius* is called ἀνθρωπολάτρης *a Worshipper of a mere Man*, and consequently an Idolater. And then again, in that he is said διαιρεῖν to *divide asunder* our Lord Christ who is one. Moreover, in that he denies the Blessed Virgin to be Θεοτόκον, and that he made separately two Sons, the one the Eternal Word, the other the Son of *Mary*; affirming the Son of *Mary* to be no otherwise God

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then by a certain Relation or Appropriation to the Eternal Word, not by real Union; I say, all these passages plainly imply that the Heresy of *Nestorius* was that he conceiv'd the *Word* and *Jesus* really disjoyn'd, and therefore that his was the same Heresy with that of *Diodorus* Bishop of *Tarsus*, *Qui alterum esse sensit Filium seorsum qui de Sancta Virgine natus est, alterum verum Filium Dei Patris.*

5. Which will farther appear out of the Council of *Ephesus*, as we find it in *Photius* his Epistle to *Michael* Prince of *Bulgaria*, wherein having described the Union of the Humane and Divine Nature in Christ, Εἷς Χριστὸς, ἓις υἱὸς, ὁ αὐτὸς ἄνω ὢν Πατὴρ ἀμίαντος, καὶ κάτω ὢν μιαιφόνος ἀπάτωρ, ὁ αὐτὸς ἐν ἀμφοῖν, ἓν πρόσωπον, μία ὑπόστασις, he presently addes, Τοῦτον δὴ καὶ ἕνα Κύριον Ἰησοῦν Χριστὸν εἰς δύο τέμνειν καὶ διαιρεῖν ὑποστάσεις ὁ τρισάθλιος ὀκνῶν ὁ περιφανὴς, καὶ μὴ φιλόν ἄνθρωπον καὶ χωρὶς προσλαβόντος Λόγου κατ' ἰδίαν ὑπόστασιν ἐπιτρέπειν, ἢ ὃν Θεὸν ἅμα μέρος καὶ γυμνὸν τοῦ προσειληφότος. *This our one Lord Jesus* (saith he) *that thrice-wretched fellow* (meaning *Nestorius*) *being not afraid to cut asunder and to divide into two Hypostases, made one a mere man in his proper Hypostasis, apart, without the Word, whom we all believe to have assumed him, and the other, God apart by himself, without this Assumption of the Humane nature.* And a little after answerably to our former Citation there is added, Ἀλλὰ γὰρ τὸν λογισμὸν ὅλως διαστραφεὶς, οὐδὲ τὴν αὐτοῦ κατὰ σάρκα μητέρα, τὴν παναγίαν παρθένον, τὴν κυρίως καὶ ἀληθῶς τὸν Θεὸν Λόγον σεσαρκωμένον τεκοῦσαν, θεοτόκον ἠνέσχετο· ἀλλὰ ὥσπερ τὸν υἱὸν ἀπεστέρει τὸ θεοπρεπὲς, οὕτως ἠλλοτρίου καὶ τὴν γεννησαμένην τῆς θεοτόκου κλήσεως· i. e. *Moreover he being wholly perverted in his reason would not allow the most holy Virgin, the Mother of Christ as to the Flesh, who most properly and truly brought forth God the Word incarnate, to be called* Deipara *or the Mother of God. But as he despoiled the Son of his Godhead, so he did her that brought him forth of the Title of* the Mother of God.

6. Again, touching the same Council of *Ephesus*, in a brief Collection of the six *Oecumenical* Councils by an uncertain Authour, whence the Title is Ἀδέσποτον, Ἡ τρίτη ἁγία καὶ οἰκουμενικὴ Σύνοδος γέγονεν ἐν Ἐφέσῳ κατὰ Νεστορίου τοῦ ἀνθρωπολάτρου καὶ ἀσεβοῦς, Πατριάρχου μὲν γενομένου Κωνσταντινουπόλεως, ἀλλὰ Χριστὸν τὸν διαιροῦντα καὶ κατατέμνοντα· φιλὸν γὰρ ἄνθρωπον εἶπε λέγειν, καὶ τὸν Θεὸν σεσαρκωμένον, οὐδὲν ἧττον θεοτόκον, ἀλλὰ Χριστοτόκον τὴν ἁγίαν παρθένον ὠνόμαζε· i. e. *The third holy and Oecumenical Council was held at Ephesus against the ungodly Man-worshipper* Nestorius, *Patriarch indeed of* Constantinople, *but one that divided and cut quite in sunder the Lord Christ. For he said he was a mere Man, and not God incarnate, whence he would not call the Holy Virgin the Mother of God, but onely the Mother of Christ.*

7. I will onely adde one passage more, and that is out of the *Synodicon*, Num. LXXXI. Νεστορίου ἐξ Ἀντιοχείας ὁ φρενοβλαβὴς πρεσβύτερος Ἀλεξάνδρεια καὶ Σισίνιον, ὃς τῆς ἀληθείας τὸν λόγον παρέδωκε, θεοτόκον λέγειν τὴν παναγίαν παρθένον μὴ προσιέμενος, καὶ τὴν καθ' ὑπόστασιν ἕνωσιν τοῦ Σωτῆρος πρὸς ὅλων Χριστὸν δοξάζειν οὐκ ἀνεχόμενος· *To* Sisinius *succeeded in the* Constantinopolitan *See that crackt-brain'd Priest of* Antioch, Nestorius,

Nestorius, *who perverted the word of Truth, not admitting the Holy Virgin to be called the Mother of God, nor yielding to that orthodox opinion of the Hypostatical union of Christ the Saviour of the World.*

Out of all which it is exceeding plain that the Heresy of *Nestorius* consisteth in this, That he divided and cut quite asunder the *Humanity* and *Divinity* of Christ into two separate *Hypostases*, making Christ a mere Man, and so denying the Incarnation of the Word, the Godhead of Christ, and the honour that accrued to the Blessed Virgin for bringing him forth whom we all rightly style the onely-begotten Son of God, perfect God and perfect Man, as *Athanasius* his Creed has punctually declared.

8. Now I will shew how perfectly opposite not onely my judgment, but that very Treatise out of which some would asperse me with *Nestorianism*, is to these Notes thereof which I have produced. As may appear not onely from my asserting and contending every-where in that Treatise for the *Divinity* of Christ, that he might be a due object of the Divine worship we doe him, but also from several particular passages. As Book 1. Ch. 5. Sect. 1. *That Christ is not* ψιλὸς ἄνθρωπος, *or a mere creature, but a Divine Hypostasis, or truly, really and Physically (not Allegorically and Morally) joyned with that* Hypostasis *which is called* Logos, *if men would not bring their own sturdy Preconceptions, but listen to the easy and natural aire of the Text, the beginning of S.* John's *Gospel would put out of all controversy.* And again, Sect. 4. *Wherefore Christ ought not to be a mere Man, but God, that is, he ought to be really and physically united to the Deity, it being present not by Assistence onely but by Information; that as Body and Soul are one Man, so God and Man may be one Christ.* And Sect. 5. *Wherefore the denying of either the Divinity of Christ or the Trinity seems a subversion of the Christian Religion: And not onely so, but that Fanatical piece of magnificence in some Enthusiasts, who would make their Union with God the same with that of Christ's.* And lastly, Sect. 6. *For is not that Spirit that created and framed all things able to reform us unto the most unblamable pitch of Humility, Self-denial, Dependency upon God, Love of our Neighbour, Obedience to Magistrates Faith, Temperance and Holiness, without being any more Hypostatically united with us then with the Earth, Sea, Sun, Moon and Stars, and the Natural parts of the Creation? Wherefore we conclude, That to assert that the union of any true Christian with God is the same with that of Christ's, is a bold, useless and groundless opinion, and inconsistent with and destructive of the Christian Religion.*

9. Can any thing be more diametrically opposite to *Nestorianism* then these passages, or any Proofs more pregnant to quit any one from such an Imputation? So that it is needless to produce any more places for my justification. And yet I cannot abstain from glancing at what I have noted for the greater confirmation of the *Trinity* of the Godhead and *Divinity* of Christ, Book 5. Ch. 17. Sect. 2. from the authority of the *Apocalyps* more peculiarly manifest to us to be of Divine Inspiration then any other Book, unless *Daniel*, or at least in a higher measure then it or

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any other. But I will close all with what I have set down Book 19. Ch. 6. Sect. 1. where I declare that that one plain expression of *Athanasius* [*As Body and Soul is one Man, so God and Man is one Christ*] *is better then all the curious Definitions of things in the Schools, which reach to no greater Hypostatical Union then that of the Body and Soul*; adding immediately thereunto, *Whereas I dare say, if it were searched to the bottom, the Union betwixt the Divinity and Humanity of Christ is more one and more exact then that of Soul and Body, which they call Hypostatical.* Is this καταπίμνειν ἢ διαιρεῖν τὸν ἕνα Κύριον ἡμῶν Ἰησοῦν Χριστόν; Is this *to cut asunder and divide our one Lord Jesus Christ* into two *Hypostases*, and not rather to allow him, if it were needfull, a more close *Hypostatical* union then there is betwixt Body and Soul?

10. Thus fully have I cleared my self from all general imputations of *Nestorianism*, which I thought fit to doe the more industriously, because of the Repeatedness of the same thereof, and of that late and fresh arrival of it to my astonished eares. I will now set down and answer the particular Objection.

Object. VI.

He brings in an Humane person of Christ, Lib. 6. c. 15. Sect. 1. p. 258. *and afterwards, without any mincing, calls it so ten times in that Chapter, and several times afterwards.*

I will also adde what was hinted to me at second-hand out of Book 9. Ch. 2. Sect. 6. where I declare, *How that the Humanity of Christ and the Eternal Word may be Hypostatically united without any contradiction to humane Reason unsophisticated with the sopperies of the Schools, and both their Hypostases remain still entire.* And afterward, in the same Section, I bring in *Christ as made up (if one may so speak) of the Second Hypostasis of the Trinity and of that Humane person that conversed at Jerusalem.* For the speaking of two Persons thus in Christ, though I do expressly declare them *Hypostatically* united again and again in this Chapter, seemed to administer some scruple of Heterodoxness to some. But it is much that either these passages in this Chapter, or those intimated in the Objection, should ever move any one to fansy me in the least measure guilty of *Nestorianism*, if they had ever noted those other passages of my Book that are so perfectly and expressly contrary thereto.

11. But I will shew how utterly blameless these passages also are, after I have briefly settled the true notion of *Persona* and *Hypostasis*; which I cannot doe but by first taking into consideration what is the true and allowable Notion of *Suppositum*. For I must confess I take the Schools to be out in their ordinary Definition thereof, while they define it *Substantia singularis per se existens completè & incommunicabiliter*. For be it so that there are innumerable examples of such *Suppositа* as completely exist by themselves, yet it will be hard to prove that there are any that doe so *incommunicably*, that is to say, that their nature is such, that God cannot create some Substantial Form or other which he may accommodate so to this present *Suppositum*, that this and the superadvenient Ἐνωλίχεια may make *Ens unum per se*, and so be coalescent into one *Suppositum*. To deny this would be a reproach to the Divine Omnipotency.

12. And therefore it were far safer to define a *Suppositum* to be *A Singular* or *Individual Substance completely existing by it self, but not incommunicably*, though *incommunicately*, that is to say, as yet not *actually* concurring as a *Potential* Principle to the making up *Ens unum per se*, as the *Metaphysicians* speak. This is the onely warrantable notion of *Suppositum* that I can find. And I need onely adde, that *Hypostasis* in the *concrete* sense is the same that *Suppositum*; in the *abstract*, *Subsistentia*: and that *Subsistere* is sometimes, in the very language of the Schools, said of an Individual substance, although it exist dependently of another *Suppositum*, as in the Humane nature of Christ. Which we shall find not altogether useless to have noted by the bye. And lastly for *Persona*, it is nothing but *Suppositum rationale*, and brings no new perplexity touching the *communicableness* or *incommunicableness* thereof.

13. These things being premised, I briefly answer to the Objection. First, That I do not bring in an *Humane person* of Christ *without any mincing of the matter*. For at the very first naming of the terms, I both modestly and cautiously ask leave, in these words; *Now that the humane person of Christ* (as I may so call it) *is not to be laid aside*, &c. And I interserted those words, as being well assured in my own judgment, that whatsoever might otherwise be a *Suppositum* of it self, if it once concurre as *a Potential Principle* with some other *Hypostasis* for the making up one *Hypostasis*, it loseth then the proper nature and definition of an *Hypostasis*; it being then not *actually* such, but *potentially*, and in that sense onely it can be called an *Hypostasis*: and there is the same reason of *Persona*.

And Secondly, There was a necessity of my using this more improper term by reason of them with whom I dispute, namely the *Familists*, who, if I had said onely *the Humane nature* of Christ, would soon have melted that expression away into a mystical meaning, and made the particular Humane nature of all their Sect the Humane nature of Christ, with which the *Eternal Word* is united, they being *Godded with God* and *Christed with Christ*, as they boast. Wherefore I could not follow the point expresly against them, and so determinately that there should be left no place to evade, but by making use of this Expression.

And then Thirdly, It brings nothing of *Nestorianism* in with it, because, though I name the *Humane person* of Christ alone, yet I do no more καταιμειν ϗ διαιρειν εις δυο ὑποστασεις, then he that names the *Humane nature* of Christ alone does καταιμειν ϗ διαιρειν εις δυο φυσεις. Which if they were cut asunder, would most certainly dissolve the *Hypostatical* union also.

14. Fourthly, As for those Objections out of Book 9. founded upon these words, *Both their Hypostases remaining still entire*; and on these in the same Section, of Christ's *consisting of the second Hypostasis of the Trinity and that visible person that conversed at Jerusalem*: It is evident that I say that the two *Hypostases* are Hypostatically united. Which is quite contrary to *Nestorianism*, that cut them asunder and denied the *Hypostatical Union*, as you saw above. And though I say that the *Hypostases remain entire*, yet my so expresly affirming them *Hypostatically united*

united shews plainly that they *do not remain entire separately*, but *united unconfoundedly*; which is a thing that the Orthodox Faith has a care of as well as of the other. And then again, I do profess, according to my own apprehension of things, that though I name two *Hypostases* in Christ, yet I understand the Humane *Hypostasis* to be but improperly so termed, according to that Definition my self have given of *Suppositum*.

15. And lastly, I adde to all this, That I have not departed from the very language and sense of the Councils and *Athanasius* his Creed, in adventuring to say, that the *Humane Person* of *Jesus* concurrs with the *Divine Hypostasis* for the making up one *Christ*. For it is well known and noted, that the Greek Church calls the *Three Hypostases* as well ἰδιότητας (and I think at this very day ἰδιώματα) as πρόσωπα and ὑποστάσεις. *Budeus* in his Commentaries; Ὑπόστασις, *in Trinitate Divina, idem est quod* ἰδιότης *& quod* πρόσωπον. *Greg.* εἰς τὰ Ἐπιφάνια· Θεὸν ὅταν εἴπω, ἑνὶ φωτὶ περιαστράψαντι καὶ τρισί. τρισὶ μὲν κατὰ τὰς ἰδιότητας, εἶτ' οὖν ὑποστάσεις εἴ τινι φίλον καλεῖν, εἴ τι πρόσωπα· ἑνὶ δὲ κατὰ τὸν τῆς οὐσίας λόγον, εἶτ' οὖν θεότητα. Again, *Photius* out of the fifth Oration of *Eulogius*, Ἓν κυρίως ἐν τὸ θεῖον, πληθυσμὸν οὐδένα παραδεχόμενον. Ὅθεν εἰ καὶ ὑποστάσεις ἢ πρόσωπα ἢ ἰδιότητας ὀνομάζομεν, ἃ ὁ νοῦς ἔγνω καθ' ὅσον δυνατόν ἐστιν ἑρμηνεῦσαι βουλόμενοι, ἢ τὸ ἓν διαιροῦμεν, ἢ τὴν μονάδα μερίζομεν, ἢ τὴν ἑνάδα διασῴζομεν. And a little after it is again plain out of the same Author, that the Greek Theologers did acknowledge, τὴν μίαν Θεοῦ φύσιν ἐν τρισὶν ὑπάρχειν ἰδιότησιν. But it is sufficiently plain already that ἰδιότης and ὑπόστασις do promiscuously signifie the same thing.

Now this being admitted, it is manifest that the Council of *Chalcedon* allows that there is a concurse of the two *Hypostases*, *Humane* and *Divine*, for the making up that *One Person* which is called Christ. According as you heard above out of the Council of *Ephesus*, Εἷς Χριστὸς, εἷς υἱὸς, ἓν πρόσωπον, μία ὑπόστασις. But the words of the Council of *Chalcedon* are these: Ἕνα καὶ τὸν αὐτὸν Ἰησοῦν Χριστὸν υἱὸν, μονογενῆ, ἐν δύο φύσεσιν ἀσυγχύτως, ἀτρέπτως, ἀδιαιρέτως, ἀχωρίστως γνωριζόμενον, οὐδαμοῦ τῆς τῶν φύσεων διαφορᾶς ἀνῃρημένης διὰ τὴν ἕνωσιν, σωζομένης δὲ μᾶλλον τῆς ἰδιότητος ἑκατέρας φύσεως, καὶ εἰς ἓν πρόσωπον καὶ μίαν ὑπόστασιν συντρεχούσης, οὐκ εἰς δύο πρόσωπα μεριζόμενον ἢ διαιρούμενον i.e. *We confess Christ*, who was begotten of the Father according to his Divinity, and born of the Blessed Virgin according to his Humanity, we confess *Jesus Christ to be one and the same Son, Lord, onely-begotten, acknowledged to be unconfoundedly, immutably, indivisibly and inseparably in two natures, (the difference of the two natures not being taken away by the union, but the* ἰδιότης, *the Hypostasis or proper subsistency of each nature being rather conserved and concurring together into one Person and one Hypostasis) not as parted or divided into two Persons.* To which my expressions are very consonant in my ninth Book, Chap. 2. my words implying an *Hypostatical union* without confusion, a Coalescency into one Hypostasis, not an abolition of any thing that concurrs to the making up this one Person Christ; insomuch that his Humane nature is *potentially* and *improperly* an Hypostasis still, and may be so called according to the Schools, as I above noted, but never to be *properly* and *actually* such.

16. And

16. And still more clearly out of *Athanasius* his Creed it self it will appear, that it is no *Solœcism* to call the Humane nature of Christ an *Hypostasis*, the very words of the Creed declaring him to be *perfect God* and *perfect Man*, τέλειος Θεὸς καὶ τέλειος ἄνθρωπος· and then defining what is meant by τέλειος ἄνθρωπος there is added, ἐκ ψυχῆς λογικῆς καὶ ἀνθρωπίνης σαρκὸς ὑφισάμενος, not συνισάμενος, *of a reasonable Soul and humane flesh subsisting*, not *consisting*. And can there be the τὸ ὑφισάμενον and not *Hypostasis*? Can there be the *Concrete* and not the *Abstract*? Black without blackness, or Hard without hardness? Or if *Hypostasis* signifie concretely, the τὸ ὑφισάμενον and it is all one. But I must confess that according to the language of the Schools, as also my own judgment, ὑφίστασθαι is used here in a less proper sense; but it being used and I understanding ὑπόστασις, when I apply it to the Humane nature of Christ, in no other sense then the Creed, I think I am wholly irreprehensible for so doing. And thus the whole imputation of *Nestorianism* has vanished into a mere λογομαχία or less.

CHAP. VII.

1. *An Account of the Passages that seem most Paradoxical in the Tenth Chapter of his Tenth Book, by certain Aphorisms, collected out of the said Chapter. The first Aphorism, with the proof thereof.* 2. *The second, third and fourth Aphorisms, with their proofs.* 3. *The Question touching any false Persuasion in Religion being the Command of God, rightly and carefully stated.* 4. *That God is the Author of the fatal chains and unavoidable sequels of things, but our selves the Authors of our own intanglement in them.* 5. *A touch concerning the state of* Brutishness, *a Degeneracy below Sin, which* Aristotle *calls* ἀνθρωπότης and ἀνθρωπώδια, *opposite to the state of the* Lacedemonians θεοὶ ἄνδρες. 6. *The distribution of the above-proposed Question into three particular Disquisitions. As, first, Whether God can be rightly said to convey any false Persuasion into the mind of his Creature. Places of Scripture produced for the clearing this first Point.* 7. *Two notable passages of* Micaiah *and* Ezekiel. 8. Cornelius à Lapide's *Descant thereupon.* 9. *What the most probable meaning of God's* hardning Pharaoh's heart. 10. Cornelius *his gloss touching that matter.* 11. *That it is manifest out of the foregoing Citations and Interpretations, That God may, and sometimes does, convey a false Persuasion into the mind of a man by a certain and effectual* Permission. 12. *That this Conclusion does not at all clash with the* Veracity *of God.* 13. *That there is not the same reason touching men, because of their defect in Wisedom and Goodness.* 14. *That the above-said Conclusion is not at all destructive of our Faith and Trust in God.* 15. *The second particular Disquisition, Whether God may be said to convey a false Persuasion in matters of Religion.* 16. *The third Disquisition, Whether such a Persuasion may be called the Command of God.* 17. *The entire Conclusion established into a fifth Aphorism, and that he has asserted*

serted nothing touching a false Persuasion in Religion being the Command of God, beyond the sense of this Aphorism. 18. *A summary Recital of all the Restrictions of the Assertion, whereby the harmlesness thereof is fully demonstrated.* 19. *The seventh Objection propounded, and clearly and satisfactorily answered.*

1. WE should proceed now to the seventh Objection raised out of the Tenth Chapter of the Tenth Book, touching God's conveying a false Persuasion into a man even in matters of Religion: Which is a Point worth the carefully searching into and rightly stating. Which therefore I must confess I had done according to my best judgment (being moved thereto by sundry Reports and some personal discourses against several passages of that Chapter) before I received this Paper of Objections. And that I might doe it the more satisfactorily, I framed an accurate account of all those Passages which I perceived to have seemed to them any thing Paradoxical. Which when I have produced for the better clearing and freeing of the 2, 3, 4, 5, 6 and 7th Sections from any present misapprehension or future mistakes, I will then propound this seventh Objection *in terminis*, and apply a full and particular Answer thereto. The account that concerns such things as may give offence in those Sections is this that follows, contrived into certain Aphorisms contained in the said Sections.

Aphorism I.

That nothing but Conviction of Conscience in a Soul that is sincere can be properly the Promulgation of any Law, Will, or Command of God to that Soul.

2. The reason of this Principle is, Because he that is sincere is such an one as is willing and ready to know and doe any thing that it is the mind of God he should doe, and does his best endeavour to know it and doe it, and has the sense of his *Conscience* (which is as it were the *Ear of the Soul*) inclined and attentive to take in the voice or command of God from whatever quarter it shall sound, or what-ever he shall command; *Speak, Lord, thy servant hears thee.* Whenas, on the contrary, he that is not sincere, but false to the present light he has, and knowingly and wittingly sins against his own Conscience, such a man may justly be likened to one that stops his ears and will not hear the Law of his Prince; which it being in his power notwithstanding to hear, this Law is justly deemed to be promulgated to him, and when occasion requires he is to be proceeded against no otherwise then as if he had actually heard his Prince's Proclamation, and to incurre such penalties as those Offenders do that did. Wherefore it is peculiar to the sincere and unfeignedly conscientious, that no Law or Command of God be deemed as promulgated to them, unless their Consciences be convinced. As a man cannot in nature conceive that any speech or voice came to any mans ear, who, though listening and expecting, yet could not hear the least whisper thereof. This Principle me-thinks is so clear that no man should doubt of it. The second is this;

Aphorism

Aphorism II.

That where there is no Law promulgated, it is no sin or transgression to act or profess to the contrary.

They are the words of the Apostle, That *where there is no Law, there is no Transgression.* Which is not onely true of the Law of *Moses*, of which it is spoken, but universally true. Because *Sin* can be nothing else but the *Transgression of a Law*, nor any thing a Law without Promulgation.

Aphorism III.

That a full and firm Conviction of Conscience in a Soul that is sincere is the Promulgation of a Law or Command from God to that Soul.

The Reason is, Because the sense of Conscience is the very *Ear of the Soul*, nor can it receive a Command from God any otherwise then by being fully and firmly convinced that this or that is his Command. This is as it were the King's broad Seal by which she is warranted to act.

Aphorism IV.

That nothing that has any real turpitude or immorality in it can justly be pretended to be the Voice or Command of God, or that which is really and confessedly moral not to be his Command, to either the sincere or unsincere.

For the Light and Law of Nature and of Eternal and Immutable Morality cries louder in the Soul of the sincere then that it should admit of any such foul motions, much less as from God, or be ignorant of what is so plainly Moral as this Aphorism imports. And for the unsincere, sith he stops his ears against that more holy and evident Law, his false delusions and obduracy in wickedness are most justly imputed to himself.

3. Thus far we have been bold to proceed more *dogmatically*: we come now to a Point which we will discuss by way of Question, before we venture to conclude; and it is this, *Whether a full and firm Conviction of Conscience in the sincere, touching a Religion into which some things are incorporated that be false, but without any moral turpitude, and of that nature that no moral sincerity may be able to discover the falseness of them, can be rightly said to be the Command of God to that Soul whether for trial or punishment.* The state of which Question I hope will appear to any impartial judge to be set at a very safe pitch, since there is nothing in it that implies any sinful action in the party thus persuaded or convinced, and that therefore there is not the least insinuation or show of implication that God is the Author of sin. For where there is no Law, there is no transgression, as was above concluded. Nor do I know how God can be rightly said to be the Author of sin in any case; not onely for that it is repugnant to the Divine Goodness and Rectitude, but also to the very nature of Sin it self, to be irresistibly impressed upon one, sith all actual sin is voluntary.

4. Indeed God has laid inevitable trains of mischief and calamity in the contexture of his Providence,

——— Τοῖς γὰρ ἀλιτροῖς
Εἰν ἀλὶ καὶ γαίᾳ κακὰ μυρία δήκατο δαίμων,

which fearless and heedless men will certainly incurre, & so lapse into a very forlorn

forlorn condition of Soul, and by cuſtom in ſin loſe all ſenſe of Conſcience and of the difference betwixt Good and Evil, being given up to a reprobate ſenſe, and committing all wickedneſs with an uncurbed greedineſs, as having no Principle within to check them. But this deplorable condition they bring upon themſelves by thus intangling themſelves in thoſe unavoidable trains of the Divine *Nemeſis*, which is interwoven in the very nature and eſſence of the Soul her ſelf, and of the things ſhe hath to doe with. God, I ſay, is the Author of the neceſſary and fatal Sequels and Concatenations of things; but we our ſelves are the cauſe of our being illaqueated by them.

5. Thoſe that are grown *Æthiopians* in wickedneſs, God is neither the Author of the blackneſs of their ſins, nor is their ſtate ſo properly a ſtate of Sinfulneſs as of mere Brutiſhneſs; Κακία γὰρ σύμφυτος τοῖς θηρίοις, as *Triſmegiſt* ſpeaks. And as Vertue is a perfection below God, as *Ariſtotle* ſays, ſo is this ſtate a ſtate below the nature of man; which he therefore calls θηριωδία or θηριότης, as thoſe men that are more then morally good, he, with the *Lacedemonians*, ſtyles σεῖους ἄνδρας, *Divine men*. So that if God were in any ſenſe the cauſe of ſuch a condition, according to *Ariſtotle*'s opinion he were rather the Author of a calamitous *Metamorphoſis* then of any thing that can be properly called Vice or Sin; though it be a ſtate far worſe, and therefore the farther removed from our preſent conſideration, where we admit nothing either *Immoral* or *Brutiſh*. And therefore when I have ſifted the Queſtion to the bottom, I hope I ſhall pitch upon ſuch a Solution as will prove unexceptionable.

6. The Queſtion, I conceive, will neceſſarily put us upon theſe three particular Diſquiſitions. The firſt; Whether it be competible to the nature of God to convey a falſe Perſuaſion into the mind of his Creature. The ſecond, Whether it be competible to him to convey ſuch a falſe Perſuaſion as may oblige the perſuaded to act or profeſs according to this Perſuaſion, religiouſly and conſcienciouſly. (This will come up very cloſe to this ſeventh Objection to be propounded.) The third and laſt, Whether this falſe Conviction or Perſuaſion may rightly be called the Command of God to ſuch a perſon thus perſuaded.

The moſt obvious and yet the moſt conſiderable arguments againſt the firſt Particular, and ſo conſequently againſt all, in this Queſtion, ſo ſtated as I have ſtated it, are theſe two. The firſt is, That it is repugnant to God's *Veracity*. The ſecond, That it is deſtructive of our Belief of God in all things, if we can once admit that he will convey a falſe Perſuaſion to us in any thing. But that we may be the more able to anſwer theſe Difficulties with the fulleſt ſatisfaction, we ſhall firſt endeavour to find out what the Holy Scripture does in all likelihood determine touching this Point, according to the mind of the more learned Expoſitors of the ſame.

Rom. 11. v. 32. Συνέκλεισε γὰρ θεὸς τοὺς πάντας εἰς ἀπείθειαν, ἵνα τοὺς πάντας ἐλεήσῃ. Ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως θεοῦ. Upon which Text *Vatablus*, *Sub imperio*, ſaith he, *& poteſtate incredulitatis ſinit eſſe, facit ut ad tempus repugnemus gratiæ, ut rubore tandem perfuſi ſitiamus ejus miſericordiam.* The Apoſtle here treats of the Jews incredulity touching *Jeſus* his being the *Meſſias*.

Again, *Joh.* 12.39. *Therefore they could not believe, because that Esay said, He hath blinded their eyes and hardned their hearts, that they should not see with their eyes nor understand with their hearts, and be converted, and I should heal them.* Calvin, *Hanc pœnam ipsis impossibile fuit effugere, cùm semel Deo statutum esset ipsos in reprobum sensum conjicere, & verbi sui lucem illis vertere in tenebras.* But *Clarius* more moderately, *Significat non potuisse illos credere ob excæcatam mentem & obstinatum animum, ídque Deum suo ipsorum vitio & culpâ permisisse.*

It is not altogether impertinent to adde that example of God's assisting *Elisha* in his defeating of the Army of the King of *Assyria*, when they would have besieged him in *Dothan*, 2 King. 6. 18. *And when they came down to him, Elisha prayed unto the Lord and said, Smite this people, I pray thee, with blindness. And he smote them with blindness according to the word of Elisha. And Elisha said unto them, This is not the way, neither is this the City: follow me, and I will bring you to the man whom ye seek. But he led them to Samaria.* Upon which *Grotius*, *Dolus in hostem licitus habebatur illo tempore.*

7. But that is a more eximious instance, 1 *King.* 22. touching *Ahab's* going up to *Ramoth-Gilead*, v. 19. *And Micaiah said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his Throne, and all the hoast of Heaven standing by him on his right hand and on his left. And the Lord said, Who shall perswade Ahab that he may go up and fall at Ramoth-Gilead? And one said on this manner, and another said on that. And there came forth a Spirit and stood before the Lord, and said, I will perswade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and will be a lying Spirit in the mouth of all his Prophets. And he said, Thou shalt perswade him, and prevail also: Go forth and doe so.* Which is a very notable example of what is declared in a more general way by the Prophet *Ezekiel*, chap. 14. 9. *And if the Prophet be deceived when he hath spoken a thing, I the Lord have deceived that Prophet.* Which *Castellio* turns thus, ——*Illum ego vatem Jova decepi*, adding this Gloss thereupon, *Falso spiritu afflavi. Malo consultori malum vatem dat Deus.*

8. But *Cornelius à Lapide* more copiously and punctually upon the place, where he propounds this Question, *Cur permissio deceptionis in Deo vocatur Actio, putà Deceptio?* To which he answers, *Quia hæc permissio in Deo est certa & efficax, certóque ponit effectum. Præscit enim Deus ex eo quòd penetrat & funditus pervidet tum infirmitatem & propensionem humanæ, tum astutiam, vim & nequitiam diabolicæ voluntatis, quòd talis homo, hîc & nunc, positis talibus circumstantiis, certò & infallibiliter decipietur à Dæmone, si ipse Dæmoni id permiserit, & laxaverit habenas ad eum tentandum & decipiendum. Positâ hâc præscientiâ dicit & decernit Deus, Permitto Dæmoni ut talem tentet & decipiat; unde certò sequitur talem tentari & decipi. Sicut ergò qui canem venaticum coram lepore solvit & manu mittit, dicitur canem in leporem immittere, quia canis naturaliter & certò invadit leporem si solvatur; ità & Deus Dæmoni permittens certam deceptionem, quam sine Dei permissu facere non poterat, censetur per eum decipere. Quod enim quis per alium facit hoc per se facere videtur. Aliter ergò permittit mala Deus, aliter homo; homo negativè, Deus positivé.*

To

To all which he farther addes, that this Deception is also rightly said to be an Action of God, because it is a punishment from him; and so concludes, *Cùm ergò ex hac Dei permissione & punitione certò decipitur homo, à Deo decipi dicitur. Sic Deus deludit illusores*, Prov. 3. 34. And upon *Psal.* 17. 26. *Cum perverso perverteris*, he glosses thus, *Non tamdiu, non benignè, sed (ut ità dicam) pravè, malignè & perversè, id est, vafrè, fictè & hostiliter agens. Sic incessit contra contumacem Pharaonem, alliciendo & mergendo eum dolosè in mare rubrum.* This is Comment more then enough upon these passages of *Micaiah* and *Ezekiel.*

9. And these last words of *Cornelius* touching *Pharaoh*'s overthrow are very suitable to that of *Jos.* 11. 20. *For it was of the Lord to harden their hearts, that they should come against Israel in battel, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the Lord commanded Moses.* Which is but according to that proverbial Aphorism, *Quos iratus perdere vult Jupiter, eosdem prius dementat.* Which seems to be the case of *Pharaoh* all along. For he was so intoxicated with a false persuasion that his Gods and his Magicians would be able to stand it out with the God of the *Hebrews* and his Servants *Moses* and *Aaron*, that upon this presumption which he was hardened in (as the *Canaanites* to fight against *Israel*) he would not let *Israel* goe; God having given him up to this delusion. And this, with submission to better judgements, I conceive to be that *hardening of Pharaoh's heart* so often mentioned in the Story. See ch. 5. v. 2, 3.

Where it is observable, that whereas it occurs sixteen times, *Pharaoh* is said to *harden his own heart* but thrice, in the *Septuagint* but twice. As it is also remarkable that whereas it is said *Exod.* 9. v. 34. that *Pharaoh hardened his heart*, immediately in the very first verse of the following Chapter God says of that very time and obduration, *For I have hardened his heart.* So that one does not exclude the other, there being a proneness and complacency in the heart of *Pharaoh* itself to be thus sealed and obdured.

Thrice it is said that *Pharaoh* hardened his own heart, four times that *Pharaoh*'s heart was hardened, but no less then nine times that the *Lord* hardened his heart. Which himself declares plainly and professedly that he would doe, to the end that he might shew his power, and multiply his signs and wonders, that the fame thereof might fill the world, and that they might be upon record to all Posterities; as you may see Ch. 10. 1, 2. Ch. 9. 16. & Ch. 7. 3, 4.

10. Where *Cornelius* again glosses much-what to the same sense he does upon that passage of *Ezekiel*; *Deus dicitur indurâsse* Pharaonem *permisivé. Ubi nota; Aliter & longè potentiùs permittit peccata Deus quàm homo, v. g. Princeps, eadem permittit. Deus enim omnium hominum voluntates in sua habet manu, ut eas quaquaversùm flectere possit; voluntas verò hominis sine Dei nutu in nullum omnino opus sive bonum sive malum exire potest, nisi Deus illi permissionis suæ laxet habenas, imò cum illa positivè concurrat, & cooperetur ad actum & opus hoc producendum. Sicut ergò is qui leonem fune constrictum tenet, si eum laxet & dimittat, eóque solutas aliquem occîdat, dicitur tenens leonem hominem illum occidisse, non per se, sed per leonem quem dimisit; ità & Deus sinens vo-*

luntatem peccare & in peccatis se obdurare, dicitur ipse eandem obdurare, praesertim quia suo concursu ad hunc actum obdurationis concurrat. He addes also another consideration according to which God may be said to harden *Pharaoh*'s heart, *viz. subtrahendo illi gratiam suam quae cor ejus molliret; sicut Sol indurat lutum, non positivè efficiendo duritiem, sed exfugendo humorem qui temperabat & molliebat lutum.* Or as he that lets a young Kitling fall out of his hand from off a Bridge into the River, is not so properly said in a positive sense to drown the Kitling, as he that flings it thence into the Water: For the one makes an impulse on the Kitling, the other onely ceases to hold it.

11. The result of all which Citations and Considerations in brief therefore is this, That whereas God is said expressly to harden the heart of *Pharaoh*, to occœcate the *Jews*, or deceive the Prophets, it is to be understood of the Permission of these things, but so potent and effectual a permission as may justly be said to imply a certain and unfailing event. That God does not properly act positively himself, but permits his Creatures so to act, as that the effect, which is ascribed to God, will necessarily and unavoidably follow. Which being acknowledged as well in immoral and sinful Actions as in simple Ignorance and mistake, is more then enough for my present purpose, which was onely to conclude, in a more indefinite way, That God may, and sometimes does, convey a false Persuasion into the minde of a man certainly and effectually, though permissively. Which was the First Disquisition contained in the main Question.

12. Now for the Objections against this Conclusion, as if it were repugnant with God's Veracity, and destructive of our trust and belief in him; I hope we shall not finde it hard to assoil them. Touching the first therefore I answer, That as God's exercising sometimes his Severity, sometimes his Mercy, which are two opposite Modes of the Divine Justice, bears no repugnancy at all with either Attribute, it being upon several occasions and subjects; so for God to make use sometime of his Veracity, sometime of that Policy which his practical Wisedome (whereby he acts in the administration of the affairs of the World) thinks convenient, and which clashes not with either his Justice or Goodness, is not at all harsh or incongruous, provided it be upon distinct Occasions and Objects. For indeed the Occasion and Object altering, the exercise of the Mode of this or that Vertue must change, or else it will hardly prove any Mode of Vertue at all. As if *Severity* should be used upon one who was a fit Object of *Mercy*, if any Judge should act after this sort, it would lose the title of *Severity*, and take on the face of *Cruelty*. So if *Veracity* should be used in such a case as required due policy conformable to Justice and Goodness, it would lose the appellation of Veracity, and deserve the style of Unpolitickness. As for example, If a man was throughly assured that such an one with his company came with a murtherous Intention to his house to kill an innocent person, it may be his native Prince, that had made an escape from the Murtherers, and that he could not any way secure him from those barbarous Pursuers but by making them by some device or other to believe he was gone from the house; if instead of this necessary artifice he should in plain terms tell him he was there, were this that Vertue of Veracity, or not

rather

rather at the beſt an Inſtance of moſt dangerous and miſchievous Folly: For it ſeems a ſtrange Vertue that is devoid of all Goodneſs, and that muſt needs be the hand-maid of the groſſeſt Injuſtice, of Murther, yea of the moſt execrable Parricide. Wherefore in ſuch caſes as this it does not claſh with the Vertue of Veracity not to ſpeak the truth, ſince Veracity has no due Object here, and ſo would produce no due moral Action. Nor can he hold his tongue (we'll ſuppoſe) but by expoſing his own life, and betraying the life of his Prince.

Wherefore if he ſpeak what is not true, he does rather *Mendacium dicere* then *mentiri*, ſpeak what is falſe rather then lie. Which is the beſt diſtinction I know to ſalve the credit of ſeveral Fathers and Expoſitours, who from the example of the *Hebrew* Midwives, whom God rewarded for the fair ſtory they told the Infant-murthering *Pharaoh*, have concluded it lawful in ſome caſes to lie, as *Cornelius* tells us on the place. Such were *Rupertus*, *Caſſian*, *Bede*, *Clemens* and *Origen*. He addes alſo *Chryſoſtom* and *Hierom*. Which it were the ſafeſt to underſtand in this ſenſe. For we may not doe any moral evil that good may come of it, and ſuch is *Lying* properly ſo called, which implies ſome immorality and impurity. But ſimply to ſpeak what is falſe has no immorality at all in it: Otherwiſe no man might diſpute, or pronounce a falſe Axiome. And if an Axiome ſpoken, that has neither any conformity with the Minde of him that ſpeaks nor with the Thing it pronounces of, is not morally evil; that Incongruity betwixt enunciated Falſity and the Minde and Things has no moral evil in it. What moral evil then can it have in it, when it is enunciated for a good End, and in very congruous Circumſtances? For that which is incongruous in ſome reſpects is very congruous for ſome ſubjects. As Pain is very incongruous to the ſenſes, but it is very congruous a refractory ſinner ſhould be afflicted by it.

Wherefore as it is ſaid of *Unity*, (which yet is one of the Divine Attributes) *Nihil boni eſt in Unitate, niſi Unitas ſit in bono*; ſo I ſay of *Veracity*, *Nihil boni eſt in Veracitate, niſi Veracitas ſit in bonum*; and that Goodneſs is the meaſure of all moral perfection in man, as it is certainly the moſt ſovereign Attribute in God, and the meaſure of all what we may by way of Analogy call moral Attributes in him. Neither can any thing be rightly termed an act of his Severity, Mercy, Policy, Veracity, or the like, unleſs it participate of his Goodneſs, and involve not in it more evil then good; ſo that in what Objects or Occaſions that would happen, the Goodneſs of God would not fail to make uſe of ſuch a mode of his Juſtice or Wiſedome as were oppoſite to that which would create ſo much inconvenience. Which things, if duly conſidered, are more then enough for the proving that God's conveying a falſe Perſuaſion into the minde of his Creature *permiſſione certâ & efficaci* may not claſh at all with the Divine Veracity.

13. This is certainly true concerning God. But what I have diſcourſed here in thoſe humane Inſtances, I engage no farther in aſſerting them (unleſs in ſuch as that grand Inſtance) then I have already in my *Myſtery of Godlineſs* in this very Chapter, Sect. 6. in theſe words, *For if to introduce a falſe Perſuaſion in it ſelf be not ſimply evil, how can it be evil when uſed*

for a good End, and by an unerring Wisedome, and from an infinite Goodnesse? Which powers if we were invested with, none could make any controversie of it, but that we might also take the liberty to doe so too. And yet *Clemens Alexandrinus* (*Stromat.*7.) says concerning his good Christian he describes, Πᾶν ἄρα ὅ,τι περ ἂν ὁν νῷ, τοῦτο καὶ ὅτι ἀληθὲς φέρει πρὸς τὰς ἐπαίειν ἀξίας, &c. And presently after, Ἀληθῆ τε γὰρ φρονεῖ ἅμα καὶ ἀληθεύει· πλὴν εἰ μήποτε ἐν διεφθαρμένοις μέρει, καθάπερ ἰατρὸς πρὸς νοσοῦντας ὅτι σωτηρίᾳ πρὸς κομιόντων ψεύσεται ἢ ψεῦδος ἐρεῖ, *mentietur aut mendacium dicet.* As if he intimated the very distinction I noted above. But this is more then was necessary.

14. As for the second Objection, as if this Supposition were destructive of our Faith and Trust in God; as if this once admitted, we could never know when he spoke truth, or were in good earnest with us, that is to say, whether the Religion we are for the present persuaded of be true; The answer thereto is not farre to seek. I say therefore, that though a false Religion were the Command of God, it is no lett or hinderance to the finding of the true. For though it be his Command, yet it is not with those circumstances that his absolute and enunciative Command is. Such as the superlative Holiness and unimitable Miracles of the true Prophet, expres voices from Heaven giving testimony to him, his rising from the dead, and his visible ascending into those mansions of glory, and finally the perfect Congruity of the whole Religion to the exactest Reason, and its having nothing in it repugnant thereto, the being attested to by illustrious Prophecies both many and at great distances from the event, with the like advantages, which no permissive Command of God can be circumstantiated with.

Wherefore by purification of our minds perfecting holiness in the fear of God, and by free and unprejudiced Reason, a man shall (with God's assistence) be fully able to distinguish the *Permissive* Command of God from his *Absolute* or *Enunciative*, and know at last that the former was for trial or punishment, but that now he is under his most perfect and absolute Command indeed. So easie and natural, so close and friendly a Coalition is there betwixt real Truth and the Soul, when they once meet. Falshood may indeed be something familiarized to a man by use and custome; but when Truth meets with a purged and prepared Soul, it is like the greeting of two old intimate acquaintances, their embraces are very close, hearty and unfeigned.

This Supposition therefore is no prejudice at all to Christianity, but its mighty advantage. For were but Mankinde persuaded that, for ought they know, the present Religion they are under may be but a permissive Command imposed upon them for punishment or trial, it would engage them not to immerse themselves so much into the world, but to live holily, and meditate seriously on Divine matters, to pray fervently, and seek diligently what is the true Religion indeed. Which undoubtedly would confirm the Christian more strongly in his Religion, (Truth, the more it is tried, gaining the greater Empire upon the minds of men) and were the next way to turn all men that made serious use of this Principle unto Christianity. Thus fully have I cleared the first particular Disquisition comprised in

in the main Queſtion from the chief Objections made againſt it.

15. The Second was, Whether it be competible to the nature of God to convey a falſe Perſuaſion in things practical, and which religiouſly and conſcienciouſly oblige the party thus perſuaded to act accordingly, or abſtain from acting. The deciſion whereof I think is not difficult, if we conſider the caſe of *Ahab*, who was thus deceived by God's effectual permiſſion of that lying ſpirit that profered his ſervice in that affair. For the belief of that ſure ſucceſs, which he thought was promiſed him from God, was plainly of that nature as to oblige his Conſcience to fight the Lord's battels againſt the uncircumciſed.

Moreover, that example of God's conveying that perſuaſion into *Abraham*, that he would have him to ſacrifice his ſon, is beyond all exception. For it is manifeſt that *Abraham* was ſo perſuaded both by what he did in the hiſtory, and what is ſaid of him *Heb.* 11. 17. *By faith* Abraham *when he was tried offered up* Iſaac, *accounting that God was able to raiſe him up even from the dead, from whence he alſo received him in a figure.* And if he had not been perſuaded that he was indeed to ſacrifice him, it had been no Trial of his Faith. But God never intended he ſhould ſacrifice him, and therefore this Perſuaſion he conveyed into him was falſe, but did moſt indiſpenſably oblige his Conſcience to act, for the giving of a proof of his wonderful Faith in God.

To theſe I will onely adde that of *Siracides* Chap. 4. touching that method the Divine Wiſedome is there ſaid to uſe in her converſe with men, ver. 17. *For at the firſt ſhe will walk with him by crooked waies, and bring fear and dread upon him, and torment him with her diſcipline, until ſhe may truſt his ſoul and try him by her laws. Then will ſhe turn the ſtraight way unto him, and comfort him and ſhew him her ſecrets.* By which *crooked ways*, by which *fear* and *dread* and *tormenting diſcipline*, I conceive, may very well be underſtood needleſs Scrupuloſities of Conſcience ariſing out of a preſent ignorance, from which the party is not yet fit to be freed: needleſs, I ſay, in themſelves, but uſeful for the preſent condition of the party, for the trial of his Obedience, and making him capable of the ſight and enjoyment of thoſe Treaſures of Secrets which the Lord has laid up for thoſe that ſeek him in ſincerity and truth, and which are the proper and connatural perfection and happineſs of the Soul; other things more aliene and accidental. But as our Saviour Chriſt ſays, Εἰ ἐν τῇ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; But I had made it before plain enough that it is not incompetible to the nature of God to convey ſuch a falſe Perſuaſion into the minde of man as does of its own nature neceſſarily oblige him to act conſcienciouſly thereupon.

16. And thus we have diſpatched the two firſt Diſquiſitions. The Third is, Whether ſuch an *effectual*, though *permiſſive*, falſe Perſuaſion from God thus obliging the Conſcience to act or abſtain from acting this or that may rightly be called the Command of God. And I think it is evident that it is of right ſo to be called. For what can be called the Command of a Prince, if a certain and effectual conveyance from him of ſomething to be done, or profeſſed, or omitted, unto the cognoſcence of his Subject, in ſuch circumſtances as it is morally impoſſible for him

to doubt of it, be not to be styled the Prince's Command?

But you will object, That though it be a *certain* and *effectual* conveyance and communication of the thing as obliging the Conscience to act, yet it is but *permissive*, and therefore no Command. Here therefore I am very willing to compound with the Opposer, and to determine it onely *A permissive Command*. Which is not so bad Syntax as it may seem at first sight, but very good and warrantable sense: which will easily appear by this obvious Illustration. Suppose some mighty Prince should knowingly and wittingly by connivence permit the Keeper of his broad Seal to sign some Commission or Command to such or such parties in some Province of his Empire to act thus or thus, but not contrary to any of his Laws promulgated to that Province, so that they cannot make the least scruple concerning the legitimateness of the Instrument: I demand if these parties that receive this broad Seal do not receive a Command from their Prince; and ask farther, whether it be any more then a *Permissive* Command. I do not mean *Permissive* in counter-distinction to *Injunctive*, (for that indeed were not so good sense) but an obliging Injunction from their Prince, and yet coming to them onely by his connivence and permission. This I understand to be a *Permissive Command*, and such as will secure the parties from all blame and harm from the displeasure of their Prince, they having his broad Seal to authorize their actions; nor have any other any authority violently to hinder their proceedings, till they have a certain and infallible Injunction from the Prince himself, not onely *Permissive*, but *Oral* and *Positive*, so to doe. But there never was yet and, I think, there never will be given any such positive Command from God, to persecute those that in hope of Eternal Life sincerely and conscienciously worship him and serve him, and with no other errors adjoyned *then what it has been hitherto morally impossible for them to be convinced of*. Which is our Supposition all the way in the whole Chapter.

17. Wherefore having rightly stated and cleared the three particulars of the Question propounded, we shall now be bold to inferre the whole Conclusion in this fifth Aphorism.

Aphorism V.

That a full and firm Conviction of Conscience in a Soul that is sincere, touching a Religion into which some things are incorporate that be false, but without any moral turpitude, and of that nature that no moral sincerity may be able to discover the falseness of them, is rightly said to be the Permissive Command of God to that Soul for either punishment or trial.

This Assertion, I hope, to all indifferent judges will appear both true and modest. And I adde, that it is the utmost that I have asserted in this present Chapter, as any one may observe that will peruse it candidly and impartially. For when I speak of God's fixing the sincere and conscientious for a time to this or that Persuasion *by inevitable trains of Providence*, and how that God is said truly to command a person when he conveys a practical Persuasion so unto him *(be it by the intervention of what Providence it will)* that there is no place left to doubt but that it is his Command, and the like: It is manifest from the very manner of my speech, that

that I underſtand not this Perſuaſion or Command of God in any falſe Religion (no not in thoſe kinde of falſities which we limit the Queſtion to) in a *poſitive* ſenſe, but onely *permiſſive*; and that I do not mean that in ſuch a caſe God, as it were, riſes off from his ſeat to act or ſpeak, but onely by letting the courſe of things goe on, and giving no ſtop to the conflux of ſecondary cauſes, ſuch a Perſuaſion as from God is conveyed into the mind of a man *permiſſione certâ & efficaci*.

This is the utmoſt that ever came into my mind in the uſing of theſe terms I do in this Chapter, touching God's conveying a falſe Perſuaſion into the minde of his Creature, namely, That he does it not by a poſitive and particular exertion of his power upon that creature, but onely by an effectual permiſſion of ſecondary cauſes; which is even leſs then Interpreters ſeem to make no ſcruple to allow. And I was the leſs cautious in expreſſing my ſelf, partly in that I uſe no other Scheme then what is parallel to Scripture-phraſe, which ſpeaking of God, ſaith, *I harden, I deceive*, and the like, when it is onely to be underſtood *permiſſivè*; and partly becauſe I could not imagine any ſo uncharitable as to miſ-interpret me ſo ſtrangely as I conceive they have done who have taken any offence at this Chapter. For when I ſpeak of the *Trains of Providence*, and of the *Intervention of Providence*, it was very eaſie for them to conceive that I underſtood thereby nothing elſe but the *Series* or *Junctures* of Secondary Cauſes, as we do both in common ſpeech intimate ſo much, (as when we ſay it was a *good providence* I met ſuch an one in ſuch a place, and ſome ſay *good hap, ill luck*, and the like) and alſo learned Writers themſelves confound προνοια, εἱμαρμένη and τύχη, uſing them promiſcuouſly.

18. Wherefore to conclude, Let us briefly ſumme up all the Reſtrictions and Limitations of this ſuſpected Aſſertion, (which are really intimated in the management of it) and ſee if it will not approve itſelf an innocent, modeſt and harmleſs Aſſertion, even to the moſt rigid and ſevere Judgements. For,

Firſt, as I have intimated in the Chapter, This Religion which (notwithſtanding it hath ſomething falſe or erroneous in it) I affirm to be the Command of God, is ſo perfect that it makes profeſſion of that one and onely true God, and of a Life to come, and a bleſſed Immortality for thoſe that ſerve him in ſincerity and truth.

Secondly, That which is ſuppoſed falſe or erroneous in this Religion is on this ſide any moral Turpitude, and has not any thing to doe with what has properly the nature of Sin.

Thirdly, This Command is not a *Poſitive* but a *Permiſſive* Command, though this *Permiſſion* be *Certain* and *Effectual*, as Expoſitors ſpeak, who admit ſuch a Permiſſion even in things that are immoral and wicked. Which is not the preſent caſe, as appears in the ſecond Reſtriction, and therefore makes our Aſſertion exceeding ſafe and unexceptionable.

Fourthly, This Command of the exerciſe or profeſſion of ſuch a Religion is ſaid to be for either puniſhment of faults paſt, or for farther trial; and the Injunction and Command may rightly be conceived to lie rather upon that part of the Religion that is unexceptionably true, then upon what is erroneous. As if the Command of a Maſter to his Servant ſhould

run

run in this form of a Discrete Axiome, *I will have you wait on me at such a meeting, though your cloaths be old or out of the mode.* The great stress of the Command lies upon that indubitable point of duty, *the serving his Master*, which he will not dispense withall, though his servant be not in the best mode accommodated for it, and it may be it is his Master's pleasure that as yet he should not: But he has a full warrant, and no man ought to hinder him from serving in that garb he is. The like may be said of that Habit of minde in a Religionist which is not yet devoid of Error and Ignorance, but joyned with an *irreprehensible sincerity*, that he is to serve God though in that less-seemly or less-perfect Habit, and that his Master hath so commanded him to doe, and that therefore no man may rightfully hinder him.

Fifthly, and lastly, That no man that is not sincere is here pretended to have received this Command, but that the want of the due habit is laid at his own door, and therefore is obnoxious to all due reproof and punishment from them that are in power.

Thus every way harmless and inoffensive in respect both of God and man is this our Assertion, which, by miss-apprehending our meaning, some would raise such stirres and Tragedies about, as if no less then blasphemy were the due title thereof; whenas rightly understood it is so plain a Truth that the greatest Sceptick cannot scruple it.

19. And thus, I think, I have fully met with all the sinister surmises or ill reports touching such passages of the Tenth Chapter of my Tenth Book as seemed most Paradoxical, and do now conceive myself well appointed for a sufficient answer to the Seventh Objection *in terminis*, which is this:

Object. VII.

He sayes, That God may and does infuse into men false Persuasions in matters of Religion, instancing in Turcism and Judaism, which contradict the Christian Faith. Lib. 10. c. 10. p. 517, 518.

This Objection is set edge-wise, and seems to stand, I confess, in a very dangerous posture. But in particular answer thereto, I say first, That I no-where in those Pages, nor any where else, affirm that God *infuseth* a false Persuasion into men; that *Scholastick* word [*Infusion*] sounding quite contrary to my meaning, as if he *infused* falshood, as he is said to *infuse* Graces, by a *special* and *positive* operation upon the mind; whenas I have already fully declared my self, that I understand all that which I have spoken concerning God's conveying a false Persuasion into a man, in a *permissive*, not *positive* way.

Secondly, It is to be considered (as I have noted in the fore-going Section) that these Persuasions which God is said to convey into any man in matters of Religion are by me supposed to be devoid of all moral Turpitude; besides that the conveyance is onely permissive, which Theologers allow even in the fouleſt acts of Turpitude. So farre are we removed out of harm's way.

And lastly, Though I do not stick to instance in *Turcism* and *Judaism*, and that in such things as they contradict the Christian Belief in; yet again

again I reply, That it is onely in things that have no moral Turpitude in them, and that I suppose an invincible ignorance in them that are thus perſuaded, and that the conveyance of this Perſuaſion in reſpect of God is not *poſitive*, but onely *permiſſive*. Which, as I noted before, Divines do not ſtick to admit even in what is really and hainouſly immoral and ſinfull. But here I ſuppoſe invincible ignorance, and that the *Jew* or *Turk* had lived out of all opportunity to be rightly inſtructed in the Chriſtian Religion, but are ſincerely minded toward the Truth where-ever they find it. This is evidently my ſuppoſition in all this Chapter and onwards; which plainly implies thoſe Errours they are in not to have properly the nature of Sin. So that this ſeventh Objection, though it ſeems at firſt ſight of a dangerous aſpect, yet is eaſily, ſafely and ſufficiently anſwered out of what I have premiſed. All that can be made good of this Charge is onely this, *That God is permiſſively acceſſory to ſome defect in man, which yet has neither any moral Turpitude in it nor the nature of Sin.* For the Schools take into the definition of Sin, *Actus voluntarius*, and have alſo determined, *Quòd ignorantia invincibilis parit involuntarium*. So that the edge of this Objection is perfectly taken off, and the danger thereof fully avoided.

CHAP. VIII.

1. *That his fifth Aphoriſm is attended with no ill After-conſequence, but is rather a ſupplanter of that ridiculous and miſchievous Opinion, That* Dominion is founded in Grace. 2. *That the grand Intereſt of Chriſtianity lies in the right of Liberty of Conſcience in that ſenſe he treats of it.* 3. *His deſcription of ſuch as to whom this Right appertains amongſt Proteſtants themſelves.* 4. *That the Right of Liberty of Conſcience in the ſenſe he treats of it is againſt the Intereſt of no particular Church but that of* Rome; *and what is the condition of every true Church of Chriſt in reſpect of* Diſpenſation of life. 5. *The eighth Objection propounded in the formal words thereof.* 6. *His anſwer to the firſt Particular of the Objection, That Liberty of Religion is the common and natural Right of all Nations.* 7. *His anſwer to the ſecond, That the ſovereign Power of God ſets the ſincere Religioniſt free.* 8. *His anſwer to the third, touching the ſtating this* Sincerity. 9. *To the fourth, touching the* Turks. 10. *To the laſt, That this overthrows all Church-Government and Diſcipline. An intimation of the Incommenſurability of things in humane affairs; and of the horrid Sequels from the denying this Right of Liberty.* 11. *But that there is no ill conſequence of the Admiſſion of it ſo ſtated as he has ſtated it.* 12. *The end of the Goſpel and of God's ſupporting the Church in the world.* 13. *What is that Knowledge of God that redounds ſo much to the good of the Nations.* 14. *The ill comportment of ſome that profeſs themſelves ſo eager* Expectants *of this great happineſs from the Kingdom of Chriſt.* 15. *The rude and unskilfull*

unskilfull disorder of the Sectaries taxed, in not obeying the commands of their Superiors in matters really disputable or indifferent.
16. *That to hold the Forfeiture of Political Rights in other cases is a dangerous Undermining of the security of all Protestant Princes, and serves no Interest but that wicked Interest of the Pope of* Rome.

1. THE eighth Objection is touching *Liberty of Conscience*; which Right I must confess is a very close Consectary from the fifth Aphorism in the foregoing Chapter. Of which notwithstanding there is no worse Consequence then the hindering of the persecution of sincere, though erroneous, men in matters of Religion; whose errours notwithstanding are without all moral Turpitude, and themselves of a peaceable and unpersecutive Temper.

But if such a man as this may not enjoy his own, because the Spirit of God has not so throughly illuminated him as to bring him to the more full and exquisite knowledge of the Truth, it will bring in a *Principle* of badder consequence then the protection of innocent men from persecution for Conscience sake, namely, *That of Dominion being founded in Grace*; which is one of the most ridiculous, (and I would it were so onely) indeed one of the most mischievous Principles that ever was taken up amongst the Sectaries, and such as fairly exposes not onely the fortunes of private men, but even of Monarchs and Princes, to the usurping Tyranny of the Pope, and the blind fury of any Crue of presumptuous Fanaticks, that under pretence of being the onely Saints, will scramble to get all Power into their own hands. This is that wild opinion of *Wicklef*, for which the better-minded Protestants justly tax him, but the Papists as unjustly condemn him, it being but the very same ground that the Pope goes upon in all his salvage and barbarous usages of those he pleaseth to call Hereticks, from the greatest Prince to the lowest Peasant. It is manifest therefore that this our Assertion keeps out a Principle of the most dangerous consequence imaginable as well to Princes and Monarchs as to the meanest people; but what ill consequence it brings along with it I do not at all understand.

2. Nay, does not the grand Interest of Christianity lie in this Right of *Liberty of Conscience?* and am I not speaking in this place thereof? not of any petty Dissensions betwixt those of the Reformed Churches themselves. Would not this Principle once admitted over the world keep the *Turk* from persecuting any sincere *Papist*, the *Papists* any sincere *Protestant*, and make *Protestants* very carefull and tender of over-harshly using any of their sincere and conscientious members in point of difference in Opinion or Ceremonie? Which in my apprehension were the most safe and becoming Complexion of the Church of Christ that any good Christian could desire.

3. And truly for my own part I cannot conceal my judgment herein, but I must openly profess, That a Christian so sincere as I suppose in the present case, so unblameable in conversation, so hearty in the belief of all the Essentials of Christianity, so surrounded with the fear and awe of the Divine

Divine Majesty that he cannot but keep a good Conscience in all things as in the sight of God, so unfeignedly loyal and faithfull to his Prince, so ready and desirous to comply with his Spiritual Governours in any thing his Conscience will permit, and whose Conscience is so sound as to find herself obliged to comply with them in all things she discerns to be indifferent and not against the Word of God; nay, I may safely adde, and without presumption, (touching so sincere and simple-hearted a person as my Hypothesis goes upon) who is so cordially sensible of *Decorum* and Order and of the common Interest of the Church of Christ, that he would not onely willingly, but even forwardly, submit himself to any equitable or tolerable Mulcts or Penalties for what he cannot comply with his Church in, rather then his Right of Exemption should be an occasion of the abuse of this Liberty of Conscience in those that would prove wanton or else false to the Church; I say, to persecute such a man as this, though mistaken or entangled in some preter-essential Opinions and Scrupulosities which his conspicuous Sincerity cannot but demonstrate to the world not to be in his power to avoid; I say, for any rudely to harm such a man as this, to offend one of these little ones, were even *to touch the apple of God's eye*, and to be injurious to Christ himself who is so tender over them. Of the clearness of this case I am so confident, that I dare appeal even to the hardest-spirited person to judge of it. And yet this is the summe of all my Plea for Liberty of Conscience in this and the two following Chapters that can concern any difference betwixt *Protestants* in what Nation soever. And you see the *Protestant* I plead for is of that faithfull and moderate temper and of so sound a judgment, that though it touched himself, yet for the avoiding the abuse of too-easily-indulged Liberty, he thinks it fitting that the wantonness of men should be restrain'd by pecuniary Mulcts, lest otherwise they be over-forward to break Order in the Church, and follow their own phancies, or the phançies of more cunning and confident Seducers. Which Law I think no man that means well to the Peace and Prosperity of the Protestant Church will grumble at.

4. But the drift of my whole Discourse is more properly directed toward a Decision of such causes as concern Nations of several Religions. And therefore they doe very distortedly who misinterpret my management of this Controversy, which does really include in it so notable an Interest of Christian Religion in general, to the particular Disinterest of any Church whatsoever, unless it be the *Roman*; which is so exceeding corrupt, and yet so pretendingly infallible, that I must confess nothing can be so formidable to her as this Right of *Liberty of Conscience*, though in such unexceptionable Circumstances as I did even now describe it.

But it need not be so to any *Protestant* Church, whose Religion is not the fallible Doctrines of an onely pretended infallible Company of men, but the truly infallible Oracles of God, I mean the Bible, as that excellent Writer has judiciously concluded. *The Bible, the Bible, I say, the Bible onely is the Religion of Protestants. Whatsoever else they believe besides it and the plain, infallible, indubitable Consequences of it, well may they hold it as a matter of Opinion, but as matter of Faith and Reli-*

gion neither can they with coherence to their own Grounds believe it themselves, nor require the belief of it of others without most high and most Schismatical Presumption. Which generous speech of his, not to his hurt but to his honour betraies him who he is, and to whom he belongs: For he speaks like a faithfull souldier of the Lord *Jesus*, like one of that
Apoc. 19. glorious Troup that clad in white follow that illustrious *Heros* riding on his white Horse in the Heavens, and brandishing out of his mouth a sharp-edged sword, whose name and title is also proclaimed before him, for he is expresly called *The Word of God.* But this is an unexpected Excursion; we return to the point in hand.

I say then for all Protestant Churches, whose Religion is the *Bible*, it is little Detriment or *Indecorum* for them to use so well a limited Indulgence as I have above described to their weak but sincere Nurslings, who are so through-formed Christians as cordially to believe all the Essential Parts of our Religion, but are onely puzzled in some Opinions and Scrupulosities that are pretereſſential; but are under an unfeigned *Dispensation of life*, which their experienced Governours being aware of, it is no more unseemly to permit something to them peculiarly, then for a tender Mother to indulge something to a child that breeds teeth, or is any other ways weak or sickly, or a Master of a Family to permit, if not to provide, some proper accommodation for those of his Family apart whose Infirmities or Constitutions make them less fit to dine and sup at his common Table. For this is no diminution of his Authority, but a more discreet and commendable exercise thereof.

Where all is but dead painting or carving, every thing may be ordered according to the curiosity of the phancy of the Painter or Carver: and idle and steril Virgins may with less hazard force their bodies to that measure of slenderness that best sutes with the nicety of their own fond Imagination. But every true Church of Christ where there is the *Dispensation of life* (and she is never to forget that that indeed is her condition) is as a teeming Woman, and therefore must of all things take heed of being overstreight-laced, for fear of dreadfull Abortions. These things are so equitable, and indeed, in a manner, necessary, that they can be hid from none to whom the Life of God has appeared.

5. But this you will say is onely to talk at large: I will therefore set down the present Objection in the formal words of the Oppoſer.

Object. VIII.

He says that Liberty of Religion is the common and natural Right of all Nations and Persons. Lib. 10. c. 11. p. 521. *And the sovereign Power of God sets the sincere Religionist free from external force and Power.* Ibid. p. 520. *By the sincere Religionist he understands every one that really believes that there is a God, and that he is a Rewarder of them that seek him. But more is required to such a sincere Religionist then is to be found in the* Turks. *This overthrows all Laws for Church-Government and Discipline.*

6. Now to answer to the several Particulars of the Objection. I say, First, That I confess that it is my opinion, *That Liberty of Religion is the common*

common and natural Right of all Nations and Persons. But I have also added, *That this Right is forfeitable*; and have restrained this Liberty to such Conditions, that I think it is impossible to doubt but that so much Liberty as I have left is their most inviolable Right.

And truly the ancient Christians and Fathers have spoke more freely touching this Subject, and without that caution and restriction. *Grotius* gives several Instances in his *De Jure Belli & Pacis*. He cites one of the Canons of the Council of *Toledo: Præcipit Sancta Synodus nemini deinceps vim inferre; Cui enim vult Deus miseretur, & quem vult indurat.* Also *Tertullian: Lex nova non se vindicat ultore gladio.* He cites also the Constitutions of *Clemens*, *Athanasius* and *Chrysostom* to the same purpose, who expresly exclude force and compulsion in bringing men over to Christianity. That also is remarkable which Bishop *Jewel* notes out of *Chrysostom*, in his 19. Homily upon S. *Matthew: Nunquid ovis lupum persequitur aliquando? Non, sed lupus ovem; Sic enim Cain persecutus est Abel, non Abel Cain: sic Ismael persecutus est Isaac, non Isaac Ismael: sic Judæi Christum, non Christus Judæos; Hæretici Christianos, non Christiani Hæreticos. Ergò ex fructibus eorum cognoscetis eos.* Whereby he plainly implies that persecution for Conscience sake is a very Unchristian or Antichristian Symptome. And smartly again in the same Homily, *Quem videris in sanguine persecutionis gaudentem, Lupus est*; He that is a Persecutour, is no Sheep of Christ, but a Wolf. And lastly, (for it were an infinite business to pursue this common place) that is a shrewd intimation of the Apostle, *He that was after the flesh persecuted him that was after the Spirit.* So great an Antipathy is there betwixt the Carnal and truly Regenerate Christian. Which should make any man affraid to feel any persecutive motions arise in his breast, as being Indications of a *Cainish*, *Ismaelitish* and Wolvish nature, and a certain signe that he is none of the Sheep of Christ.

Lib. 2. c. 20.

Wherefore I must confess I do not see what odiousness or monstrosity there is in this my Assertion. And it is a Conclusion from such argumentations as, I profess, I know not my self how to evade, nor, I think, any one else. They are comprised in this Tenth Chapter of the Tenth Book. For my own part I had no motive to move me to write as I did but the mere love of Truth, and a serious desire of promoting the Interest of Christianity.

7. Secondly, As for that Addition out of pag. 520. it is no new Charge, but contains Reasons for the former Assertion, namely, That considering the sincerity of the Religionist, wherein he is so faithfully and unfeignedly obliged to the Sovereign Power of God, he is not harshly to be dealt with by any inferior Power, he having that integrity and sincerity which I understand all along in this Subject, and have more explicitly described in the proof of my first Aphorism in the foregoing Chapter, as also, where the case is more particular, in the third Section of this. And truly I think, if any one reade over attentively those descriptions of the sincere Religionist that I plead for, he will not stick to pronounce that he cannot fail to be quitted, before the severest *Minos* or *Rhadamanthus*, the person being so innocent

and harmless every way, and upon whom there cannot be fastned the least suspicion of danger to any Christian Church or State. Nay I believe that if that Character could be seen with outward eyes, which is the Pourtraiture of the inward Integrity of his mind, it would, in stead of provoking to wrath, *mirabiles amores sui excitare*, (as *Plato* speaks of true Vertue) change the exasperations of mistaken zeal into that better-becoming passion of Christian love toward so amiable an Object.

8. And therefore, in the third place, I answer, That by the *sincere* Religionist I understand more then is recited in this Objection. For a man may not cast off the belief of a God and of a Life to come, and yet be exceeding far from being *sincere*, as you may easily understand out of the afore-mentioned Description.

9. Whence, in the fourth place, I willingly grant that it will be hard to find any such sincere Religionist as I understand and describe, amongst the *Turks*, it being a Precept in their *Zuna, Occidite homines quousque omnes Mauri fiant, Slay and kill, till all men have become Mahometans.* Which is a Precept against the light of Nature and indispensable law of Morality, *Quod tibi fieri non vis, alteri nè feceris.* And would any one who is conscienciously religious in his way have his throat cut by others for being thus conscientious? Wherefore the *Turk*, and whosoever else takes up that wicked and unnatural Principle with him, do forfeit their right of Liberty of Religion by this poisonous and wretched Principle, as I have abundantly declared in the handling of this Subject.

10. And lastly, to answer to that wherein the main force of the Objection consisteth, which runs in these words, *This overthrows all Laws for Church-government and Discipline:* I say, first, That there is a marvellous *Incommensurability* of things in humane affairs; and that we may as well expect that the Diameter of a Circle should be Symmetral to the Periphery, and the Diagonal of a Square to the Side thereof, as that one thing or one Truth should serve all turns and all occasions. Nay though it were in our power to mint Truth as we please, and to set that stamp and title upon what-ever Proposition would serve our turn best, yet we should find that it would not serve all Emergencies, nor fit all occasions, nor be exempt from all exceptions.

As for example, because this Position [*That Liberty of Religion is the natural and commmon Right of all Nations and Persons*] doth not please, take the opposite to it, [*That no Nation nor Person can claim Liberty of Religion as their Right,*] will not this Position prove as *incommensurable* to humane affairs and be laden with as great inconveniences?

For if no Nation or Person have any Right to profess any Religion but what is in all points true, then will every Nation (since they are persuaded of the truth of their Religion, otherwise they would not be of it) presume they have Right of persecuting any other Nation that differs in Religion from them, they so easily conceiting every different

different Religion false. Which is to set all the world together by the ears; to animate the *Turk* against the Christians, and the dissenting Christians one against another; to bring the *Pope* again upon the necks of the Protestant Kings and Princes, and to arm the Sectarian Rabbles, that phansy themselves such *Inspiradoes*, against the orderly-Reformed Churches.

Again, If no private person have the Right of Liberty of Religion, then he is bound up to the Religion of his Prince and Nation, be it what it will, (for if he may judge, his right is reserved to him:) But sober and pious men do ordinarily look upon this as a great affront to Religion, and to smell too rank of down-right *Atheism*, as if all Religions were alike, and but certain Modes of governing the people.

And lastly, The taking away this Right of Liberty of Religion, and exposing Dissenters to Persecution, is a doctrine of very partial and injurious consequence. For out of this all Atheists and prophane persons will make their markets to the full; there being no obstacle to them to what-ever enjoyments of this life; but the sore and unsupportable burthen, not onely of falling short in their fortunes, but of cruel persecution, will light upon those onely that are conscientious and have the fear of God before their eyes. These are no petty inconveniences of this Position contrary to ours, (besides what-ever other Arguments are produced against it in my Treatise, which is needless here to repeat) if any ill After-consequences can drive a man from a received opinion, and detect the falsity thereof.

11. But to answer more closely and satisfactorily to the purpose; I say, the Right of Liberty of Religion so stated as I have stated it has no ill Consequence at all in it, nor does overthrow any due Laws for Church-Government and Discipline, and can oppose the Interest of no Church but that which ought to be opposed, I mean that of *Rome*. But for those Churches that are Reformed according to the pattern of the more Primeval and Apostolical times, they need not fear that our Assertion will overthrow the Laws of their Church-Government, but rather enlarge their Jurisdiction, I mean, help on the Reception or Imitation of the like Laws. For what hinders men from coming over to the Truth but those *Babylonish* Chains of Barbarous and Antichristian Persecution? the fear of this are those Fetters whereby they are held in that *Ægyptian* bondage and captivity.

Again, When there was no external force nor compulsion to make men Christians, as there was not for some hundreds of years, were there no Laws for Church-Government and Discipline all that time? Wherefore Liberty of Religion does not take away or overthrow all Laws for Church-Government and Discipline, but rather keeps men from making any disallowable and scandalous ones: which was one reason that kept the Church from that Antichristian Lapse all the time before the Empire professed Christianity. But external force imprints Truth and Falshood, Superstition and Religion alike upon the dawed spirits of men.

Thirdly, In my Answer to the fourth Objection, I have plainly shewn that I admit a power in the Church of ordering and appointing things indifferent, and therefore I cannot be thought to intend the overthrow of all Laws for Church-Government by this Assertion. For my judgment is, That *Schism* is so hainous and perillous a sin, that no Institute of the Church, while she keeps within the compass of things indifferent, (which the Church of *Rome* does not) should excuse a man from joyning in publick Worship with the National Church wherein he lives, and from conforming to her Orders.

Fourthly, I plainly declare (as I hinted at first) that this Right of Liberty of Religion is forfeitable, and particularly expres how, viz. *By mixing therewith such Principles as are contrary to good Manners and civil Right, or repugnant to that very Principle of Liberty we speak of.* Which forfeiture is so large, and in a manner universal, that in the very Chapters of this Subject I acknowledge the Theory I plead for hugely unpracticable. So that there is room enough and too much left in the world for the exercise of Ecclesiastical Jurisdiction.

Fifthly, The person I plead exemption for from any harsh usage I suppose exceeding simple and sincere-hearted, a right *Nathanael* in whom there is no guile; whose Character I have once drawn already, and I will again bring him into view, though in a more contracted Draught. He is therefore of a Conversation irreprehensible, of an unshaken Belief in all the Essentials of Christian Religion, of a Conscience inviolable, acting all things as in the sight and presence of God, of impregnable Loyalty and Faithfulness to his Prince, compliant with his Church to the utmost his Conscience will permit, that is, in all things indifferent, and whose Conscience is so well regulated, that he thinks it his duty so to doe; and lastly, who has so deep a resentment for Order and Unity in the Church, and is so jealous of having the common Interest of the *Reformed Christianity* weakened and shattered by needless and mischievous Schisms, that though it were his own case to be punished, as being himself not able by reason of some invincible Scrupulosity to submit to every Order of his Church, yet he would right-willingly undergo any tolerable mulcts, rather then that Impunity should give occasion to either the wanton or malicious to abuse this claim to Liberty of Conscience, to the ruining and undermining the Peace and Safety of the *Reformed Religion*. This is the Character of the *Sincere Religionist*, for whom I seem so solicitous that he may have all fair usage in all the quarters of the World: and if they knew his worth, me-thinks, they should rather reward him then harm him, set a great price upon him, as a rare Jewel, there being so very few such Spirits to be found in a whole Province, yea in a whole Kingdom, scarce so many in number as the Gates of *Thebes*, or the Mouths of the River *Nilus*.

And lastly, That there may be no escape for Hypocrites and Pretenders to Sincerity for the making of Schisms or Apostasies from the Church, in the twelfth Chapter I lay this Barr thereto, namely, *A solemn Oath, with a deep Imprecation of Divine Vengeance upon Soul and Body, that nothing moves them to depart from the Church but mere conviction of Conscience, and that they have no secular design at all in their change, no worldly booty*

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in their eye, nor desire any more Liberty then what they think themselves bound in conscience to allow to others. Which *Oath* I conceive thousands in the Church of *Rome*, upon due information touching the falseness of their Religion, might be inabled to take in judgment and conscience, and so fairly take leave of their Church: but not one in ten thousand upon search into the Church of *England*, I verily think, could in conscience take this Oath, and so bid adieu to the Church; but in judgment and conscience not one. So little prejudice is there done to the Laws or Discipline of our Church by any thing that I have wrote in those Chapters touching Liberty of Conscience, the result of all being indeed no dangerous enlargement, but rather a more careful and, I hope, judicious limitation thereof. So that I have made that good which I noted before in my Preface, *That what I have defined concerning Liberty of Conscience, to those that would abuse that Right will seem rather the taking of it away, then the patronizing of it.*

12. Wherefore nothing that I have wrote here nor any-where else, that I know, touching Liberty of Conscience, if rightly understood, tends at all to the diminishing of the Authority of the Church, but to the more successful management thereof for those ends and purposes it is by Divine Providence supported in the world; namely, for the cherishing and comforting the innocent, serious and pensive, and for the breaking of the power of sin and ungodliness amongst men; that there may not be onely the name, but the glorious and comfortable effect of Christ's Kingdom upon earth: according as it is written of our ever-Blessed Saviour, *Behold, a King shall reign in righteousness, and Princes shall rule in judgment; and a man shall be a hiding-place from the wind, and a covert from the tempest, as Rivers of water in a drie place, and as the shadow of a great rock in a weary land. They shall not hurt nor destroy in all my holy Mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the Sea.*

13. Which *Knowledge of the Lord*, which is the security of the world from injury and wrong, is not certainly any *Disputative Subtilty* or curious Decision concerning the Mystery of his *Essence*, but the very *Participation of the Divine Nature* in a *Dispensation of Life and Sense*. For there may be a real alienation from the Life of God, where there are many curious Altercations concerning his Essence and more incomprehensible Attributes, and great study in and pretence to the profoundest Speculations touching his imperscrutable Properties. But that knowledge of God which brings this happiness upon Mankind, that is mentioned in the Prophets, is not *Scholastick Theory*, but *Vital and Sensible enjoyment. God is Love, and he that abideth in Love, abideth in God, and God in him.* And again, *He that loveth not, knoweth not God, for God is Love.*

It is this Knowledge therefore of God which is a *Dispensation of Life and Sense*, from whence those happy times indeed of the *Messias* are described in *Isaiah*. This is that true Unction of the Spirit, that precious Oyntment poured upon *Aaron*'s head, and running down to the very skirts of his garments. When this Dispensation overflows the Earth, as the Waters cover the Sea, all Wickedness, Cruelty and injurious Dealing will be most certainly drowned in so holy and sacred a Deluge.

14. But to speak impartially, Such as are most forward to talk of such things have not always the righteſt ſenſe of them, nor comport themſelves as the moſt skilful or faithful Contributers to ſo bleſſed a Diſpenſation; nay, ſeem ſo wild and prepoſterous in their Expectations and deſires, as if they looked that this Divine Deluge ſhould overflow the Hills and Mountains, and leave the Valleys and Plains hard and drie. Such a Knowledge of God as the Prophet ſpeaks of they do rigidly expect in their Princes, Rulers and Prelates, that there ſhould be all Kindneſs, Condeſcending, Benignity and Debonairneſs in them, when they in the mean time moſt ſhameleſly and injuſtly excuſe themſelves from the like indiſpenſable Inclinations towards their Governours, and by their ſtifneſs, harſhneſs and refractorineſs demonſtrate that, though they tip their tongues with the ſpecious mention of the *anointing of the Spirit*, yet this *Unction* never deſcended into their inward parts; nor ſearched any one limme or joynt of them, to make them ſupple and compliant to the chearful execution of the decorous and orderly commands of their Superiours. Which evil diſpoſition of mind is not onely a thing very unlovely and inhumane, nay indeed exceedingly unchriſtian in it ſelf, but unſpeakably miſchievous to the great Intereſt of the *Reformed Chriſtianity*.

For what indeed is more inhumane or unlovely then Ingratitude? and what Ingratitude greater againſt God and Man then, whenas Divine Providence has ſo brought it about, that that foul and unſupportable load of Superſtition, Idolatry and Antichriſtian Tyranny (which I have ſo lively deſcribed in my *Idea of Antichriſtianiſm*) is and has been for ſo many years together here in *England* wholly taken off from our ſhoulders by the piety and faithfulneſs of our Royal and Reverend Reformers, inſomuch that that is really come to paſs which is ſpoken of by the Prophet *Iſaiah* (Chriſt again regaining his Scepter into his hand by expelling the power of Antichriſt out of this Nation) *That a King ſhall reign in righteouſneſs, and Princes ſhall rule in judgment, and a man ſhall be a hiding-place from the wind, and a covert from the tempeſt*; which moſt aſſuredly cannot but be acknowledged to happen to the people of God even in all Reformed Countries, and that every Proteſtant Prince is a *Shelter and covert* from thoſe πρηςῆρες, thoſe fiery whirl-winds of Perſecution which the truly Apoſtolick Church under-went under the tyranny of the Pope: I ſay, what Ingratitude can there be greater then for them that are thus providentially protected, not duly to reſent ſo comfortable a privilege, and accordingly to be entirely faithful and chearfully compliant to their Governours, as well in Eccleſiaſtical as Civil matters; it being ſo, I am ſure, in our *Engliſh* Reformation, (as I have made it good in my two laſt Chapters of my *Synopſis*) that there is not any one horn or hoof of Antichriſtianiſm left in our Church? So faithful and judicious were our firſt Reformers.

What therefore remains for us but that, being thus defended by this bleſſed Shelter and Rock from thoſe barbarous Perſecutions of the *Papal Tyranny*, that being thus ſecured from the rage of our enemies, and ſafe from the violence of all that hate us, we ſhould ſerve our moſt merciful God (he having thus placed us out of all fear of danger) in holineſs and righteouſneſs before him all the days of our life, and be unfeignedly loyal to his imme-

immediate Vicegerent, and obedient to our Spiritual Fathers, not onely in doing and professing those things that are plainly of an indispensable Rectitude and Truth, but in compromizing also with them for peace sake in things that are really disputable, and complying with them for unity and good order's sake in all things of an indifferent nature, *not pleasing our selves, but every one pleasing his neighbour for good to edification*, as the Apostle speaks: Which is the most wholesome, the most strengthning and the most corroborative constitution of the Church of Christ that can be desired, and such as will the most certainly weary out all the assaults of her inraged Enemies.

15. For it is plain and evident that we are in a state of War with the Church of *Rome*, who are more cunning in their military Discipline then is to be wished. The Clergy and all the Religious Orders of that Church are one perpetual and actually formed Army of that *King of Pride*, and all his *Emissary Priests and Jesuites* so many *Scouts* of this great Commander Oecumenical of *Rome*. And shall the true Church of Christ in the mean time keep no better order then a drove of Oxen, that are seen ever and anon to turn head one against another, and goar one another with their horns? We are to consider our selves as one Military Body, as a comely Army with displayed Colours, and are to keep rank and file, to move slower or faster at the discretion and word of our Commanders. And therefore whatsoever promptitude of mind there may be, and facility and dexterity of doing some things that make a commendable show in themselves, yet the exercise thereof is to be regulated according to those Laws that concern the whole Body: And if the spirits of the Prophets are subject to the Prophets even as they are single men, much more ought they to be to the commands of their Superiours, and to the Interest of the whole Church, that all things may be done with Unity and Order. But because some men find themselves of greater fervency and zeal for *Formalities*, of more *popular* gifts for *Prayer* and *Exhortation*; for these to spurt out and run on in a career without attending the direction of their Superiours, were as if the Toy should take those Troopers that are best horsed, to set madly a-gallopping, because they find their horses will go so freely, and so turn the orderly March of the Army into a confused Horse-race, and put themselves in a rout even without the assault or pursuit of any Enemy.

Wherefore every one ought to be of a castigate and subdued spirit, prudent and comprehensively sensible of the common Interest of the whole Reformed Christianity, and to regulate all his actions according to that Law; not to act according to the promptings of his own private *Genius*, to please himself in any by-profit or popularity, but to be governed by his Superiours in matters of an indifferent nature, and to keep rank and file in his march, nor to break order though all be not Carpet-way, but that he must sometimes tread in the wet, and other-sometimes upon sharp stones. But to be so delicate as not to go against a mans own private Sentiment of things in matters indifferent, is not so much to keep true to Conscience, as to indulge to mere Complexion, and to lose the opportunity of subduing Nature, & of corroborating those Faculties of the Soul that are more purely Rational and Intellectual. Let those men that pretend that they have received

ceived that *Unction that will teach them all things* seriously consider this, and suspect that it is not the right *Unction* of the Spirit, if they continue ignorant of this point, which is so necessary for the conservation of the Church. For *a Kingdom divided against it self cannot stand.* Wherefore since *Division* is so destructive of any Polity, it is manifest that all *lawful Unity* is a duty indispensable, and that therefore it is not onely lawful, but indispensable, to submit to our Superiours in matters our Conscience cannot but tell us are indifferent, as also to compromize with them in points really disputable and doubtful, and such as our modesty ought to inform us that we are not infallible in.

16. But in points clear to all disinterested parties, and plainly asserted and determined by the infallible Word of God, I say, in such cases as these, and where it may be manifest that the Dissenter from any Church is conscienciously and without any fraud or guile so persuaded of them, and accordingly adheres to them and professeth them; to deem such a one to forfeit his Natural or Political Rights under the pretence of *Heresie*, is a Principle which is not onely mischievous to all sincere-hearted men of lower degree, but such as does also most wickedly undermine the just Power and Security of all the Secular Monarchs and Potentates of Christendom, and can serve no Interest but the boundless, lawless and unmeasurable Interest of that Bloudy, Tyrannical, Apostatized, and yet pretendedly Infallible, Hierarchy of *Rome.*

CHAP. IX.

1. *The ninth Objection proposed. The first part of his Answer thereto, That he does not speak against any Church-Government whatsoever, much less inveigh against it.* 2. *The second part, That* faithful Reproofs *of the Degeneracies of the Church are not to be held* sharp Invectives, *the former being a* Duty, *the other a* Fault. 3, 4. *The third and fourth parts, That as by name he exempts not the Church of* England *in his Rebukes, so he does not nominate her; but that Providence did exempt her, she being then out of sight and existence. Besides that the things pretended to be meant of her appertain not unto her.* 5. *That though she be neither directly nor indirectly concerned in the Section alledged, yet she may consequentially in the fore-going Section; but what is there said is but doubtfully delivered, and abundance of amends made in his* Synopsis Prophetica. 6. *The fifth part of his Answer, touching his terming the Reformed Churches,* lesser, but more tolerable, Babylons; *shewing in what sense it was meant, and how little the* English *Church is concerned therein.* 7. *The last part, shewing the meaning of those words,* [not to be tolerated for ever.] 8. *The tenth Objection proposed. That it is very stoutly vibrated, but misses the mark, the most essential part of the state of the Question being omitted.* 9. *His Answer to the Objection in general.* 10. *His Answer to the last and most odious pretended consequence thereof.*

1. I have

I Have, I fear, over-much expatiated in my Answer to this eighth Objection; I shall make amends in these two last that follow. The former a Charge of sharply inveighing against all Church-Government and Governours. I will set down the Objection in the formal words thereof, and then briefly make answer thereto.

Object. IX.

He sharply inveighs against all Church-Government and Governours; -where excepting ours; nay directly says that our Church is not quite merged out of the general Apostasie. Lib. 5. cap. 17. sect. 7. pag. 206. *And* ag. 211. *The Reformers having separated from the great* Babylon *have built less and more tolerable ones, but not to be tolerated for ever.*

To which, without any Preambulatory *Ambages*, I answer, First, That I do not speak against any Church-Government, no not so much as *Presbytery*, much less against *Episcopacy*; but on the contrary I have spoken for it in my Preface. So far am I from sharply inveighing against that Government or any else.

2. Secondly, If any one will call my *free and zealous Advertisements* to the Guides of Christendom *sharp Invectives*, (or whatsoever other *faithful Reproofs* of the Degeneracy of the Church he may meet with in this Treatise) that doth not change their nature, they are still *wholesome Reproofs* and *Advertisements*, not *Invectives*; forasmuch as they proceeded from no hatred nor ill will, but out of a sincere affection to the Truth, and a desire of promoting the true Interest of the Kingdom of Christ in the world, *who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority.* So S. *Paul* to *Titus* chap. 2. And in the foregoing Chapter, *The* Cretians *are always liars, evil beasts and slow bellies; wherefore rebuke them sharply, that they may be sound in the faith.* Is it not also said, *Isa.* 11. *He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked?* Which our Saviour Christ does even in his true and living members also, as well as in his own person; his Spirit in them kindling their zeal and directing their words to the just reproof of ungodliness: and I am sure I *inveigh* against nothing (if it can be properly called *Inveighing*) but what is confessedly wicked and ungodly.

Is it not the command of God to *Isaiah*, *Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Israel their sins?* And does not the same Prophet complain of *blind* and ignorant *watch-men*, of *dumb dogs that cannot bark, sleeping, lying down, and loving to slumber?* And if it be a fault to be thus dumb, certainly it is a vertue to bark and give warning; though that *Canine* eloquence must needs sound harsh to their ears of whom our Saviour hath foretold, *The Thief cometh not but to steal, kill and destroy*, answerably to those φόνοι and λίμμασι mentioned in the * *Apocalyps.* And again, in *Isaiah*, Those *that say to the Seers, See not, and to the Prophets, Prophesie not unto us right things, speak unto us smooth things*, they are stigmatized with

* Chap. 9. 21.

with the title of a *Rebellious people*, *lying children*, *children that will not hear the Law of the Lord*. For the Law of the Lord is as fire, and the Word of God a sharp two-edged sword. All which, I think, is Apology sufficient for sharpness of Rebuke, if it be rightly placed.

3. Thirdly, Whereas it is alledged that I no-where except our own Church; I answer, as I except it no-where, so I no-where nominate it. And for my own part, I think so honourably of our Mother, that if any thing did indeed concern her, she would not desire to be excepted; accordingly as she has appointed for part of our Morning devotion every 29. day of the Month: *O let not my heart be inclined to any evil thing; Let me not be occupied in ungodly works, with the men that work wickedness, lest I eat of such things as please them. Let the righteous rather smite me friendly and reprove me; but let not their precious balms break my head, yea I will pray yet against their wickedness.* And *Prov.* 27. *Open rebuke is better then secret love*, namely, such a love as is so shie and soft, it dares not discover it self in doing the duty of cordial friendship; as it presently follows, *Faithful are the wounds of a friend, but the kisses of an enemy are deceitful.*

4. But fourthly, I farther answer, That it was needless for me to except our own Church, for Providence herself had excepted her, in that she disappeared, was wholly under the hatches when I wrote those Advertisements to the Guides of Christendom. So that I did but as if one, while his friend was stooping, should fetch a freer stroke at their common Enemy. Whence it is plain that I cannot any-where say directly that our own Church is not quite emerged out of the general Apostasie; no not in that seventh Section alledged. For although those words may seem at first sight to intimate so much, viz. [*Wherefore out of a due humility and modesty suspecting our selves not to have emerged quite out of this general Apostasie of the Church*, &c.] yet I am sure it is a mere ἀναχοίνωσις, like that which follows, *Again, as for Idolatry, cannot we find also that amongst our selves? I do not mean Covetousness onely*, &c. Where I think no man will say I am one of the number, if he reade the whole Paragraph. Wherefore I do not speak of the *English* Church, of which I profess my self a Member, but of such faults of the Reformed Churches in general, whether common to them all or not, as occurred to my mind, the *English* Church then disappearing both in such a sense as I intimated before, and also as *Alcibiades* his Patrimony in *Socrates* his Map of the World: So universalized were my thoughts in that Meditation, nor could they be fixt on our *English* Church, since the things I alledge are incompetible to her, as I have proved in my Vindication of her.

5. There is indeed something said in the fore-going Section wherein she may seem consequentially to be concerned; forasmuch as I there conclude from the highest *Epocha* of the 1260 years of the *Woman's abode in the Wilderness* fixt in the year 365, which ends those years *Anno* 1625, that the Woman could not be yet out of the Wilderness, because nothing different to what happened a good many years before 1625, as to the state of the Churches, happened either then or since. And I adde, (which is remarkable in reference to my late Interpretation of the *Resurrection of the Witnesses*)

Witneſſes) that if thoſe Alterations in *Luther*'s time and a little after had been into a way purely Apoſtolical, it had been plainly the *riſing of the Witneſſes, and the calling of them into Heaven*, many years before the expiration of the 1260 days. Which I ſaid before made me much to ſcruple, and then repeat again, that it was a ſtrong preſumption all is not yet right, nor was ſince the time of Apoſtaſie. This I confeſs does conſequentially touch our *Engliſh* Church.

But I do not ſpeak definitively, but onely ſay it is a great ſcruple and ſtrong preſumption all is not yet right. And the reaſon is, becauſe all theſe Reformations fell before the expiration of the 1260 years. Nor can I deny but that this maturity of Time may very well indicate a farther Perfection and maturity due to the Church. But it kept me off, in the mean time, from the belief and hope, and conſequently more diligent ſearch into that Apoſtolick Perfection that came in with the Reformation, I being ty'd up to the numbering by *Years*, and not taking the liberty to number by *Semi-Times*, as I have more at large diſcourſed in the Preface to my *Synopſis*. For had it not been for this, (as it plainly appears out of this Section) I ſhould have acknowledged the *Proteſtant Reformation* the *enlivening of the Witneſſes* and *the calling them into Heaven*, though many years before the expiration of the 1260 days. But if I have been injurious either to the Proteſtant Reformation in general or to our *Engliſh* Church in particular, I have, I think, made abundant amends in my *Synopſis Prophetica*, (Preface Sect. 16, 17, 18. and Book 2. Chap. 22. Sect. 13.) to which I refer the Reader for fuller ſatisfaction.

6. And now, laſtly, for that paſſage cited in the Objection out of page 211. after I have brought the whole Paragraph into view, I hope I ſhall not be deſtitute of a ſufficient Anſwer. *Wherefore it is good ſtriking while the iron is hot*, (namely, now that fulneſs of time is come in at the expiration of 1260 days) *and making uſe of this Day of Salvation, leſt ſuch Prophecies of Grace being conditional, it may fare with us as it did with the Iſraelites whoſe carkaſſes fell in the Wilderneſs in a tedious delay and a long leading them about, who otherwiſe had in their own perſons entred the Promiſed Land. So I do not ſee that it is impoſſible or improbable but this Prophecie of the Churche's change into ſo excellent a ſtate may be foreſtacked by the ill management and faithleſneſs of them from whom God more peculiarly expects that they ſhould be induſtrious Labourers in this white Harveſt of Apoſtolick Purity and Sanctity, they having now for ſome time ſeparated from the great* Babylon, *to build thoſe that are leſſer and more tolerable, but yet not to be tolerated for ever; it being more then high time they ſhould clear up into one holy City of God.* For ſo I would reade it, not, *into an holy City of God*, though the meaning is the ſame in both.

What ill conſtruction may be made of this Paragraph or any part thereof in reference to our *Engliſh* Church, I muſt confeſs I cannot eaſily divine. For the *Engliſh* Church was out of ſight, if not out of being, when I wrote this, that is to ſay, it was Politically dead, as well as afterward raiſed to life again, as I have noted in my *Synopſis*. And for other Reformed Churches, which alſo are ſo laudably repurgated from the groſſer corruptions of the great *Babylon*, of what ill interpretation can it be to exhort them

to perfect the good work, which is begun, and more carefully to cleanse out all the old leven, and to consider that as the Period of the *Asymmetral* state of the Church is now according to a more minute and accurate account expired, so it would be very sutable that they become more perfectly and accurately *Symmetral*, that is, more purely Apostolical, as well in life as doctrine, as I have intimated in the fore-going * Section; that they would order all their Opinions and Rites and the whole Oeconomie of their Churches to the promoting of unblemished Holiness, Christian Love and mutual Amity one with another, leaving off to idolize any thing above its serviceableness to the substantial designs of the Gospel, according to that excellent description thereof by S. *Paul* to *Titus*, *For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purifie to himself a peculiar people, zealous of good works?* This is that grand and indispensable Design of the Gospel, and which should be the measure of all our zeal and activity in either Rites or Opinions, and make the Reformed Churches to cease all contention about those that make neither for nor against this Design, and to turn all their zeal against ungodliness and worldly lusts, and to use all their fervency of spirit in the behalf of Sobriety, Righteousness and real Godliness. For thus shall they cease to be any longer so many *lesser Babylons*, Cities of *Division* and *Confusion*; and so clear up at length (according to the Design of him that called them out of that great *Babylon*) *into one holy City of God.*

Mystery of Godliness, Book 5. Cha. 17. Sect. 9.

7. Now I demand, what harm is there to presage so well of the Reformation, as that after the Decursion of the years of their childhood God will ripen them into a more manly sense of the great and indispensable Duties of the Gospel; that he will not tolerate nor connive any longer at their childish squabling about Nut-shells, Counters and Cherry-stones; that he will reprove them *sharply* for their uncharitable bitterness one against another, and menace them even with destruction, if they leave not off their animosities and asperities of mind about toys and trifles, and hold fast to the Royal Law of Love: *If ye bite and worry one another, take heed that ye be not consumed one of another.* Nay I demand, what just offence could it have given, if I had more expressly declared, that if the Reformed Churches themselves should persist unreclaimed from their sins, and not timely take up to the seriously managing the affairs of the Church to the attaining of those indispensable ends of the Gospel, that they may bring an *intolerable* storm of wrath upon them, and hazard their utter ruine: *God is a righteous Judge, strong and patient, and God is provoked every day. If a man will not turn, he will whet his sword, he hath bent his bow and made it ready: He hath prepared for him the instruments of death, he hath ordained his arrows against the persecutors.* And again, *God shall wound the head of his enemies, and the hairy scalp of such an one as goeth on still in his wickedness.* But, I thank God, I expect better things of the Reformation, though I thus speak, and such as accompany Salvation.

Gal. 5. 15.

Psal. 7. 13.

Psal. 68. 21.

8. I have

8. I have, I hope, by this time abundantly satisfied this ninth Objection, we come now to the tenth and last.

Object. X.

He says that the Laws of God are like words in an unknown tongue till the Conscience be convinced, Lib. 10. *cap.* 10. *as I take it. Whence it necessarily follows that it is no sin to act against these Laws, if a man believe it to be lawful: Then those who thought they did God good service in killing the Apostles, were no sinners in doing it.*

This seems to be a very smart and stinging Objection, and purposely reserved for the last place, that the whole Decalogue of Objections may end like a well-contrived Epigram, whose greatest wit and life is in the last close thereof. But no Objection can doe any real execution upon solid Truth: and though I must confess that this is very stoutly and smartly vibrated, as a dart from a strong and agil arm; yet my security is, that it has missed the mark, it not reaching the right state of the Question. For in the Book and Chapter there cited the words that this Objection is raised from are these, viz. *That the immediate dictate of Conscience in a Soul that is sincere is the Command of God; but that before his voice be heard there, his will is not promulgated to that person. For nothing but conviction of Conscience that this or that is the will of God is properly the promulgation of his will to every particular Soul; otherwise it is but as the recital of the Law in a language the people understand not, and therefore can take no hold upon them.* To which adde also my marginal Note, *So it is to them that are sincere; but in those that are not, it is like the stopping of the ears against the reading of the Law in a known language.* Where it is plain that the most essential part of the state of the Question is omitted, by leaving out [*in those that are sincere,*] and that therefore the Objection, though very strong, yet cannot touch or harm any Position of ours by those formidable consequences, according as the Question is by me stated in this tenth Chapter, both in respect of the *person* and also in respect of the *matter of the Command.*

9. For I suppose the person *Sincere*, and what I mean by *Sincerity* I have fully explicated under my first Aphorism, and it is needless here again to repeat it. And for the *matter* of the Command, I suppose it to be such things as are not discoverable by the light of Nature, such as the belief of matter of fact done many Ages agoe, and Religious Precepts and Ceremonies thereupon depending. But I have expresly declared in my fourth Aphorism extracted out of this tenth Chapter, *That nothing that has any real turpitude or immorality in it can justly be pretended to be the voice or Command of God to either the sincere or unsincere.* Out of all which we are abundantly furnished to answer this last Objection.

I say therefore, that such Laws of God as are merely *Positive*, or depend upon History and miraculous Revelation, are like words in an unknown tongue to him that is *truly sincere*, till his Conscience be convinced. This I say, and this is all that I have said in that tenth Chapter; and there can follow no ill consequence thereof. For though I will not contend but the *unsincere* may stand guilty even of the transgression of those *Positive* Laws, (because who knows, if he had kept a good Conscience, but that God might

impart those Truths also to him?) yet for the *Sincere,* who has, and still does all he can to understand and perform the will of God in all things, I say, if he be not yet convinced, it may be well looked upon as an *Arcanum* of Providence that he is not, and he is, I think, justly excused from any obligation to those Laws, or any guilt of transgressing them, there having been no promulgation of them to him, though he has with all attentiveness and desirousness endeavoured to receive the voice of them into his conscience. And this is according to our second Aphorism, *That where there is no Law promulgated, it is no sin nor transgression to act or profess to the contrary:* Otherwise the Heathen might be judged as transgressours of the Ceremonial Law of *Moses,* even those that never had any opportunity to know it; whenas the Apostle saies, *That as many as have sinned without the Law shall also perish without the Law,* that is, *Non peribunt propterea quòd scriptam Legem violaverint, sed illam quæ animis illorum insculpta fuit,* as *Clarius* notes upon the Text.

Rom 2 12.

To which you may adde, that invincible Ignorance makes an act involuntary, and that, according to the Schools, sin is *Actus voluntarius,* as I have above observed; and that therefore there is no inconvenience to admit, that the Transgression or Non-observance of these kinde of Laws in him that is thus invincibly ignorant and unconvicted of them (as we suppose the truly sincere to be) has not the proper nature of sin in the sincere, though in the unsincere it may. This Non-reception of Truth or Inconviction may be Trial, Punishment or fatal Defect, but the nature of Sin it properly has not, as being wholly and perfectly involuntary, and absolutely out of the reach of the party to help it. For the nature of Sincerity is, to doe all we can, and no man can doe any more. Whence I will easily admit, That it is no sin to act against, that is, to transgress or not observe, such *Positive* Laws of God, while a man stands unconvinced in such circumstances as I have described, firmly believing that it is lawful for him not to observe them, and being fully persuaded they are not his.

10. Nor will that horrid consequence follow, added to the end of the Objection, *That then those who thought that they did God good service in killing the Apostles were no sinners in doing so.* For this is directly against my fourth Aphorism, *That nothing that has any real Turpitude or Immorality in it can justly be pretended to be the voice or Command of God, or that which is really and confessedly moral not to be his Command to either the sincere or unsincere.* Of which I have also given the reason, namely, Because the Light and Law of Nature and of Eternal & Immutable Morality cries louder in the Soul of the *sincere* then that he should admit of any such foul motions, much less as from God, or be ignorant of any indispensable Morality as if it were not his Command. And for the *unsincere,* sith he stops his ears against that more holy and evident Law, his false Delusions or Obduracy in wickedness is most justly imputed to himself.

Or, if you will, more briefly thus: This Objection is quite out of the road and state of the Question, which concerns not the Eternal Moral Law of God, but onely *Positive* Laws. And truly, if murthering a mans brother be not a breach of the Moral Law, I know not what is; and the killing of the Apostles (men heartily profes-

professing one God and a Life to come) under pretence of Heresy against the Judaical Religion, I think was most hideous Murther, especially they being persons so simple and sincere as they were. This is against that Royall Law of God written in *Capital* Letters upon our Souls, *Quod tibi fieri non vis, alteri nè feceris.* And therefore their thinking they did God good service could not excuse them from the crime, or make it no sin to them. For it is not the *Firmness* of our *Conviction* or *Inconviction* that will warrant an act from becoming sinful, but the perfect *Sincerity* of the party, in that this *Conviction* to what is false, or *Inconviction* to what is true, arises not from any fault of his, but is *invincible Ignorance*, and in such things as the most exquisite Morality of minde cannot arrive to the knowledge of.

This is the true state of the Question, from which therefore the killing the Apostles can fetch no excuse. For it is impossible that one of so sincere an heart and moralized minde as I suppose in this Controversie should be invincibly ignorant, That to kill such holy and harmless men as the Apostles would be Murther, or something extremely like it; and for those that are *unsincere* and immoral, sin alwaies lies at their own door. And this, I hope, will fully satisfie this last Objection.

CHAP. X.

1. *A retrograde Recapitulation of all the Objections; together with their Solutions.* 2. *His submission of the Theorem of Præexistence, or whatever other Theorems occurre in his Writings, to the Rule of the truly-Catholick and Apostolick Faith, and to the authority of the Church of* England, *with a declaration of the solidity of the grounds of his so doing.* 3. *That it would be the Glory and Interest of all the Reformed Churches not to illaqueate mens Consciences by any needless decisions of Controversies, such as wherein the real Design of the Gospel is not at all concerned.* 4. *The great blindness and ingratitude of the Sectaries to the Church of* England *in being so contemptuous Schismaticks against her, with a Rule for them to try the Spirits by.* 5. *His Monition to those Sectaries that presume themselves to be so zealous opposers of Antichrist, to consider whether they be not rid and acted by Antichrist's own Emissaries.* 6. *His Expostulation with the Schismaticks of this Nation upon several accounts for their forsaking the Communion of the Church.* 7. *The multifarious sinfulness involved in that one great and horrid sin of* Schism. 8. *The Conclusion of his whole Admonition to the Sectaries.*

1. WE will now take a Summary view of all the Objections with my Solutions of them, which we shall doe in a retrograde order, beginning with the last, and then conclude.

Whereas therefore by this last Objection it is insinuated that I make Inconvictedness of Conscience to excuse from the most hainous crimes;

I have plainly shewn that, according to my sense, it will excuse no act wherein there is any moral Turpitude.

And whereas in the ninth Objection I am accused of inveighing against all Church-Government and Governours, our own not excepted; I have made it evident that I have not so much as spoken against any Church-Government at all, unless it be in my Preface, in that Paragraph where in a brief touch I conclude, That Presbytery is not *Jure Divino*, which yet is no inveighing against that Government neither. And as for the spiritual Guides themselves, I have inveighed against none, though freely reprehended the notorious miscarriages of some; but touching our own I have made it plain that I could not be understood to have said any thing, forasmuch as they were not then in being, but *Politically* dead, when I wrote that Treatise; whom, in my Preface to my *Synopsis*, I contend that God has miraculously raised again, as the genuine Successours of his Witnesses in the First Reformation here in *England*. Which that some may not call *Flattery*, as well as others have accounted other mistaken places *Inveighing* and *Railing*, I cannot omit the opportunity of professing how farre it is from me to intend any Flattery by it, but that I do think it a solid Truth, and not fit to be smothered, by reason that it being believed by them it does most nearly concern, it may be the greater obligation upon them to persist and goe forward in the tract and footsteps of their Reverend Predecessours, who were so judicious and zealous Abandoners of the Church of *Rome*. And if there be any that would slake their zeal in this point, I will avow to all the world that they are worse enemies to the *English Episcopacy* then the very Phanaticks themselves. So that it is not out of *Flattery*, but of very *Faithfulness*, that I have spoke so magnificently in that Preface of the miraculous Restorement of our Gracious Sovereign and the Church.

Again, whereas in the eighth Objection I am charged with pleading for such a Liberty of Conscience as will overthrow all Church-Government and Discipline; I have made it manifest that I am so far from patronizing any such Liberty, that I have so restrained it, and bounded it with such limitations, that as many as would abuse that pretended Right will deem me to have taken all Liberty from them.

Moreover, in the seventh Objection, whereas I am charged to hold that God may and does infuse into men false Persuasions in matters of Religion; I have clearly shewn that I do not assert that he may or does infuse any such Persuasions, but onely that he may be said permissively (he letting the course of external causes run on without his special check) to convey such Persuasions into the minde of his creatures. Which is no more then the generality of Theologers do admit touching the grossest sins.

And as for the sixth Objection, which would insinuate an imputation of *Nestorianism*; I have demonstrated out of the sense of the ancient Councils, that I have directly and in terms confuted *Nestorianism* in my very Treatise, and that in those passages thereof upon which they would build their suspicion of that Heresy I have spoken agreeably to the ancient allowable Confessions of Faith.

And as for the fifth Objection, wherein I am said to term Christ's Divine

vine Nature, *that passive and contemptible Divinity that lodged in him*, which, according to the sense the Objection seems to import, would be no less then a charge of Blasphemy; I have plainly demonstrated that in those places that the Objection is raised from I doe quite contrary. For not speaking at all of the Divine Nature in the Scholastick sense, which therefore I could not term *Passive*, I highly magnifie that *Divine Temper of Minde* that was in the Holy *Jesus*; shewing that though it was *contemptible before men*, yet God, that righteous Judge, does esteem it above all things.

And as touching the fourth Objection, that would pretend that I take away all authority in things indifferent; I do abundantly shew that I am an expres's Assertor of authority in such matters, even out of that very Preface out of which the Objection is raised.

And whereas, in the third Objection, they would make me affirm Episcopacy to be a Faction and against God's word; I do not onely prove that I do not call it a Faction in that passage of my Preface alledged, but bring several passages in the same Preface that demonstrate the great esteem I have for Episcopacy.

And in the second Objection, whereas it is insinuated as if I denied the Resurrection, by denying the same Body shall rise again; I have made it exceeding plain that I do not deny the Sameness of Body, no not so much as in the School-sense, but in the mean time do positively averre that our Bodies at the Resurrection shall be as truly and really the same (saving that they shall be *Celestial, Spiritual* and *Glorious* Bodies) with that Body we have here, as this Body is the same with itself; and that we shall feel our selves as much the same, and seem as much the same to others that look upon us. Insomuch that unless I would lose any thing of my meaning touching the truth of this Identity of Body, in the conveying my minde to any ordinary capacity, I could not speak my sense better then in those very words of *Job*, which the Church uses in her Order for the Burial of the dead, *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin, worms destroy this Body, yet in my flesh shall I see God, whom I shall see for my self, and mine eies shall behold, and not another.* So far am I from innovating any thing in the Article of the Resurrection.

And for that Charge in the first Objection, as if I made the Body of Christ after his Ascension mere organized Light, not Flesh and Bones, contrary to the fourth Article of the Church; I shew plainly that my meaning is not, that Christ's Body is such a thin Light as they may imagine, as if it were *organized Sun-shine*, but a palpable Body radiant and lucid, shining like the Sun in his strength, nay more bright then the Sun; so testifies the Scripture: and that therefore I do not erre in saying it is a *Lucid Body*. And adde farther, that if that be the meaning of that Article, (as I shew reason to doubt of it) That this Glorious Lucid Body consisteth of Flesh and Bones, that I have no reluctancy thereto, provided that, according to plain testimony of Scripture, we remember they are *Celestial* and *Spiritual* Flesh and Bones. For such must a *Spiritual Body* consist of.

And now for that imputation of *Anthropomorphitiſm*, which is the latter of the two Objections arriving to me from fame and conference; I have ſhewn touching the very place out of which they would raiſe this Imputation, that I have expreſly aſſerted, *That it is impoſsible that the Divine Nature ſhould have any ſhape at all, it being ſo abſolutely Infinite.*

2. And laſtly, for Præexiſtence, which ſome declaim againſt me for, as if I dogmatized therein; I have plainly declared, and do again declare, That though I look upon the opinion as very Rational, yet I give no aſſent thereto any farther then will conſiſt with the truly Catholick and Apoſtolick Faith, and the Doctrine of the Church of *England.* (Which I would have underſtood alſo of whatſoever other Theorems occurre in any of my Writings.) Which I the more willingly doe, becauſe I think it is the duty of all men to doe ſo who live in a Church ſo judiciouſly and faithfully repurgated and freed from all the Frauds and Trumperies, from all the Superſtitions, Idolatries and Tyrannies of Antichriſtianiſm.

For, for other things, I think every one ought out of an ingenuous gratitude to the Illuſtrious memory of the Firſt Reformers, and out of a ſenſe of that great happineſs and comfortable protection we enjoy under thoſe that ſucceed them, (as well in the profeſſion of the ſame Religion as in the right of Power and Juriſdiction) not to thwart, or contradict, or openly gainſay what they declare true or fitting, though we might incline in our own judgements to be of another perſuaſion; following herein that ſober Monition of one of the Wiſe men of *Greece*, That *we ſhould not conteſt with our Parents, though we ſpoke that which was right.* How much leſs then will it become us ſo to doe in things we cannot be aſſured whether we be in the right or no, unleſs we will be ſo inſufferably elated in our own conceits, as to take our ſelves to be Infallible?

Wherefore is it not better for every one to part with any ſuch falſe gloriation, then in the leaſt manner to diſturb the peace of the Church, or break any order, for the pleaſing himſelf in ſo vain, ſo needleſs, ſo unjuſtifiable and unſeaſonable a ſatisfaction; but rather make uſe of thoſe clear and indiſputable Truths of Chriſtianity which the Church reſerves entire unto us, and to ſpend our zeal in an hearty endeavour to conform our inward man and all our outward actions to ſo holy and unexceptionable a Rule?

3. As certainly on the other ſide it would be the Glory and Intereſt of all the Reformed Churches to exerciſe their Power and Juriſdiction, and afford their main countenance toward the furthering of the conformity of mens lives to thoſe indiſputable Rules of Righteouſneſs, which we are all agreed to be the indiſpenſable Commands of God and of the Lord *Jeſus*; and as for ſuch Opinions as make neither for nor againſt the known and acknowledged Deſigns of the Goſpel of Chriſt, to ſet no value upon them one way or other, nor to illaqueate any mans minde needleſly by any Definitions or Determinations of their own, or by adhering to any Deciſions of others, in points which make nothing to the above-ſaid Deſigns; but to act rather in theſe caſes according to thoſe meaſures I have taken the boldneſs to hint at in my *Myſtery of Godlineſs*, Book 10. Ch. 3. Which would prevent the ſowing of the ſeeds of endleſs ſquabbles in the Church, and

and diſenable malevolent men from doing the free and ingenuous undeſerved miſchief, by repreſenting them as *Heterodox*, though it be in ſuch Points onely as the Intereſt of the Church of Chriſt is not concerned at all in, whether they be true or falſe.

Such needleſs Deciſions as theſe cannot ſerve the true Intereſt of any Church, though they may ſerve the turn of particular impeeviſhed ſpirits to incommodate the moſt hearty, the moſt harmleſs and moſt conſciencious Chriſtians, when-ever they have a Pique againſt them: When in the mean time they that believe all things alike, that is indeed nothing at all, ſhall be armour-proof, and ſeem the moſt unexceptionable *Orthodox* Sons of their abuſed Mother.

Wherefore the duty of compromizing with a mans Church in doubtful and diſputable Opinions does not imply that there is no duty incumbent on the Churche's ſide, not to multiply Deciſions to the needleſs abridging mens liberties and giving occaſion of differences, no more then *Epictetus* his arguing that a Son is to doe his duty to his Father as to his Father (nor will admit that plea of ἀλλὰ πατὴρ χρηστός ἐστι) does imply that there is no duty of a Father towards his Son. For indeed this burthening mens beliefs with needleſs Determinations of Controverſies is, I muſt confeſs, in my opinion, no contemptible part of that old *Antichriſtian bondage*, which therefore I thought fit particularly to vindicate our own Church from all imputation of; and I think I have done it ſufficiently in the laſt Chapter of my *Synopſis*. For I have found in every regard a very ſound and faithful ſpirit in our *Engliſh* Reformers, inſomuch as I cannot but look upon them as men that were in a manner θεοφορήμενοι, and that the good hand of their God was upon them in that great undertaking.

4. Which makes me wonder the more at our preſent pretended Enthuſiaſts, that have ſo little reſpect or gratitude for ſo great and glorious an Atchievement; nay, that do ſo undervalue it, that they will not vouchſafe to communicate with a Church that is ſo throughly purged from whatever can properly be ſtyled Antichriſtian, and is, I am confident, ſo Apoſtolical, that the Apoſtles themſelves, if they were alive again, would not have the leaſt ſcruple of joyning in publick worſhip with us in our common Aſſemblies. What then ſhall I ſay of thoſe men that could willingly pull down our very Church-fabricks, and raze them to the ground, if it were in their power ſo to doe?

Beloved, believe not every ſpirit; but try the ſpirits whether they are of God, becauſe many falſe Prophets are gone out into the world. Hereby ye ſhall know the Spirit of God: As at the Firſt coming of Chriſt every ſpirit that confeſſed that *Jeſus* was the Chriſt come in the fleſh was of God, and every ſpirit that confeſſed not that *Jeſus* was the Chriſt come in the fleſh was not of God, but was the ſpirit of Antichriſt: ſo I ſay now concerning the Second coming of Chriſt, (wherein he is judging the *little Horn* and the *Falſe-Prophet*, and taking the Kingdome out of the hands of that *Man of Sin*, to rule his Church by his own Laws, promulgated by himſelf and his Apoſtles, which he has done in a very good meaſure already in the Reformed Churches that are) I ſay that every ſpirit that confeſſes that Chriſt is thus come in the Proteſtant Reformers to judge Antichriſt and 1 John 4. 1.

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to take the Kingdome to himself, is of God; but every spirit that denies that Christ is thus come, and either despiseth and contemns the Reformers, as if they were not the Witnesses of the Truth, or flatly contradicts them and reproaches them, that spirit is not of God, but in some shreud sense or other is the *spirit of Antichrist*. Which I would have the boastful *Inspiradoes* of our Nation seriously consider, and try the Spirits they give so much credit to thereby. For that the Protestant Reformers are the raised Witnesses, I have sufficiently made good in my *Synopsis*. Can therefore the Protestant Religion, such as our Reformers left it, be so polluted a thing, that you that pretend to abound so with the Spirit cannot communicate therein? Can the Spirit of Christ be against itself? or can that spirit that is against the Spirit of Christ fail to be the spirit of Antichrist?

5. I, but you will reply, 'Tis impossible that we should be obnoxious to the *spirit of Antichrist*, who profess our selves as hot as any against him, even against that notorious Antichrist of *Rome*. But I demand of you, How are you sure but that you are rid and guided and gull'd and deluded by the Emissary spirits of that very *Antichrist* you pretend to oppose? that your heat against the Church of *England* is not the furious Impress of their wicked and cunning Activity for their great Master of the Seven Hills? For your enormous Contumacy and Schismaticalness is hugely for his Interest, and as manifestly against the Interest of the Kingdome of Christ. Your mere Schismaticalness and Contumacy against the Church is so: What then are those monstrous Extravagancies in your deportment to all persons of what quality soever? Your giving no civil respect, no not to the Supreme Magistrate of the Nation? which behaviour is expresly against the Example of the holy Patriarchs, the Precepts of the blessed Apostles, and the common Sentiments and Practices of all Mankinde: So that it makes you look like a Company of *Frantick men* or *Dæmoniacks*. Which bold and impudent custome, unless you were down-right mad, you could never have taken up of your selves. Wherefore certainly some very waggish Master of the Ceremonies has taught you this ill manners, like him that instructed the Sheriff to keep on his Hat when he accosted the King.

It were therefore very well worth the while to enquire who was the first Persuader and Promoter of so frantick a piece of Inhumanity, and to see if it be not some *Jesuitical* dog-trick put upon you, some witty *Italian* revenge for the Protestants making the unreformed Empire the *Beast*; so, whether they, to be even with them, do not abuse you into a conceit that the Reformed parts of Christendome are so too, and make you believe that to doe any civil reverence to the Magistrates thereof would be to *worship the Beast*, which the Saints of God must carefully abstain from; and thus by this marvellous fetch to persuade you into an universal clowniſh obstinacy, for the better concealment of this mysterious gullery. Which as it is very sordid and ridiculous in itself, and a great reproach to the Reformation, as if the leaving of the Church of *Rome* were the hazard of relapsing into perfect Wildness and Barbarity; so certainly it must needs make wonderful sport amongst the delicate daughters of that Great City, even to all of the *Romane* Religion. *Tell it not*

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in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistins rejoyce, lest the daughters of the uncircumcised triumph. Which certainly they cannot fail to doe, no more then to hear of such ridiculous and mis-shapen exorbitancies; that Church inventing lies and slanders to the reproach of the Reformation, where they cannot finde true matter that may redound to our discredit. 2 Sam. 1. 20.

Wherefore consider well with your selves, O ye mistaken and unwise, and yet who pretend to be so peculiarly guided by the Spirit of God, whenas notwithstanding it is so exceeding probable that you are rid and actuated by the frauds and deceits of cunning Foreiners that insinuate themselves into your Societies, and speak in your Meetings, and can out-cant you in your Speakings, that help to bewilder you in this Night of dreams you wander in, and, getting the word, make themselves of the same party with you, and, having more activity and wit, become your Commanders, and force you to fight the battels of Antichrist, and lead you in a most desperate defiance against the true Church of Christ; making you bitter Enemies against the late happy Reformation, though there be so marvellous a Testimony set thereunto even by the very Finger of God. And certainly, if you be under the conduct of such a Spirit as this, is it not manifest that you are led by the Spirit of Antichrist, and that your whole dispensation, so far forth as it is distinguished from the ancient Catholick and Apostolick Faith, is a mere gullery and dream?

6. For let me demand of you and the rest of the Schismaticks of this Nation, that decline the Communion of our Church, as if your selves were more holy and perfect; Is not your boast of Perfection very vain and groundless, whose consciences are so seared as to have no sense at all of so horrid a crime as Schism, to depart from a Church that is so truly and really Apostolical, and perfectly freed from any scandal of Antichristianism? Ye that phansy your selves the onely Zelots for truth and holiness, the onely sound and incontaminate part of our Nation, but the National Church sick and crazy; if it were so indeed, where is your Charity, and how little your Discretion, to run out of the house now your Mother lies thus on her sick-bed? Is it to call the Physician? No. Is it to fetch the Apothecary or any of his drugs? No. I demand then, why do you run out of the House? O, my Mother is sick, and I am in good health. Will not any one reply, More unmannerly and unnatural Son you, to leave your Mother, (when you ought most to assist, and administer help unto her) and thus to strut out of doors merely to ostentate your own health, as if your glory was the greater that your Mother is sick, while you phansy your self so well? would not any one take you to be more brain-sick, then she crazed in her body?

What an unnatural and mischievous a thing would it be if, when Sickness has seized the body of a man, what-ever share of bloud or spirits were as yet uncontaminate should quit the party, and leave that share onely that is seized to conflict with the disease? what could this portend but death? And is not this the madness of those that out of pure zeal, as they pretend, because they deem the Church not so sound and healthful as they could wish, quit her incontinently, and congregate from her apart? Whenas if they

they had half of that true zeal and purity they boast of, their abode in the Church would so warm, strengthen and corroborate her, that she would with ease sweat out all that corruption that is conceived to have been bred in her, and recover to perfect strength and health.

You that pretend to be in so special a manner inspired, as if your breasts were the onely Temples of the Holy Ghost, Is not the fruit of the Spirit *Love*, even according to your own boastful concessions as well as according to truth? and is not *Love* the Mother of Peace and Union, the very bond of Perfection? Are not the works of the Flesh, Wrath, Strife, Sedition and Division? How carnal then and accursed a thing must *Schism* be, the worst of Divisions, and how contrary to the Spirit of God?

You that are so Prophetical and Apocalyptical, and please your selves in the hopes and expectation of a Fifth Monarchy to come, so plainly prefigured, as you phansie, in *Daniel* and the *Apocalyps*, What πρεσβυτέια has abused your Eye-sight, that you see more clear at a distance then near at hand, that you can discern a *Fifth Monarchy* to come, out of the *Apocalyps*, and yet cannot discern when it is come? For the *Fifth Monarchy* assuredly began with the Reformation, of which neither *Pope* nor any one else is acknowledged *Universal Head* or *Monarch*, but the Lord *Jesus* onely. Why are you then so grosly ignorant and barbarously rude as not to pay your civil respects to all the Rulers and Magistrates under him? as if honour due to his Deputies were, forsooth, the worshipping of the Beast, or as if it were not lawful to pay civil respects and duties even to Pagan Magistrates, if it were our lot to live under them.

And lastly, You that tip your tongues and tincture your sight and phancy so with *Antichrist* and *Antichristianism*, that even those things that are sufficiently Apostolical and Christian, if they be contrary to your own humour, seem *Antichristian* to you, and are accordingly reproached by you, Why do you not consider that this unmeasurable opposing all good Orders and decent Institutions in a Church that is not at all Antichristian, and dividing your selves from it upon these imaginary grounds, is a real siding with *Antichrist* and doing his work for him, which is the weakening of the Kingdom of Christ by mouldring of it into Sects and Factions, that the one grinding against another may wear away the strength of the *Reformation*, and bring the seemly state of the Church into a ruinous heap of rubbish and confusion? Which is a thing not onely wished for, but most vigilantly and actively endeavoured, by mischievous Incendiaries and Emissaries of the Church of *Rome*, your blessed Yoke-fellows, as you see, for the bringing about the designs of that Antichrist that you so fondly and unskilfully pretend to oppose; while by your wild Schismaticalness to the Church of *England* you joyn forces with the *Man of sin*, and help his Pioneers to undermine and dig down the most considerable Shelter, the most impregnable Fortress in all the Reformation against the inundation of the Idolatry and Tyranny of *Rome*.

Wherefore in the fear of God and out of a due sense of your own Security and Interest awake out of this phrantick dream, and see the danger you are in and naturally bring others into by these needless, lawless and unchristian Schisms, and consider that as much as in you lies you lay the grounds

grounds and trains of a victory for him who, unleſs you be Diſſemblers, you cordially oppoſe, and who, if he ever overcome, will raiſe his Trophees, if you be not diſſemblers but real oppoſers of him, upon your ruine, and celebrate his Triumph with Bone-fires that ſhall conſume your bones and fleſh into aſhes, that is, burn you with fire and faggot for Hereticks, becauſe you will not become Idolaters and worſhip the golden Image that this *King of Babylon* has ſet up; that is to ſay, ſubmit to that pompous Idolatry that the *Pope of Rome* has appointed inſtead of the pure and legitimate worſhip of the living God.

7. Wherefore rouſe up your ſelves, rub your eyes and look about you all ye Sectaries of Reformed Chriſtendom, and conſider into what danger you bring your ſelves and the whole Reformation, by mouldring of it into ſuch little pieces and parcels. But if you be ſo fool-hardy that the peril of the Body does not move you, conſider farther, that the betraying of the Church to ruine and perſecution is a ſin of the higheſt dye againſt your own Souls, thus to prefer the proſecution of your own humours before the peace and ſecurity of the whole Reformation.

Beſides that your perſiſting in your Schiſms is a continual trade of ſin, and that not of one kind neither. For beſides that Schiſm itſelf is a Sin, and one of the worſt and moſt horrid works of the fleſh, ſo is it alſo attended with ſeveral moſt hainous and grievous ſins; with Pride and wicked Elation of Spirit, like that of thoſe whom God complains of in *Eſay*, who ſay to the Prophets that have authority to rebuke them, *Stand off*, or *Stand by thy ſelf, come not near to me, for I am more holy then thou.* But of thoſe God pronounces, *Theſe are as ſmoak in my noſe, a fire that burneth all the day.* As little acceptable to him, for all they were conceited of themſelves, as the ſmoak of a fire to the eyes or noſtrills of a man. But theſe are thoſe who, though they profeſs themſelves Jews, yet take the liberty to tranſgreſs the Law of God, that ſacrifice in *private Gardens* inſtead of the *publick Temple*, that ſeek for Inſpirations and Revelations in by-holes amongſt the ſquallid *Sepulchers of the dead*, and make nothing of treading under foot the laudable Inſtitutes of God's Church, if they be againſt the impetuoſity of their humours or luſts. But in the mean time what a wonderfull ſtupidity is there in theſe men, that they ſhould fanſy themſelves more holy then others, whilſt (as I ſaid above) their Conſciences are ſo ſeared and ſenſleſs, that they have no feeling of the guilt of one of the moſt dangerous and miſchievous ſins, that is, the ſin of Sedition and Diviſion from the Church, and of thus cauſeleſly crumbling of it into Duſt and Atomes?

Eſay 65. 5.

And therefore, in the ſecond place, this ſin of Schiſm has alſo Hypocriſy its inſeparable companion. For while they pretend the gathering together of a more pure Church, what is there ſo likely to be at the bottom as a deſign of oſtentating their own Sanctity, and of magnifying thoſe Gifts apart which they are not bound without authority to exerciſe in ſuch a manner; whenas they are indiſpenſably obliged to exerciſe the Graces of Chriſtian Humility, Diſcretion, Obedience to their Superiours and to the command of Chriſt, who bids us doe our Devotions in ſecret, that *he that ſees in ſecret may reward us openly?* And I know no place more

secret then a private Closet or a publick Church, wherein even the most eminently devout and pious make but equal show with the rest, and the singularity of their perfection in holy performances lies hid and concealed in the mixt multitude; whenas to separate into Conventicles, looks plainly like an affectation of ostentating their peculiar Sanctity. And it were well if it were onely so, but it is too-too evident, in the third place, that too many Separations are for a false Liberty, to be lushiously fed with the sweet Sugar-sops of Libertinism and Antinomianism. And I wish that Covetousness make not a fourth concomitant in most of their Guides; and that that hideous Monster, even of total Apostasie in a manner from the Christian Faith, do not attend some of these Schisms, such as Allegorize away the History of Christ into an heartless Mythology, and null all the Offices of our ever-blessed Saviour. Such Schisms as these certainly must serve the turn of *Antichrist* indeed, and harden his Party against any motion of Reforming. And therefore you may be sure his cunning and wicked Emissaries will unfailingly assist, actuate and manage this Schism above all the rest, it making the Reformation look so odiously, ridiculously and dangerously, as if to leave the Church of *Rome* were at last to unravel into a mere canting Paganism.

And lastly, these Schisms must needs be accompanied with Superstition even upon the best supposition, viz. That the Separation is conscienciously made. For how Ignorant and Superstitious is that Conscience which is so scrupulous and fearful of offending God, or is so confident of procuring his favour, by the declining or embracing and practising such things as the Divine Majesty is neither provoked nor propitiated by? which assuredly is the very intimate nature and essence of Superstition. Thus evidently do they, by pretending to disjoyn themselves from Superstition, become truly Superstitious in their Schism and Separation from our Church, it having nothing in it which is either Antichristian or Anti-Apostolical. But in the mean time while they boast so of the Spirit, they really doe the works of the Flesh. For most assuredly all Schism and Separation from so irreprehensible a Church as the Church of *England* must be so; I mean, the effect of a Carnal mind, no fruit of the Spirit of God. For such disorderly breaches are a great defacement of the lustre of the Protestant Reformation, (which I doubt not but was the special work of God, and carried on by the power of his Spirit) and an unspeakable weakening of its Interest, a betraying it to the reproach and obloquy of the *Roman* party, and an invitation to the hidden Emissaries of the *Pope* (who can cant with the best of you, and turn themselves into all shapes) to mingle with you, inflame you, and dementate you to your own ruine.

8. Wherefore in the fear of God, as I said before, and in a timely sense of your own security, the security of your Prince and Nation, and, of which you pretend to be so zealous for, the Protestant Reformation and Propagation of the Gospel, cease from so apparent folly, return to a sober mind, submit to your Superiours in things that be indifferent, compromize with them in matters really disputable; that even those that are without, seeing the due liberty, the decent order, and peaceableness of Reformed Christendom, may be the more easily induced to shake off the *Roman* yoke, and

and joyn themſelves to the true Kingdom of Chriſt, and be no longer obedient to the wicked and idolatrous Inſtitutes of that *Man of ſin*. For this is your indiſpenſable duty even according to the moral Decalogue of *Moſes*, *Honour thy Father and thy Mother, that thy days may be long in the land which the Lord thy God giveth thee.* Which that you may not think too Legal an Obſervance, the Apoſtle has again repeated, *Epheſ. 6. Children, obey your Parents in the Lord, for this is right*, as well as ſubjoyned, *And ye Fathers, provoke not your Children to wrath, but bring them up in the nurture and admonition of the Lord.*

THE END.

Errata.

PAG. 492. lin. penult. *for* moſt, *r.* more. P. 548. l. 8, 9 *for* Condeſcending, Benignity, *r.* Condeſcending Benignity. P. 585. l. 26. *for* were conceited, *r.* were thus conceited.

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